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November 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

January 3, 1984

JAN 4 '84

In the year of our Lord

1984

by Michael A. King

If we could penetrate to the very heart of reality, what would we find? A hollow core filled with nothing? An empty space filled only with what we projected into it? A vacant theater populated only by the actors we dreamed onto its stage? To put it more theologically, would we find there was no God?

If so, reality would be up for grabs. It would be whatever anyone wanted to say it was. And it would likely be whatever those with the most power said it was, because they could impose it on everyone else. Reality would be a construct made by, imposed by, and defended by humans. As the New Year breaks upon us, we are tending to act as if this is indeed the case. We are tending all too nearly to live out George Orwell's dark and brooding vision of what our world would be like in this year of 1984, the year made infamous and ominous by his novel of that name.

In Orwell's world reality is what those in power say it is, which is whatever will incite patriotic fervor. They are destroying every human bond and emotion except loyalty to the state. They are teaching children to spy on parents and lovers to betray each other. They are even able to control perceptions of physical reality, using torture and brainwashing machines to force Winston Smith, a central character in the book who has rebelled against them, to see five fingers on a hand which is holding up four.

Despite their power, the rulers are constantly insecure. The reality they are imposing is an arbitrary one and so must be continually guarded against collapse. Microphones and two-way telescreens are installed in every room and hidden even in trees and bushes in the lonely countryside. They monitor every word and movement, every tiny gesture of a people expected to appear perpetually contented and serene, at peace with the life so generously provided by their beneficent rulers. If the slightest dissatisfaction is suspected, Thought Police immediately descend to break the offender into conformity with the required version of reality.

In our country, at least, such extremes have not been reached. Yet even here we can see the tendency of those in power to shape reality to suit themselves. Those who call for an end to the arms race are told their peace demonstrations heighten the chances of war. The president looks at Nicaragua, Grenada, Lebanon, and El Salvador and expects us to view their reality through his spectacles, which simplify all the issues into a confrontation between the good United States and the bad Soviet Union. He advocates the building of a more accurately murderous missile, then calls it "Peacekeeper." The powerful rich create a reality that allows them to enjoy guilt-free luxury while the lazy poor, as they see it, starve.

True reality. What is the antidote to this tendency of those in power to impose their view of reality on us all? What if at the heart of reality there were something solid, something which possessed life and objective being and power of its own, something which was external to us and existed whether we perceived it to or not?

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What if there were a God? In that case, reality would not be up for grabs.

There would be an objective grounding for reality against which the various claims to represent it could be judged. Reality would be more than a construct made by humans, needing to be imposed and defended by them (although we could still know it only partially, because it would have to be filtered through our limited human perceptions).

The birth of a baby in a stable stinking of cows is tied up with this matter. According to the ancient stories that surround his birth and which are recorded in Matthew 2, the ruler of the land at the time was King Herod. He exercised power on the assumption that reality existed to be shaped as he willed. Then this child was born. Probably those who are most threatened by something most quickly recognize its true nature. Herod's actions, at least, appear to bear this out, as he engages in behavior one can only consider wildly irrational: the extermination of a harmless baby boy. Irrational, that is, unless he has recognized that this baby, being specially

Jesus was the magic mirror in which only really real things would find themselves reflected.

rooted in true reality, represents a terrible challenge to his false reality.

And so he did (and does), over and over again, this Jesus. Wherever people in power, whether in political, economic, or religious circles were imposing their particular realities, his appearance scared them silly. He was the magic mirror in which only really real things would find themselves reflected. When King Herod, the scribes and Pharisees, and the Roman procurator stared at him to see their pomp and importance and the one-and-only official reality reflected back, they saw only empty glass.

He glimmered as a mirror in the midst of the early Anabaptists, who held him up to the political and religious rulers of Europe, with their demands that the Anabaptists continue to practice infant baptism, carry arms, and swear oaths of loyalty to the state to show they still adhered to official reality. When they saw nothing there reflected, they knew their loyalties should be offered only to his true reality. They would live as firmly founded upon his reality as they knew how, even to the point of saying "Yes" to mean "Yes" and "No" to mean "No," rather than agreeing to the oath which implied that one sometimes did not stand on true reality but contributed to a false one.

Today, those of us who follow Jesus are the inheritors of that mirror. We are called to hold it up to all authorities who claim for themselves the right to decide what is real. Held up to test the claims of any nation, it will likely remain largely empty, because nations generally are grounded primarily upon a false reality dedicated to the preservation of their power. And empty it will also likely remain when held up to the economic rulers of the day, who claim things go better with Coke.

True reality constricted. Now a huge caution must be raised. We must hold the mirror up to ourselves as well. Those of us who follow Jesus usually band together to strengthen our determination to stand on true reality. This is good, except that, in our zeal to present the truth, we often fall into the two primary tendencies of the purveyors of falsehood: first, we equate our own *definition* of reality with the reality itself; second, we then use *coercive power* to impose that definition on others. If by faith we affirm that our reality is not empty and powerless, that it is God's, then we are acknowledging that it has a power of its own. But our actions often belie that.

Instead of letting the Bible or Jesus, for example, witness to their own truth, the church often builds human constructs around them. The Bible doesn't call itself inerrant as it witnesses to God's reality. Yet the church, in its interaction with the Bible, repeatedly stalls on this narrow concern, instead of flying on to the awesome blue sky sparkling beyond it. The great mystery of Jesus Christ, somehow human and divine, is squeezed into constricting doctrines which in their very attempt to preserve the mystery dull it by debating forever just exactly which part is human and which part divine and in just what percentages.

This is not to say that doctrines should be abolished, but rather that they should be recognized for what they are—limited aids to understanding an unlimited reality. Doctrines can deaden faith and stifle growth not because they state too much but because they state too little. It is only when we learn to trust that God's reality can take care of itself that we are freed to truly see its grand and wild beauty. In *Nineteen Eighty-Four*, Winston Smith encounters the true reality the state has tried to eradicate when he stands "... in the shade of hazel bushes. The sunlight, filtering through innumerable leaves, was still hot on their faces. Winston looked out into the field beyond, and underwent a curious, slow shock of recognition. He knew it by sight. An old, close-bitten pasture, with a footpath wandering across it and a molehill here and there. In the ragged hedge on the opposite side the boughs of the elm trees swayed just perceptibly in the breeze, and their leaves stirred faintly in dense masses, like women's hair. Surely somewhere near by, but out of sight, there must be a stream with green pools where dace were swim-

Michael A. King is pastor of the Germantown (Pa.) Mennonite Church. He wrote "The Castle or the Meadow?" (Dec. 6, p. 848).

GOSPEL HERALD Volume 77 Number 1

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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ming." (Harcourt, Brace and World, 1949, p. 124.)

Winston recognizes the landscape because it resembles closely a Golden Country he has often seen while asleep and dreaming, a country in which he is free to see reality as it truly exists, in which nature still ripples and sings, in which people still love each other and know truth and are not forced to live in a bleak gray narrow reality created by the state and enforced by the Thought Police.

I entered such a country when I discovered historical-critical study of the Bible. While that method can certainly be used destructively, at its best it tries to allow the Bible's reality to speak for itself. I began to see the Bible less as a book to be defended against attack and more as the new and lovely country of a Genesis containing two complementary creation stories, a Pentateuch emerging not just from Moses but from centuries of rich and complex tradition and storytelling, a Song of Solomon celebrating love between a woman and a man and not just between Christ and the church, four gospels capturing in their distinctive ways different facets and understandings of the story of Jesus. The Bible, now allowed to be more nearly itself, started to excite me.

True reality wrongly defended. Unfortunately, the church not only diminishes the golden mysteries of the Bible, Christ, or God when it wraps them too tightly in narrow doctrine; it often compounds the error by using coercive power to impose these small understandings. It again forgets that God's reality can take care of itself, as it installs two-way telescreens and microphones and trains Thought Police to monitor the doctrines of its people, to check the orthodoxy of its authors and professors and the adherence to official reality at its colleges and seminaries.

This is done in the name of the Jesus who steadfastly refused to use power to defend the true reality in which he was rooted. He didn't need to. All he had to do was be himself, a mere baby, to terrify a mighty king. When his followers wanted to be great, to be powerful, Jesus told them to turn the other cheek, because true power in God's reality was what looked like powerlessness in the world's false reality.

Then when at last every claim he had made for God's reality was about to be crucified with him, he refused still to exercise power to protect them. Three days later the world, or at least those in it with the insight to see and understand, knew why. Jesus didn't have to defend God's reality. God's reality could defend itself. And its power was not coercive power, but the power of love, the power of a God whose reality can protect itself in the most unexpected ways.

God's beautiful reality. There is, I believe, something solid at the heart of reality. There is a kingdom of love, a transcendent dimension, a heavenly realm, a golden country which is God's country, the country of Hebrews 11 for which Abel and Enoch and Abraham yearned. It is a country well-worth dying for; citizenship within it is a priceless treasure. The Bible and our doctrines about God and Jesus and Christian living are the best clues we possess to its existence and shape. When, however, we try to make it our property, to transform our partial understanding of its glory into a claim to know absolutely what its boundaries are and exactly who can get in it and how, we diminish the magnificent reality we are trying to defend.

God has entrusted the church with this vision of such a country, of a reality which through its wild beauty bursts asunder the bleak dull reality dictated by those who hold the world's power. When the church helps that country take shape by standing for love and justice and transformed living in the world, it remains rooted in the divine vision. When it too narrowly defines the vision, or uses power to *force* the vision into people's heads, it joins the dull sad world of 1984.

READERS SAY

Merv and Rose Stutzman, Nappanee, Ind. Thomas John Carlisle's "Sole Winner" (Nov. 8) was a clever play on words, but for all its cleverness no less offensive.

In all fairness, though, we do appreciate reading the *Gospel Herald* and find many interesting articles.

Luke G. Stoltzfus, Philadelphia, Pa. I am writing to express my thanks for the series of articles on the book of Revelation by Ted Grimsrud. I felt the articles were helpful in giving present practical truths and applications to us as Christians such as: The certain hope we can have through our faith in Jesus as the victorious Lamb and King even in a nuclear age, the call to faithfulness amidst temptations and testings in an ungodly society and violent world, and the true nature of the conflict between God's people and the evil forces of the enemy.

Rebecca Horst, Lederach, Pa. Reading the *Gospel Herald* from cover to cover is a pleasant weekly routine for me. But it isn't often that an article grips me with spine-tingling awe as did Mike King's "The Castle or the Meadow?" (Dec. 6). Thank you for its beauty, its power, and its truth. The alternative to castle mentality is truly not a different castle but no castle at all.

In the aftermath of the ABC-TV movie *The Day After* I was struck by an obvious but unspoken truth: The best defense against our enemies (presumably the USSR) is to be friends with them instead. If the energy now directed at fortifying the castle were used instead to beautify the meadow the world would be a different place to live. Perhaps Jesus would not have to weep so often if we lived out the fact that people are not the enemy.

Omar A. Kurtz, Oley, Pa. Thank you, Claude Good (Is There Oil in Our Lamps? Dec. 6, 1983) for your kindly and graciously written article. Your exhortations were timely yet you did not thumbscrew all of us down with guilt. "A bruised reed he will not break."

Especially kindly done was your recommendation to sit down with a trusted person to discuss matters pertaining to our weaknesses. This is a great act in humility. For one to do so can only result in maturing in Christ and becoming a more effective example. I recall from Anabaptist history that one of the obligations for church fellowship was a willingness to "both give and receive counsel" within the brotherhood. What healing, confidence, and peace can result where such noble fellowship takes place! Thanks again, Bro. Claude!

Weary of words

by Phyllis Pellman Good

Sometimes I am very weary of words. Sometimes I'm just sure there's more to God—and more to being human—than can be captured in language. We 20th-century North Americans have become word experts. We have refined and honed everything, including who God is, and what he expects of us, and who we are, in a most articulate fashion.

But there are times when I need a fuller sense of God than "talk" can give me. Some examples: One is when I get tuckered out by doing good. And I guess I wonder about other Mennonites who have a real zest to live right, to be disciplined about their money, their time, their energy. We have peace causes, burdens about injustice, anguish about the poor. We *do* an awfully lot of good things. I find some common ground with Elijah when he took refuge in a cave in 1 Kings 19:9-14. He has been *busy*. All this well-doing can be pretty exhausting. And it's easy in the middle of all the causes to lose sight of the power and the mystery and the here that God is.

What do I wish? That we could cultivate more experiences of the mystery of God in the church.

I need to experience that fullness; I need to be touched by God; I need to be reminded of the source that he is in a nonverbal way. My senses and my mind need to be engaged. I need the mystery, that which is not calculable. We practical Mennonites have a blind spot. We suspect the mystical. We'd just as soon **do** something. But what feeds our souls; what fills our imagination? I don't think I've lost my bearings; I'm not talking about some universal unknown hocus-pocus force. I am talking about that quality of God that defies analysis and description, but is still graspable by humans.

Now, not only do I get tired being good. Sometimes I feel paralyzed in the face of so much need; sometimes I am cynical; sometimes I have guilt for all my plenty; sometimes I fight despair for not knowing why hard times come. And then I wonder who I am and where God is. And I find myself hoping to catch a glimpse of the fire, or at least the cloud, because I need to be sure I am not stranded. The children of Israel had sensual proof with no argument possible that they were not alone in their walk through the wilderness.

I, too, need to know that God is among us and I don't want to be **told** so. I want to know so in my heart and in my bones by experiencing his presence.

I believe we are handicapped by living in the scientific era. If imponderables can't be explained, they're ridiculed, or at least the person who witnesses to them might be. In this age, truth is believable only if it can be defined, usually in words, and explained. It's bottleable, packageable.

But pain, on the other hand, can't be fully described in words. Nor can ecstasy. Or disappointment. Or fear. Or hope. Just try it. You can write pages and still feel you haven't really said it.

I have a friend who is a conscientious Mennonite, who lives circumspectly, who has done overseas service. But her life has been clouded by many tragedies. Not long ago she lost another family member and she said one recent evening, "I'm just trying to figure out what kind of God I have." There are those terrible human burdens we all carry. Those heavy "whys" that won't be stilled. The Job questions.

When Jesus' disciples wondered why bad things happen to good people, he didn't launch a theological argument. Instead he handed them bread and wine and told them that eating it and drinking it was another way of experiencing him—with almost no explanation.

When his detractors presented him with an unanswerable question, he presented them with a story. With an ending that required something of the hearers then and the hearers now. He wasn't nervous about whether they would get it or not.

I would like to call us to cultivating a sense of God's mystery, to relax and experience him rather than always wanting to explain him.

We need something more than statements and sermons to do this. We have imaginations; we are sensual beings, but most of us are pretty stunted in those areas. It seems we've only opened our *minds* to God. It's the one channel we've felt safe letting him into.

That's not quite fair. A lot of Mennonites can become eloquent about sunsets and woods and how they meet God in that pink light or under all those leaves. But most of us think of those times as little extras. We have such a housekeeping mentality; we are so dutiful. And our weakness is that we have reduced our concept of our energy source and thus limited it.

Or when failure comes we turn it inward and figure we must deserve it, and quietly carry on our personal battle with God. Or we let out a few little yips of delight when our babies come, then diligently go back to work.

But maybe I haven't yet fully explained what's bothering me. You see I have felt God's hand upon me in an overwhelming way many times, many of those times not in church nor with God's people nor in nature. I

Phyllis Pellman Good, Lancaster, Pa., is the mother of two and the editor of *Festival Quarterly* magazine.

found myself crying recently in a play called *Amadeus* when the thin voice of an oboe cut through the air sharply into the bottom of my being so that for a moment I felt the mystery. Edward Hopper's "Sunday Morning" did it to me a while back. Hopper has captured so absolutely the way it is with paint on canvas. There was nothing to say. I looked and I knew. I was restored.

I find that same truth with its many sides, the paradoxes of being human, the whys, the ah-yes's in stories. I think of Graham Greene's *The Power and the Glory* and the failed priest, and I can identify with his questions and his risks, his failure and his hope, because **my** truth is told there, too.

There was no **message** being pushed in any of these gifts I experienced. There was no persuading going on. Three different creative people had caught hold of who they were in all their humanness, and showed it so well that it cut a path through me so that my frailty connected with God's powerful being. Three moments of painful and joyful clarity for me.

What do I wish? That we could cultivate that kind of holy experience in the church. What would happen if we gave as much energy and blessing to exploring God's mystery as we do to theologizing and disciplined living? How would our personal and corporate spiritual lives be different?

With our no-nonsense diligent approach, we have allowed a part of ourselves to be shut down; we're babies. Music and art and plays are for Christmas and Easter—happy, celebrative times. We've missed the fact that they're also for hard times and ordinary times.

We're afraid of the undefined. We feel much safer being word-bound. But you know, Jesus spent very little time worrying about whether the people who heard his stories "got them." He left a lot of questions in his disciple's minds when he gave them ordinary food and told them to remember him and know his power whenever they ate.

God didn't come back with a commentary to Elijah after he met him in the stillness to explain what it all meant.

People of the Middle Ages met God also through rose windows and icons and chants, all of which embodied mystery. But not us. We're frozen up in words.

If we found a way to stop our everlasting talking about God, and instead experienced him in nonverbal ways, might our holy energy last longer and be fuller; might the guilt and cynicism which hover around the edges of our spirits be dealt with more roundly; might our ecstasies be greater?

Maybe we should begin to think of those creative people among us, who are faithful souls, as ministers. I picked up a book in a museum recently whose opening page says this: "An artist is like God, but small."

I need a balance on my bookshelf. Alongside *Living More with Less* I need a good volume of poetry that reaches down and reaches up and connects me in indefinable ways with God's wholeness.

That is a human need we have, as real, I believe, as food and water. And when we stop thinking of it as a frill, we will be more whole persons with a clearer sense of who God is and who we are.

I will do my part

by Nancy Witmer

Recently I read that forty-five nations are currently involved in wars. The same newspaper carried reports of starving refugees, poverty-stricken Americans, and a feature on "How to Survive a Divorce." When I consider all the pain, injustice, and conflict in my world, I feel powerless. I want to help, but what could I possibly do that would make any difference?

Although the needs in my world are overwhelming, I discovered a verse in Galatians that narrows my part in meeting those needs to a one-person-sized mandate. The verse reads in part: "As we have . . . opportunity . . . do good unto all men. . . " (Gal. 6:10, KJV). What a relief! God doesn't expect me to remedy all the world's ills, but he will give me opportunities to do my part.

Therefore, even though I can't do much to bring peace to the forty-five nations, I will work to promote peace in my own little world. For example, when a rude driver pulled out in front of me, I ignored the incident, instead of blowing the horn and shaking my fist at him. Or, when the neighbor's dog dug up my flower bed, instead of grabbing the beast by the collar, dragging him home, and giving his owner a piece of my mind, I waited until I calmed down and then went to talk to the neighbor. If I really care about peace in the world, I will make every effort to live in peace with my family and friends.

I can't bind up all the hurts in the world or soothe away all the pain, but I did write a note to my grieving friend. I took time to visit an elderly shut-in from church, and to befriend a lonely divorcée.

From my home in Lancaster County, I probably will never have much influence on the injustices perpetrated in South Africa, or in El Salvador, or dozens of other places, but I will work for justice in my own corner of the world. As a mother, I will teach my sons the dignity of all. Last week, when they told me a joke that demeaned another nationality, I used the occasion to remind them that God made all nations of one blood. I pointed out that no nation or race has a patent on stupidity, or greed, or godliness.

I can't feed all the starving people in the world or clothe all the shivering refugees, but I have altered my own lifestyle so that I use less of the world's resources. I've decided I don't need all the gadgets in my home that advertisers would try to convince me to buy. I am learning to be content with an older model car and fewer steaks, so that I have more money to share with those in need.

I'm just one person in a world filled with pain, injustice, and conflict. I can't do much, but as God gives me opportunity, I will do my part.

In prison for Christ

by John Longhurst

Carl Brusewitz was a theology student at the University of Amsterdam when prison interrupted his education in 1943. Prison has influenced his theology ever since.

Brusewitz, of Bunnik, Holland, was working for a student newspaper at the university during the Second World War German occupation of his homeland. "They didn't like our opinions," he says, recalling his arrest. He spent four months in a concentration camp in Holland before being released. While there the 23-year-old student learned about God's presence in prison from an older imprisoned minister. "He showed me how to see the grace of God in prison," says Brusewitz.

Brusewitz never forgot those conversations. On April 1, 1983, he retired from his position as director of prison chaplaincy for the Dutch Ministry of Justice after over 30 years' involvement in Dutch corrections. "I started with my own experience," he says, "and then tried to help others find God's grace in prison."

He didn't actually become involved in prison ministry until 1951 when, as a pastor in Utrecht, he was invited to replace a part-time minister at a clinic for criminals. For the next 14 years he provided pastoral care to offenders one day a week. Then, in 1965, he was asked to become director of prison chaplaincy in Holland.

Why was he chosen? "Because the selection committee couldn't agree on a candidate," he says with a laugh. "I was a compromise choice." He was also a surprise choice—the position is usually given to a member of one of Holland's two major denominations, the Reformed or Old Reformed churches. Brusewitz is the first Mennonite ever to have attained the post.

As director he was responsible for pastoral care in 43 Dutch correctional institutions. He supervised prison ministry on the national level, filled pastoral vacancies, and provided pastoral care to prison chaplains.

He also kept himself busy in other activities. From 1971 to 1979 he was president of the Dutch Mennonite Conference and is currently Mennonite World Conference vice-president for Europe. Since Europe is hosting the next gathering in Strasbourg in 1984 he is also host vice-president, which has meant added responsibility. He actually retired a year early—he's 64—so that he could devote more time to World Conference organization.

Although Brusewitz is no longer actively involved in prison ministry, he still intends to promote ministry to prisoners. "It is essential that the church play a role in prisons," he declares. "We need to show the redeeming ministry of Christ to offenders." He hopes to encourage average church members to seek prison involvement because the Dutch government, in an austerity move, is reducing its commitment to prison chaplaincy. "This means that the challenge of prison ministry will be increasingly passed on to the churches," he says. "We will have to fill the gaps created by cutbacks."



Carl Brusewitz, former prison chaplain and presently Mennonite World Conference vice-president for Europe.

Brusewitz believes that prison ministry is a service that Christians cannot afford to ignore. "There are men sensitive to God in prison," he says. "The grace of God is often better seen in distress and fear than in a quiet, ordinary life. Sometimes a man can see God better through prison bars than through a cathedral window.

"Prayer often comes easier inside a prison than outside its walls." Brusewitz has heard many prayers in prison—and seen many tears. "A man gets down to what he really is in prison," he says. "He can't fool himself anymore. When he reaches that point he needs to talk—and often the only person he can talk to and cry with is the chaplain."

Sometimes it was the chaplains themselves who did the crying. "They're often lonely and misunderstood," he says, recalling his years of work with chaplains. "Prison officials often view them as a spiritual Santa Claus—doing nice things for the boys. "They need to know how valuable their ministry actually is."

As director of pastoral care for prisons in Holland, Brusewitz spent much of his time convincing government officials that they must maintain pastoral services in prison. He can't do that anymore—but he can encourage Dutch Christians to become increasingly involved in the lives of offenders. He hopes they have the good grace not to refuse the call.

John Longhurst is a writer for Mennonite Central Committee (Canada). This is a Meetinghouse article.



Bessie and Willis Nussbaum

Photo by Ron Meyer/White Eyes Design

"If you drive a nail through a board, you can pull the nail out, but it's awfully hard to get rid of that hole."

Sometimes it seemed to Willis Nussbaum that life kept driving nails into him. His aging mother Lydia had depended on him ever since he was old enough to work. At times the income from his painting business barely took care of both her and his growing family.

Willis turned to Social Security when Lydia's medical bills began piling up . . . but because she hadn't earned much, she couldn't get Medicare. Because Lydia owned a house, welfare couldn't help, either.

When Lydia died last year, and the final expenses loomed over Willis' head, his congregation helped out with a gift of over $1500. And . . . through the work of his congregational representative . . . **Willis received a Burial Expense Grant from Mennonite Mutual Aid.**

"I appreciate the extra help MMA gave," says Willis. "They were under no obligation to help pay for Mother's funeral—but I gladly accepted the gift. I've seen how kind the church, and MMA, can be."

Congregations across the country can help "mend the holes" in their members' lives, because of your participation with MMA.

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CHURCH NEWS

Irish Mennonite leader meets with Catholic bishop in Northern Ireland

Editor's note: Michael Garde, a native of Ireland and a mission worker sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee, filed the following report recently.

A new Roman Catholic bishop, Cahal Daly, was appointed about a year ago for the Belfast area of Northern Ireland. He has often reflected on the Northern Ireland problem, and is committed to better interchurch relations.

The bishop is also a great listener and a man of holiness. He is committed to nonviolence, and has written extensively on the subject. Last summer I met Cahal Daly at an ecumenical gathering, and we made arrangements to meet again later.

This was soon after we as a Mennonite fellowship in Dublin had discussed our response to the strife in Northern Ireland. We found we had very different political perspectives on the northern problem and its resolution. However, we all agreed that we should be motivated by reconciliation, and seek ways to show concern for the situation there.

We noticed that we had a number of contacts already in the north. This included contacts with evangelical Christians and exchange programs between inner-city kids in Belfast and Dublin. I had also visited a former member of the Irish Republican Army who has become a Christian.

We have arranged lectures on nonviolence, radio interviews, and contacts with small Christian fellowships.

We even discussed the possibility of a Mennonite presence in Northern Ireland, but the feeling especially among our new Irish members, was that we were not ready yet. They felt it would be easy to bring in North American personnel, thereby letting the Irish members off the hook.

It should be pointed out that we had quite consciously decided to locate in Dublin in 1978, though many would have considered it more appropriate to move directly to Belfast, Northern Ireland. "Let's go to where the pain is being felt and where the problems of Ireland have broken out in violence," we thought.

However, it was agreed that relating to such a deep-seated and centuries-old conflict needed a long-term strategy of beginning a believers' church in the capital of the Irish nation—Dublin.



Mike Garde has had a call to the people of Ireland since his conversion in 1966, and wanted Anabaptism to challenge the majority Catholic ethos in Ireland. He says that the minority status of Mennonites is a better context from which to share his concerns than if he were a part of the Protestant majority of the north.

Also, it was felt that our call for the Protestants to share power with the Catholic minority in the north, and with the majority on the whole island, was more authentic coming from Dublin, where we Mennonites are part of a 3 percent Protestant minority. This did not exclude the possibility of a witness developing in the north, but we saw it as arising from the witness in Dublin.

The journey from Dublin took two hours by train—a short distance of 100 miles—yet the differences in Ireland make it seem like a thousand miles. Cahal Daly lives in suburban North Belfast. To get there, one passes through strongly Protestant areas. The meeting with the bishop was to inform him about the Mennonites—our concern for nonviolence, our believers' church tradition, and, especially in an Irish context, the need for believer's baptism.

I gave him an account of my own pilgrimage of faith as an Anglican and Reformed Church member, as a Baptist in Belfast, and as a student at St. Patrick's College near Dublin—where I was the first non-Catholic to do theological studies. I gave the bishop various articles I had written, trying to apply Mennonite theology to the Irish situation. I also made him aware of our literature and publishing houses.

We discussed the political stalemate in Northern Ireland, and how the British government's failure to stop the 10 deaths during the hunger strike of 1981 had completely changed the political climate, making middle-of-the-road politics impossible. The bishop agreed with my view that the minority Catholic community in the north held the key to change.

We discussed how infant baptism divides people from people before they are conscious of what they are doing. I mentioned that the Catholic Church in China no longer allows baptism before the age of 18.

Finally we touched on the close identification of the Catholic Church in the Irish Republic state and how this hinders the witness of the gospel.

I welcomed the bishop's statement condemning nuclear weapons, but observed that it was entirely couched in the language of the just war theory. It did not mention Jesus, the Bible, or tradition. This seemed to point to the need for renewal and for a theology of peace.

More pressing, I said, is the need to develop a theology to respond to the division of Ireland. It is not enough to make ritual condemnations of violence. What is needed is a detailed critique of British involvement in Ireland. Furthermore, clear reasons are needed to show that the military response of groups like the Irish Republican Army are wrong. Also it is necessary to show an alternative strategy for achieving justice for the minority in Northern Ireland.

At the end of our conversation, I mentioned that Mennonites were willing to be part of what God wanted to do in Northern Ireland if we were invited—either with our specific Anabaptist contribution or as part of an ecumenical project.

The bishop listened with great openness, and now we want to see what the Spirit is saying to the churches.

MWC assistance fund growing

The first thousand persons of an expected 6,500 have preregistered for Mennonite World Conference—and many are adding contributions to the Special Assistance Fund, say MWC staff members. The Special Assistance Fund is designated for persons who have special financial needs, such as "missionaries, volunteers, the unemployed, the handicapped, one-parent families or large families with four or more children." Persons are invited to contribute—and

apply for—such funds in the regular MWC preregistration form.

The amount of money collected in the fund can soon be expected to surpass the total collected for Wichita in 1978 (which was about $7,500), said Jane E. Friesen, executive assistant in the MWC Lombard, Ill., office.

"The helped are helping," added Paul Kraybill, MWC executive secretary. Kraybill supervises the registration process from his office in Strasbourg, France, the site of the XI Assembly July 24-29. He cited the example of one woman who wrote, "Please accept the enclosed check in the amount of $115. Please grant this to someone who would like to attend the Strasbourg conference but who is short of funds—as I was in 1978 when I wanted to attend the Wichita meeting."

The Travel Fund is also growing. The idea has captured the imagination of some 30-35 congregations throughout Europe who have committed themselves to pay the travel costs for one or two delegates from the Third World, said Kraybill recently.

The goal for the Travel Fund is $170,000, which would bring about 125 conference-appointed delegates and other resource persons to Strasbourg.

Vocational training program getting started

In 1983 four young Mennonite men joined IMPACT, a 12-month program started by Mennonite Central Committee U.S. in 1982.

Through IMPACT (Inter-Mennonite Program for Alternative Careers Training) MCC U.S., urban and rural communities cooperate to provide these youth with the opportunities they need to develop vocational skills and receive job training. There were two IMPACT participants in 1982.

Many minority youth have, in the past, looked to the military to provide them with training they need for the future, explains Pleas Broaddus, who coordinates the IMPACT program. "As a peace church, we Mennonites need to be certain that all of our people have non-military training opportunities.

"We should also be committed to helping the poor and disadvantaged in our churches receive training and jobs outside of the military," he reports.

Eighteen-year-old IMPACT participant David Rodriquez of Surprise, Ariz., enrolled in a nine-month drafting course on Oct. 1 at the Arizona Auto Institute in Glendale, Ariz. He wants to work as a draftsman, designer, or engineer in the future.

Iglesia Menonita Emanuel Church of Surprise, Ariz., and MCC U.S. are helping Rodriquez pay his tuition.

Allan Yoder, pastor of Iglesia Menonita Emanuel Church, where Rodriquez is a member, says, "David is the second person from our congregation who has studied beyond high school.... I believe that this can be a good example to the rest of the younger guys that education is not only important but possible."

Rodriquez chose not to join the military for training. He says, "[The Bible] says, 'Thou shalt not kill,' and I believe in that strongly."

Rodriquez's parents are Julio C. and Mary Rodriquez.

Another IMPACT participant, 23-year-old Willie Pruit of St. Louis, Mo., started an eight-month building maintenance training course at the Vocational Training Center in St. Louis. He will learn the basics of carpentry, electrical wiring, and other skills needed to maintain and repair buildings.

Bethesda Mennonite Church in St. Louis, Mo., the St. Louis (Mo.) Mennonite Fellowship and MCC U.S. are helping Pruit pay tuition costs. On Nov. 13 the two St. Louis churches had a benefit meal to help defray these expenses.

Pruit has known unemployment and erratic jobs since entering the work force at the age of 18. According to Jerry Martin, pastor of Bethesda Mennonite, Pruit was planning to join the Marines so that he could receive the training he wanted and needed to find a job and support his wife and two children.

IMPACT participant David Rosier of Cleveland, Ohio, started a 40-week program on Oct. 10 at the Ohio School of Broadcasting in Cleveland. He is studying electronics, recording, and television production.

Lee Heights Community Church in Cleveland and MCC U.S. are helping Rosier pay his tuition costs.

The fourth IMPACT participant, Walter Baynard of Philadelphia, Pa., started a six-month program at the Philadelphia Training Center, studying basic computer and business skills. At the end of the course, he will spend six months using those skills at a job in the Souderton, Pa., area.



Pleas Broaddus (standing), director of MCC IMPACT, talks with Jerry Martin, pastor of Bethesda Mennonite Church.

Diamond Street Mennonite Church in Philadelphia, Pa., and MCC U.S. are helping Baynard pay his tuition.

Baynard has been active in the Diamond Street Youth programs in Philadelphia for several years. His parents are Charles and Barbara Baynard.

Additional IMPACT participants are to be selected in 1984. Contact Pleas Broaddus, Urban Ministries Programs, MCC U.S., 21 S. 12th St., Akron, PA 17501, for additional information.

Church built by volunteers

Mt. Vernon Mennonite Church near Grottoes, Va., with 66 members was able to add in a little over a year a 2,000 square-foot addition and pay for it by the time of dedication on Dec. 4, 1983, by using contributed labor mostly from the congregation.



People from Mt. Vernon Mennonite Church at Grottoes, Va., released over 50 helium-filled "Praise" balloons at the church dedication on Dec. 4, 1983.

The new addition is valued at over $80,000, but because of the large number of builders in the congregation—masons, carpenters, electricians—plus a lot of willing workers, the building was constructed and paid for at a sum of $30,000. New padded chairs for the sanctuary, new parking lots and landscaping are expenses yet to be covered.

Theme for the dedication program was "Living Stones," taken from 1 Peter 2:5. "You like living stones are being built into a spiritual house," according to Eugene K. Souder, pastor of the congregation. Each person during the service placed a stone in a replica of the new structure while a choral group sang "Living Stones."

After dismissal the congregation gathered in front of the building and

released over 50 helium-filled balloons with messages enclosed, written by people from the congregation. The balloons gave a celebrative atmosphere, symbolizing our praise to God and our witness to the community, added Souder.

Souder said "the do-it-yourself building program brought our people together in a new way. That the building is already paid for surprised many of us. We are not unmindful of where the blessings came from. We thank our God for supplying the needs."

Sanitation team battles pollution in Saidpur

In most areas of Saidpur, Bangladesh, flies live and breed in open sewers filled with black, foul water. Chickens peck through excreta and garbage looking for worms. Dilapidated bucket latrines—sometimes emptied, sometimes overflowing—totter unobtrusively in yards and public places.

Yet in several areas of the town, Mennonite Central Committee, local masons, and railway and municipal officials are helping residents replace the buckets and flies with sanitary disposal systems. Reports Don Schroeder, from Columbia, S.C., "[1982 to 1983] was a good year for the Saidpur sanitation program."

This year the program consisted of building low-cost latrines, converting bucket latrines, and installing drinking-water tubewells. "Many hundreds, probably thousands, of people in Saidpur have no latrines," says Schroeder, who has coordinated the MCC sanitation program here since 1981. By July of this year, Schroeder and a handful of local masons had built simple, inexpensive latrines for 47 of these very poor families. By using concrete rings instead of bricks to build the latrine pits, they were able to reduce the cost, he explains.

Those receiving the latrines are required to pay 50 percent of the cost in advance. Those who do not have the cash to pay the advance can receive six-month loans from the local municipality, Schroeder explains. "No one has totally defaulted yet," he adds, "though we've had to remind some people a lot."

Schroeder, who is a sanitation engineer, also spent a good portion of 1982 to 1983 converting over 400 bucket latrines into sanitary pour-flush latrines. Schroeder and his colleagues have also installed over 150 inexpensive, drinking water pumps so that residents can drink unpolluted water. "We have seen that offering a safe latrine is not enough if people still have an unacceptable drinking water source," he says. "From tubewells [in Saidpur], the water is wonderful, but from open wells the water is not fit for human consumption, according to any standard."

Most of the tubewells currently available here are large, metal tubewells that sell for 1,000 to 1,200 takas ($40 to $49 U.S.). Many people cannot afford these tubewells so the sanitation team developed a tubewell that costs about 500 takas ($20 U.S.).



A mason in Bangladesh builds a low-cost latrine for a family in Saidpur. This year MCC built and converted more than 400 latrines as part of its Saidpur sanitation program.

NYC Mennonite Peace Center continues efforts

Sylvia Horst, staff person for the New York City Mennonite Peace Center, will take a six-month leave of absence beginning January 1984 to study at Associated Mennonite Biblical Seminaries. The two-year-old peace center, sponsored by the New York City Council of Mennonite Churches, promotes peace education in the dozen city Mennonite congregations and acts as a liaison with other peace groups. Wanda Santini, a member of First Mennonite Church of Brooklyn, will serve as interim peace center staff person from January through June 1984.

A New Call to Peacemaking regional conference in March 1980 inspired an ad hoc group of NYC Mennonites to draft a proposal for a peace center. With the encouragement of the NYC Mennonite Council, Horst began a one-year voluntary service assignment in November of 1981 under Eastern Mennonite Board of Missions to establish the center. Funding for the program for 1982 was contributed by the Peace and Social Concerns Commission of Lancaster Conference; the NYC Mennonite Council donated office space. The 1983 budget of $7,800, which provided for a half-time salaried staff person and program expenses, comprised donations from the NYC Mennonite congregations, Mennonite Central Committee, General Conference Mennonite Church, Eastern District of the General Conference, Eastern Mennonite Board of Missions, Atlantic Coast Conference, and individual Mennonite business people. The budget for 1984 is $7,930.

The dozen New York congregations reflect great diversity in their location, ethnicity, conference affiliation, and language. These Hispanic, black, and integrated churches are scattered over the five boroughs (Manhattan, the Bronx, Brooklyn, Queens, and Staten Island) and belong to Lancaster and Atlantic Coast conferences of the Mennonite Church and the Eastern District of the General Conference Mennonite Church. The peace center attempts to reach the local congregations, as well as to sponsor inter-Mennonite programs to help bring the diverse groups together.

Gambling statement adopted by Iowa-Nebraska Conference

The Iowa-Nebraska Mennonite Conference recently adopted the following statement on gambling.

"We the delegates of the Iowa-Nebraska Conference of the Mennonite Church assembled at Shickley, Nebraska, on August 19-21, 1983, do af-

firm our historic and biblical position against the use of resources in parimutuel betting, games of chance, wagering lotteries, and all forms of gambling.

"We believe the Scripture teaches against such investment of our money. We oppose a state lottery for the production of public funds. In addition to being immoral according to our biblical understanding, such a system is a hardship upon those least able to afford such activity."

As reported by the moderator, Ron Kennel in *Missionary Challenge*, the conference council has established a committee to develop guidelines on how conferences might use the statement.

In 1982 the delegates adopted a statement in support of a freeze in the development of nuclear weapons.

Bible reading marathon at Laurel Street

In an attempt to focus on the importance of reading the Scriptures, Marvin Weaver, pastor of Laurel Street Mennonite Church in Lancaster, Pa., proposed a Bible reading marathon. "From Genesis to Revelation, we will read the Bible around the clock," he said. He calculated that it would take our congregation approximately 80 hours to read through the Bible and planned for the reading to conclude during the Sunday morning worship time, November 6, which had been designated Bible Sunday by the American and International Bible Societies.

The reading began on Wednesday evening, November 2, at 8:00. Ten-year-old Phebe started in Genesis as she stood on a chair at the pulpit. Her brother and father followed to fill the first hour and the marathon was under way. Young people and older ones read through the night hours, and Pastor Weaver stayed at the church to fill in any empty hours, to give refreshments to the participants, and the "cup of cold water" to the readers.

The days slipped by as hour after hour people came to read or listen. As we approached Friday night, Pastor Weaver (who followed the reading himself for hours) calculated that we would reach Revelation by Saturday evening instead of Sunday morning worship time as he had originally hoped and planned. And so it was. Frieda, Donna, and then Lem read Revelation. In the last chapter Pastor Weaver interrupted Lem and said, "Lem, for these last ten verses, may we all join you and read together?" With emotion in our hearts and voices we knew we were on holy ground as we read together, "Even so, come, Lord Jesus." We looked upward together and sang "Jesus Is Coming."

There were people assigned to read Saturday during the night who hadn't read before, and so we immediately began reading the New Testament again as eight-year-old Joel read into Matthew's genealogy. By worship time Sunday morning we had read the New Testament to Philippians. The morning worship time was spent with a reenactment of the past four days and nights, testimonies of the joys and challenges of reading the Word, and a plea from the pastor for all of us to continue receiving the blessings of reading the Scriptures.

It took the Laurel Street congregation 73 hours and 10 minutes to read through the Bible aloud. A total of 77 persons participated in the reading; 48 were from the Laurel Street congregation and the rest were guests from other congregations. Now the challenge is ours. Continue to read God's Word and claim his promises.—Lois H. Weaver



Adolf Ens (above) says that Uganda is caught between two ideologies—the Western ideology symbolized by clocks and an ideology in the making that may be more appropriate for the realities facing the country.

News commentary: The clocks have stopped in Uganda

The clock at the once prestigious Mulago Hospital's eye-nose-throat clinic reads 4:56. On the tower of Makerere University's administration building the clock reads 12:20. Above the main entrance to the high court in downtown Kampala it is 11:14. Inside the main post office it reads 12:27. All over Kampala clocks have stopped—at different times.

The clocks are Western mechanical or electrical devices. During the past 10 years they have broken down or worn out, and so far it has not been on anyone's priority list to get them fixed. The broken clocks are symbolic. "Clock"-consciousness represents Western values. The broken clocks not only testify to their unimportance in the present system of values in Uganda, but also to the lack of spare parts.

Mulago Hospital, built by the British at the close of the colonial era, is a white elephant to many Ugandans. While walking through its wards I have noted at least six clocks, all stopped, all showing different times. But nobody complains.

If you need an injection the nurse swabs you with water, since their supply of alcohol ran out some time ago. But nobody complains—except for recently arrived Western doctors who are disturbed by the resulting skin infections at injection points. Ugandan staff members do not complain because the alcohol ran out when one of the clocks stopped.

There is no penicillin, but no one complains about that either, since that clock stopped some time ago. And when you do not have soap, water, bandages, cottonwool, toilet paper, bed linens, or blankets, how can one complain about the lack of tetracycline?

Reports of people resorting to traditional medicine are on the increase. Academicians are debating among themselves what an appropriate African philosophy of sickness and healing might be. When the academicians have finished their debate, perhaps the clocks will be fixed, or perhaps they will be removed. Meanwhile, the hospitals are treating gunshot wounds and the effects of malnutrition. Measles has become the number-one killer among children.

Makerere University, once the best university by Western standards between Cairo and the Cape, remains the strongest national symbol of Western ideology. It is not the most visible symbol of Western ideology, nor the one affecting most people; that is still, unfortunately, the AK-47 and related weaponry. At Makerere many remain committed to Western academic ideals.

The university budget was drastically cut this year, but no howl of protest was heard from the administration. Its clock still reads 12:20. It takes two months to get a new light bulb installed in a classroom and four months to get enough seats, even backless benches, for students to be able to sit in class.

In the arts building everyone is expected to use the washroom marked "women students." The washroom has a trickle of water about two thirds of the time. The university, like most of society at large, is caught somewhere between two ideologies: flush toilets into which water is carried by jerry can, decreasing faculty ranks and increasing student numbers, people doing graduate studies in a library that has no current periodicals and virtually no book additions in over a decade, administrators driving their Mercedes cars on the side-

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

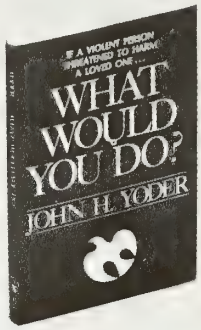
The annual **Congregational Education Conference** will be held Jan. 27-29 at Laurelville Church Center. The focus is on planning for memorable educational experiences in congregational life. A secondary emphasis will be on spiritual renewal for Christian living and service. The conference is for Sunday school and Bible school superintendents, teachers of all age-groups, pastors, and members of Christian education committees. Congregations are encouraged to send a team of persons. Sponsors are MPH, MBCM, EMS, and LMCC. For more information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Mennonite Marriage Encounter weekends will be held Feb. 17-19 at Bluffton, *Ohio*, Feb. 24-26 at Denver, *Pa.*, and Feb. 24-26 at Tulsa, *Okla.* For more information contact: (Ohio) Ohio Conference Office, Box 54, Kidron, OH 44636, (216) 857-5421; (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Okla.) Mennonite Marriage Encounter, Box 347, Newton, KS 67114; (316) 283-5100.

A retreat on **Managing Congregational Conflict** will be held at Laurelville Church Center, Feb. 24-26. It is designed to assist both lay and ordained leaders in the management of different conflicts in the life of the church so that the mission and growth of the church can be enhanced. Resource person is Ron Kraybill, director of MCC's Mennonite Conciliation Service and author of *Repairing the Breach.* For more information and registration contact Laurelville Mennonite Church Center (address and phone above).

Print

Writings on Spiritual Direction by Great Christian Masters, edited by Jerome Neufelder and Mary Coelho, is an extensive anthology which encompasses all 20 centuries of Christian history, from the New Testament and desert fathers and mothers to contemporary writers like Elizabeth O'Connor, Richard Foster, Paul Tournier, and Henri Nouwen. There is also an 18-page bibliography. $11.95 (U.S.) from Provident and other bookstores.



What Would You Do? by John H. Yoder addresses the question "What would you do if someone threatened to harm your wife" (or husband, child, parent, grandparent)? "Serious doubts can be raised about whether or not this question fairly represents the issue of war, or whether a pacifist would have to answer it in only one way," Yoder writes. "But answering it will help illustrate the logic behind the Christian commitment to unwavering, suffering love." In Part 1, Yoder examines the question and options. In Part 2, seven others give their answers to the question. Part 3 features the true experiences of six persons that demonstrate alternatives to the expected violent response. $6.95 (U.S.)/ $8.35 (Canada) from Provident and other bookstores.

Audiovisuals

In **The Quiet in the Land,** a 20th-century Mennonite interrogates his past, reflecting on spiritual and cultural directions. The Mennonites of Skippack in the time of Christopher Dock help him evaluate the issues of war, education, materialism, and the need to pass on the faith of our forebears to the next generation. The 72-min. color film was produced in 1971 by John Ruth. Rental is $35 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Every Heart Beats True deals with Christian perspectives on military service by examining the peace witness of the early Christians, the teachings of Jesus, the just war approach, the nature of military service today, and the response of Christians today. Excellent for stimulating discussion about Christian approaches to registration and the draft. The 20-minute filmstrip with cassette was produced in 1980 by Packard Manse Media Project. Rental is $3 from MBCM Audiovisuals (address and phone above).

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

walk right up to the door of their office building, no paper available for faculty to prepare a class syllabus or duplicate faculty minutes.

The clocks have stopped at different times. The abandonment of Western ideology, a carry-over from colonial times, has halted at various points. It will take time to invent an ideology that can work in Uganda.

But the clocks are running in two places in Uganda. The solar-energized clock at the Wandegeya roundabout is running. The sun continues to shine despite all political and ideological upheaval. One segment of Uganda's economy that flourishes is solar-powered basic food production.

The clock in the SB supermarket is also running. The supermarket is operated by Asians, whose exile by Amin represented a rejection of their Western economic ideology. But the clock in the supermarket is an ironically anachronistic clock.

My colleague at the university earns 6,000 shillings a month. He could spend one third of his monthly salary at the supermarket to buy one tin of British potato salad for 1,700 shillings. The SB supermarket clock, as well as the Mercedes cars of the VIP, is out of step with the rest of the country.

Who will get the clocks in Uganda moving? Should they be started again? Will they ever be synchronized again unless they are on "sun" time? Which way is forward?—Adolf Ens, Mennonite Central Committee sponsored teacher at Makerere University, Kampala, Uganda

Zehr named to MBE



Paul Zehr

The Mennonite Church General Board has announced the appointment of Paul M. Zehr to the Mennonite Board of Education for a four-year term ending in 1987.

Zehr has been staff person for the Lancaster Conference since 1975. A bishop of Mellinger's District of the Lancaster Conference, he also serves as a pastor of First Deaf Mennonite Church in Lancaster. Until 1973 he was pastor of First Mennonite Church in St. Petersburg, Fla.

He has been moderator of Region V, member and secretary of the Mennonite Church General Board, and chairman of the Southeast Mennonite Convention. In recent years he has been director of the Lancaster Pastoral Training Program and of the Lancaster Adult Education Program, and a member of the Steering Committee for Keystone Bible Institutes.

MENNOSCOPE

The Goshen College Board of Overseers has directed the college to raise tuition and fees 9 percent for the 1984-85 academic year. The action came during the board's Dec. 12-13 quarterly meeting and will mean a tuition of $4,875 for 1984-85 and a total fee, including room and board, of $6,995. In making its decision, the board noted the sharp rise in student financial aid over the past 12 years. During these past 13 years tuition and fees have risen at nearly the same rate as the cost of living index, or 150 percent. Another issue given extended discussion at the meeting was considerable student interest in sponsoring social dances on campus. The board reaffirmed present policy of not having campus-sponsored social dances. This, they said, "reflects the point of view of the board and our understanding of that of the supporting constituency."





Ruth *Wiebe* *Waybill*

John L. Ruth, Bernie Wiebe, and Marjorie Waybill will speak at this year's writers' conference at The People's Place which begins on Friday evening, January 13, at 7:30 p.m., and continues on Saturday morning and afternoon, January 14, 1984. A number of workshops will be offered again this year. For more information, write to The People's Place, Intercourse, PA 17534, or call 717-768-7171.

David A. Hubbard, president of Fuller Theological Seminary, Pasadena, Calif., will give the annual theological lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Feb. 9-10. Hubbard will lecture on the book of Hosea, under the theme "Insights to the Heart of Yahweh." AMBS annually hosts at least one scholar for a series of special lectures. The event is designed to enrich the regular curricular program and to stimulate discussion among faculty, staff, and students on significant theological issues.

Beginning Jan. 1, 1984, Daniel Kauffman is serving the Harrisonville, Mo., congregation as interim pastor for a six-month period. His address and telephone number will be 2100-B Quail, Harrisonville, MO 64701. Phone: (816) 884-4502.

Ross T. Bender will be installed on Jan. 9, 1984, as pastor of Glennon Heights Mennonite Church in Lakewood, Colo. Bender has served as professor of Christian education since 1962 at Goshen Biblical Seminary, and also held the position of dean of Associated Mennonite Biblical Seminaries from 1964 to 1979. In 1981-83 he served as moderator of the Mennonite Church General Assembly.

David Huyard, Mountain City, Tenn., was installed as pastor of Rainbow Mennonite Church, Mountain City, Tenn., on Oct. 23, 1983. During the past five years, David and his wife, Anna Mary, were engaged in radio and itinerant evangelism. Prior to that David served the congregation as pastor for twelve years. David has responded to a call to return as pastor of the congregation.

Kenneth G. Good, Westover, Md., was installed on Oct. 2, 1983, as interim pastor of Ridgeview Mennonite Church, Gordonville, Pa., for two years. Kenneth has served in several pastorates and has been engaged in churchwide evangelistic and revival work throughout his long career. With his wife, Kathryn, Kenneth resides at 2474A Ellendale Drive, Lancaster, Pa. Charles S. Good, the previous Ridgeview pastor, served the congregation as pastor the past 15 years.

Larry Denny, Lansing, N.C., was licensed and installed as assistant pastor of Big Laurel Mennonite Church, Grayson, N.C., on Sunday evening, Nov. 20. Aquila Stoltzfus, as pastor, and his wife, Mary, have served the congregation for 32 years. Aquila will continue to serve as senior pastor for the immediate future.



Jan Gleysteen and Leonard Gross, resource leaders for an Anabaptist heritage weekend

An Anabaptist Heritage Weekend will be held at Laurelville Mennonite Church Center, February 3-5, 1984. Resource persons for the retreat are Leonard Gross, Jan Gleysteen, and James E. Horsch. The theme of the weekend will be *Anabaptism and Newness of Life: Then and Now.* The program consists of several talks by Gross, four slide shows related to the theme by Gleysteen, and group response and discussion. Horsch will serve as convener of the event. For more information and registration contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; telephone 412-423-2056.

In anticipation of its 75th anniversary, Hesston College invites alumni and friends to submit a design idea in rough sketch form for the college's anniversary logo. The anniversary theme is "Celebrate Memories ... The Truth Shall Make You Free." Send your sketch by Feb. 1, 1984, to Phyllis Weaver, Box 3000, Hesston, KS 67062.

Gaithersburg Christian School, Gaithersburg, Md., has a position open for a teaching principal for the 1984-85 school year. For more information contact Lewis Good, 9326 Dubarry Ave., Lanham, MD 20801. Phone: (301) 577-3554.

Conestoga Christian School, Morgantown, Pa., has an opening for an administrator for the fall of 1984. Anyone interested, please write or phone Conestoga Christian School, R. 1, Box 124, Morgantown, PA 19543. Phone: (215) 286-0353.

Three hospitals affiliated with Mennonite Health Resources have received federal grants to increase energy efficiency. At La Junta Medical Center in La Junta, Colo., the federal grant amounted to $110,635, matched by $78,365 from hospital-generated funds. At Conejos County Hospital in La Jara, Colo., the federal grant amounted to $114,703 of a total project cost of $160,890. Because of its location in an economically depressed area the hospital received the maximum percentage available to a single institution. At Pioneers Memorial Hospital in Rocky Ford, federal funds paid $20,643, which was one half the cost of a replacement boiler.

Angela C. Kreider, a junior English education major at Eastern Mennonite College, has been named editor of the *Weather Vane,* EMC's student newspaper. Ms. Kreider, daughter of John H. and Sara Kreider of Harrisonburg, will begin her assignment at the start of EMC's second semester.

Eastern Mennonite College will offer 23 continuing education classes starting the week of January 16. The courses range from basic calligraphy and computer basics to mediation skills training, sign language, and tailoring techniques. Information may be obtained by calling Rachel Hessmaust, director of continuing education, at (703) 433-2771, ext. 131.

International Guest House, Washington, D.C., needs a host and hostess from Sept. 1, 1984, to Aug. 31, 1985. Anyone interested contact Marvin Kaufman, R. 3, Box 149, Hollsopple, PA 15935; (814) 288-2167.

New members by baptism and confession of faith: Salem, Waldron, Mich.; Evelyn Deetz, Denise Siegel, Brian Semer, and Michael Rivera by baptism and Chauncy Depew, Elaine Depew, and Bob Deetz by confession of faith. Friendship Church, Bedford Heights, Ohio; Jerry and Karen Ruff and Sharon Thomas.

Change of address: J. Nelson Kraybill from Taftsville, Vt., to 452 Quechee-West Hartford Rd., White River Jct., VT 05001; phone (802) 295-5521. Mike and Mattie Mast from Argentina to R. 5, Box 336, Harrisonburg, VA 22801.

Tom Friesen, Mennonite urban minister in Denver, Colo., has submitted his resignation effective June 1984. Tom will have worked five years in the Denver inner-city program. This work provides community leadership and support including economic development, food and housing, education, mediation, family counseling, and religious programming. The Mennonite Urban Ministry Board wishes to interview prospective candidates for this position. For a job prospectus write to Mennonite Urban Ministry, 430 West 9th Avenue, Denver, CO 80204; (303) 812-1216 or 892-1039.

Pontius



BIRTHS

Bontreger, Ronald E. and JoAnn (Hostetler), Shipshewana, Ind., third child, second daughter, Dec. 12.

Brubaker, Robert and Sandra (Saner), McAlisterville, Pa., fourth child, third son, Nov. 30.

Clowney, Warren and Dawn (Mundy), Tyler, Tex., third child, first daughter, Laura Elizabeth, Dec. 2.

Good, Ken and Brenda (Brenneman), Elida, Ohio, first child, Neal Andrew, Dec. 6.

Hackman, Lester, Jr., and Ruby (Comardelle), Durham, N.C., second daughter, Emily Ruth, Dec. 5.

Hartzler, Daniel and Dorothy (Kirchhofer), Orrville, Ohio, third child, second son, Peter Michael, Nov. 23.

Kniss, Fred and Rosalyn (Myers), Nairobi, Kenya, first child, Michael Lloy, Nov. 30.

Miller, Philip and Laura (Rice), Goshen, Ind., first child, Elizabeth Marie, Dec. 9.

Mills, Greg and Shelly (Yoder), Sarasota, Fla., first child, Keegan Ray, Nov. 23.

Mishler, Neal and Lorraine (Graber), Johnstown, Pa., first child, Andrew Keith, Nov. 16.

Morris, Donald and Donna (Kraxberger), Salem, Ore., first child, Chad Michael, Dec. 9.

Roth, Douglas and Donna (Eigsti), Morton, Ill., second son, Mark Douglas, Dec. 10.

Schlotterbeck, Mark and Wendy (Eifert), Springfield, Ohio, first child, Seth Uriah, Dec. 1.

Sutter, Daniel and Sheri, Creve Coeur, Ill., second son, Joseph Allan, Dec. 7.

Swartzendruber, John and Barbara (Nolt), Elkhart, Ind., second child, first son, John Jesse, Nov. 29.

Wagler, Myron and Joy (Shantz), New Hamburg, Ont., third child, second son, Devon Michael, Nov. 28.

Yoder, Ray L. and Jane (Yoder), Belleville, Pa., second child, first daughter, Kristina Elizabeth, Nov. 13.

Zasadny, Tom and Sharla (Miller), Kalona, Iowa, second child, first son, Jonathan Stuart, Dec. 14.

MARRIAGES

Delp—Hess.—Jay Delp, Elizabethtown, Pa., Cedar Hill cong., and Elaine Hess, Mt. Airy, Md., Goshen cong., by Lee Mummau and Melvin Delp, Dec. 3.

Hanger — Cassel. — Kirk Hanger, Collegeville, Pa., Methacton cong., and Marilyn Cassel, Souderton, Pa., Line Lexington, Pa., by Clayton L. Swartzentruber and Ken Seitz, Sr., Dec. 17.

Hostetler — Lehman. — Scott Hostetler, Davidsville, Pa., Church of the Brethren, and Tricia Lehman, Johnstown, Pa., Stahl cong., by Allen L. Holsopple, Nov. 25.

Miller — Nafziger. — Douglas Miller, Canford, N.J., Mercersburg cong., and Barbara Nafziger, Cochranville, Pa., Andrew's Bridge cong., by Noah Hershey, July 30.

Miller — Conrad. — Ross Miller, Smithville cong., Smithville, Ohio, and Judy Conrad, Beech cong., Louisville, Ohio, by Weldon Schloneger and Herman Myers, Aug. 6.

Schrock — Solomon. — Darrel Schrock, Elida, Ohio, Oak Grove cong., and Michele Solomon, Bluffton, Ohio, St. John's cong., by Homer Schrock and Ted Vanderende, Nov. 19.

OBITUARIES

Berkshire, Emma, daughter of Mahalan and Mariah (Beatty) Crowe, was born in New Geneva, Pa., Dec. 23, 1891; died at Turner County Hospital, Ashburn, Ga., Nov. 24, 1983; aged 91 y. On June 1, 1915, she was married to Ralph Lyle Berkshire, who died on June 1, 1983. Surviving are one son (Glen Berkshire), 4 daughters (Grethel and Hazel Campbell, Evelyn Berkshire, and Ferne Shank), 24 grandchildren, 59 great-grandchildren, 3 great-great-grandchildren, and one brother (Orville Crowe). She was preceded in death by one son (Wendell Berkshire), who died on July 25, 1968. She was a member of Weavers Mennonite Church, where funeral services were held on Nov. 27, in charge of James Stauffer and Harold Eshelman; interment in Pike Mennonite Church Cemetery.

Blough, Stephen, son of Abram A. and Lydia (Howard) Blough, was born in Johnstown, Pa., June 15, 1896; died at Memorial Hospital, Johnstown, Pa., Nov. 26, 1983; aged 87 y. He was married to Effie Sala, who preceded him in death. Surviving are 2 sons (Virgil and Franklin), 6 daughters (Almeda—Mrs. Donald Lohr, Martha Ann—Mrs. Charles Beener, Virginia—Mrs. Merle Gindlesperger, Beatrice—Mrs. Dorsey Eash, Margaret—Mrs. John Updyke, and Betty—Mrs. Donald Shaffer), 22 grandchildren, 27 great-grandchildren, 2 great-great-grandchildren, and 3 sisters (Annie Sala, Olive Gindlesperger, and Gladys Shaffer). He was preceded in death by an infant daughter, one brother (Irvin), and 3 sisters (Cordelia Eash, Maggie Sipe, and Linnie Hershberger). He was a member of Thomas Mennonite Church, where funeral services were held on Nov. 29, in charge of Donald Spiegle and Aldus Wingard; interment in church cemetery.

Brubacher, Rebecca, daughter of Peter and Rachal Martin, was born in Woolwich Twp., Ont., Feb. 13, 1908; died at Elmira Nursing Home, Dec. 1, 1983, aged 75 y. On May 26, 1929, she was married to Uriah S. Weber, who died on Jan. 31, 1959. In November 1964, she was married to Amos M. Brubacher, who died on Sept. 13, 1970. Surviving are 7 stepchildren (Wesley, Abner, and Clarence Brubacher, Mrs. Salema Baer, Mrs. Edna Baer, Mrs. Alice Martin, and Mrs. Mabel Baer), 48 grandchildren, great-grandchildren, and 2 sisters (Mrs. Rachael Ziegler and Mrs. Angeline Martin). She was a member of Hawkesville Mennonite Church, where funeral services were held on Dec. 5, in charge of Gary Knarr and Bruce Martin; interment in Hawkesville Cemetery.

Eicher, Bertha M., daughter of David and Lydia (Freyenberger) Burkholder, was born near Pettisville, Ohio, Sept. 18, 1897; died at Fairlawn Nursing Home, Archbold, Ohio, Dec. 11, 1983; aged 86 y. On Nov. 16, 1921, she was married to Arthur Eicher, who died on Nov. 30, 1969. Surviving are 3 daughters (Martha—Mrs. Walter Stamm, Mary—Mrs. Willard G. Short, and Helen—Mrs. Dale Weldy), one son (James E. Eicher), 15 grandchildren, 30 great-grandchildren, one brother (Ervin Burkholder), and one sister (Mrs. Ella Klopfenstein). She was a member of Central Mennonite Church, where funeral services were held on Dec. 13, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Gerber, Oscar D., son of Daniel P. and Anna (Bixler) Gerber, was born near Dalton, Ohio, Apr. 8, 1896; died at Dunlap Hospital, Orrville, Ohio, Dec. 9, 1983; aged 87 y. On June 9, 1921, he was married to Elvina Hofstetter, who survives. Also surviving are one son (Clifford), one sister (Clara—Mrs. William Geiser), and 2 brothers (Earl and Daniel Gerber). He was preceded in death by 2 brothers and 2 sisters. He was a member of Kidron Mennonite Church, where funeral services were held on Dec. 12, in charge of Bill Detweiler; interment in the church cemetery.

Jordan, Randall M., son of Houston and Nellie (Sigler) Jordan, was born at Mt. Jackson, Va., Jan. 5, 1928; died of a heart attack at Shenandoah County Memorial Hospital, Woodstock, Va., Nov. 26, 1983; aged 55 y. He was married to Helen Silveus, who survives. Also surviving are 3 daughters (Alice Stottlemyer, Linda Crisman, and Kay Jordan), 4 sons (Ralph and Louis Silveus and Jerry and Gary Jordan), one foster son (Mike Lonas), 12 grandchildren, 3 sisters, and 3 brothers. Funeral services were held at Mt. Jackson Mennonite Church on Nov. 29, in charge of Steven Landis and Linden Wenger; interment in Mt. Jackson Cemetery.

Kulp, Esther D., daughter of Samuel and Mamie (Detweiler) Kulp, was born at Souderton, Pa., Nov. 9, 1919; died of a heart attack at Eastern Mennonite Home, Dec. 13, 1983; aged 64 y. Surviving are one brother (Willard D. Kulp) and one sister (Ruth D. Kulp). She was a member of Rockhill Mennonite Church, where funeral services were held on Dec. 17, in charge of Paul Glanzer, Henry L. Ruth, and Russell Detweiler; interment in Rockhill Mennonite Church Cemetery.

Livengood, Ressie A., daughter of Amos and Annie (Slabaugh) Rembold, was born at Horseshoe Run, W.Va., Feb. 5, 1897; died at Meyersdale Community Hospital, Dec. 11, 1983; aged 86 y. On Nov. 1, 1919, she was married to Fay O. Livengood, who survives. Also surviving are 4 daughters (Marie—Mrs. Robert Llewellyn, Pearl—Mrs. Clarence Lantz, Clara—Mrs. Reed Lichty, and Dorothy—Mrs. Belmont Lenhart), 2 sons (Clayton and Guy Livengood), 11 grandchildren, 17 great-grandchildren and one brother (Homer Rembold). She was preceded in death by one daughter (Martha) and an infant son. She was a member of Springs Mennonite Church, where funeral services were held on Dec. 14, in charge of Steven Heatwole and Walter Otto; interment in Springs Cemetery.

Shonk, Lee C., son of John N. and Ida (Alleshouse) Shonk, was born at Farmerstown, Ohio, Jan. 1, 1900; died at Valley Manor Nursing Home, New Philadelphia, Ohio, Dec. 1, 1983; aged 83 y. On Sept. 6, 1923, he was married to Mary Kolb, who survives. Also surviving are 2 daughters (Ida—Mrs. Kenneth Little, and Mable), one son (James), one brother (Samuel P. Shonk), 9 grandchildren, and 16 great-grandchildren. He was a member of Longenecker Mennonite Church. Funeral services were held at Lingler-Smith Funeral Parlor, in charge of Albert C. Slabach; interment in Kolb Cemetery.

Quay, Lillie M. McFarland, was born in Linfield, Pa., Dec. 1892; died in Montana, Dec. 1, 1983; aged 90 y. She was married to Harry Quay, who preceded her in death. She was a member of Vincent Mennonite Church. Funeral services were held at Shalkon Funeral Home, Spring City, Pa., in charge of Jacob Kolb and Karl Glick; interment in Zion Lutheran Cemetery.

CALENDAR

New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27

CREDITS

P. 10 by Don Schroeder; p. 11 by Jim King; p. 13 by R. David Gleysteen.

ITEMS AND COMMENTS

Southern Baptist leader says church needs doctrinal 'guidelines'

The president of the Southern Baptist Convention says the denomination should establish doctrinal "guidelines" and that persons who cannot accept them should leave the church. *Baptist Press*, the denomination's news service, reported that James T. Draper, Jr., made his proposals at a news conference in Salem, Va., before preaching to the annual meeting of the state's Southern Baptist conference. Although Baptists have historically opposed subscription to any creed, Dr. Draper asserted that "no matter what they say, Baptists have got a creed—everyone's got a creed."

He proposed that a belief in the full humanity and deity of Christ, substitutionary atonement by Christ for the sins of humanity, justification by God's grace through faith, and belief in the bodily resurrection of Christ should be considered "bedrock" doctrines. "If there are leaders or teachers who find they cannot accept these four things, they ought to leave," Dr. Draper said. "Anyone who cannot accept them is not a true Southern Baptist and ought to have the integrity to leave. . . ."

U.S. prison rate next to Soviet Union, South Africa

The U.S. has the highest incarceration rate of all the Western free world nations, according to Virginia Mackey. The U.S. has put 212 of every 100,000 residents behind bars, compared with 84 in the United Kingdom, 60 in West Germany, 40 in Sweden, 54 in Denmark, and 22 in the Netherlands. Only the Soviet Union and South Africa have higher incarceration rates than the United States. Those two extremely repressive nations' rates can be explained by their large number of political prisoners. However, some southern American states have imprisonment rates higher than the Soviet Union's and South Africa's.

Old smokers die; will the young replace them?

"The largest group of [U.S.] smokers today—22 million—are between the ages of 55 and 64," reports *Industry Week*. "The largest replacement group is the 59 million individuals aged 1 to 17." But fewer of this age group is picking it up than from the older age group moving off the scene.

"The tobacco industry is in a state of decline," suggests [Dave] Goldman. "I think consumer demand for cigarettes will soften year after year after year."

Lutherans in North America total 8.8 million

Lutherans number 8.8 million in North America, according to the latest estimate made by the Lutheran Council in the USA. U.S. Lutheran membership rose about 10,000 between 1981 and 1982, to a total of 8,520,487. Canadian Lutheran membership rose 2,000 for a total of 314,678. There are approximately 69 million Lutherans worldwide.

Illinois issues provisional charter to pro-life insurance society

A pro-life insurance company has been authorized by the state of Illinois to begin selling life insurance policies. "Ultimately we also will sell accident and health insurance," said John de Paul (Jack) Hansen, president of the American Pro Life Assurance Society. George F. Dietz, Jr., the Oak Park physician who is chairman of the society's board of directors, said the corporation was formed in response to a "nationwide call" for the formation of an insurance company that refuses to help pay for abortions.

"After years of pondering the dilemma of paying insurance premiums to companies that pay for abortions, and years of attempting to work with commercial companies, we have come to the conclusion that the only answer is to have our own company that reflects our stance," Dr. Dietz explained.

Most Florida Catholics disagree with bishops over death penalty

The pope pleaded for the life of Robert A. Sullivan, the bishops of Florida interceded for him, and Boston priests close to him were at hand for his execution.

But in the eyes of many Catholics in Florida, Christian compassion was misplaced.

"About 80 percent of the Catholics of Florida probably disagree with the bishops," Henry P. Libersat, Jr., editor of the *Florida Catholic* newspaper in Orlando, estimated.

The family of the murder victim, Donald Schmidt, is Catholic, as was the convicted murderer. They expressed thankfulness that justice had been done.

Church joins in petition seeking FTC curb on alcohol ads

Twenty-five public-interest groups—including the United Methodist Church—have petitioned the Federal Trade Commission to drastically curtail advertising of alcohol. The groups, organized by the Center for Science in the Public Interest in Washington, D.C., asked the FTC for a total ban on advertising aimed at young people and "problem" drinkers. They also asked that remaining alcohol advertising "either be banned or be balanced" by messages about health effects or alternatives.

"Day after day, millions of children are saturated by radio and television advertising that completely ignore the devastating health and social problems alcohol can cause," Michael Jacobson, Center for Science director, said at a news conference. "These children grow up thinking that alcohol is a necessary part of a happy, successful life."

First 'border witness' group leaves for Nicaragua

Vowing to "stand in the way" of any United States invasion of Nicaragua, the first of many teams of religious leaders and activists left Washington, D.C., Dec. 2 to begin a rotating "witness for peace" on the Nicaragua-Honduras border. As they departed for a two-week stay in Jalapa, a Nicaraguan border city that has been a frequent target of attacks by U.S.-backed guerrillas, a representative of the Southern Christian Leadership Conference announced that its president, Joseph Lowery, would lead a team of black church leaders to the border when the first group returns.

The 14 members of the Dec. 2 group included two evangelical leaders, a Catholic priest and a nun, two Quakers, a retired businessman, and a graduate of a Southern Baptist seminary. Two Catholic bishops and the head of a mainline Protestant denomination have also announced their intention to take part in future delegations. They said this "border witness" will continue until the United States withdraws its support for the rebels trying to overthrow the leftist Sandinista government in Nicaragua.

Canada bishops endorse Trudeau peace initiative

Prime Minister Pierre Trudeau's efforts to convene a summit conference of the world's nuclear powers has won the endorsement of the Canadian Conference of Catholic Bishops. Bishop John Sherlock, conference president, expressed the bishops' "appreciation" in a letter to the prime minister. "We share the conviction that an essential element of any solution to the insanity of nuclear war must be found in a statecraft which transcends national boundaries," Bishop Sherlock wrote.

Mr. Trudeau suggested a summit of the superpowers as a way to break the deadlock in the arms race recently at a conference of British Commonwealth nations in Goa. Participants in the proposed nuclear summit would include the United States, Soviet Union, Great Britain, France, and China.

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A.D. Nineteen-eighty-four

Six months ago I wrote an editorial in which I noted the imminence of 1984, the year made notorious by George Orwell's novel of the same name. At that time I had merely glanced at the book. Recently I have examined it more carefully.

It is a rather shabby story of a government bureaucrat in a completely repressive society who becomes rebellious. He gets acquainted with an unmarried woman and they develop a secret sexual relationship. But eventually they are discovered, tortured, betray each other, and at the end of the book meet once more but have no desire for each other.

The message of Orwell's book is hopelessness. It is a warning, says Erich Fromm in an afterword to the edition which I have at hand, "that unless the course of history changes, men all over the world will lose their most human qualities, will become soulless automatons, and will not even be aware of it" (p. 257).

Orwell, of course, is not the first writer to have protested the excess and unfaithfulness of a given society. The eighth-century Hebrew prophets are classic examples. "Ah, sinful nation/a people laden with iniquity," said Isaiah of Judah (Is. 1:4a). Amos did a comprehensive critique of the petty kingdoms of his time, saving some of his strongest words for Judah and Israel:

> "Woe to those who are at ease in Zion,
> and to those who feel secure on the mountain of Samaria. . . .
> Therefore they shall now be the first of those to go into exile . . ." (Amos 6:1a, 7a).

A difference between Isaiah and Amos on the one hand and Orwell on the other is that Isaiah and Amos have hope. They are confident that repentance is possible and effective. After a seemingly endless list of curses and dire predictions, Amos peers ahead and affirms that

> "In that day [God] will raise up
> the booth of David that is fallen
> and repair its breaches,
> and raise up its ruins,
> and rebuild it as in the days of old" (Amos 9:11).

Orwell's book lacks this vision of a hopeful future. This may be because *1984* takes no notice of God. Fromm observes the contrast between the mood of Orwell and that of the "Old Testament philosophy of history [which] assumes that man grows and unfolds in history and eventually becomes what he is" (p. 257). The society of 1984 is repressive to the extent of rewriting history.

This is crucial for the party's effort to manipulate society. For as Robert Nisbet observes: "Without the past as represented by ritual, tradition, and memory, there can be no roots; and without roots, human beings are condemned to a form of isolation in time that easily becomes self-destructive" (*History of the Idea of Progress*, p. 323).

Without God and without history how can there be any hope? As Nisbet paraphrases G. K. Chesterton: "The result of ceasing to believe in God is not that one will then believe nothing; it is that one will believe anything" (p. 351). For several hundred years, God and the church have been viewed by many influential thinkers as party to the forces of oppression. In *1984* both have been gotten rid of and oppression is complete.

How is it in the actual 1984, the one now upon us? As generally happens, the evidence is mixed. Though some have concluded that God is dead, many others firmly believe. There is another sign of the times observed by Nisbet—a "growing disillusionment with government and bureaucracy" (p. 356). Religion and politics, says Nisbet, are always enemies. When one is up, the other is down. If, indeed, politics is waning, this is an opportunity for a spiritual revival which could change the climate of the rest of this century.

Except for the intensity added by the Bomb and other technological wonders of modern warfare, much of what we face today in the way of violence has faced the human race before. Barbara Tuchman recently wrote *A Distant Mirror* which is a history of Western Europe (principally France) in the 14th century. It was a miserable century and by her title she means to suggest that the 14th and the 20th centuries have some maladies in common. One of the most obvious is institutionalized stupidity in the form of warfare. Notable in the 14th century was the battle of Poitiers, where two armies met at close range and soldiers hacked each other to pieces with battle-axes. Notable in the 20th are the two World Wars—the first for the senseless trench warfare and the second for the senseless bombing of civilians which culminated at Hiroshima and Nagasaki.

In the face of our present horrors it is small comfort to know that such things have happened before. Perhaps the only encouragement is in the knowledge that in the conflict between faith and politics, it need not all be one way. Politics, of course, has a built-in advantage because of its appeal to present security.

Yet there are signs that here and there Christians are finding each other and becoming more aware of their identity as people of God. The still small voice of Jewish and Christian history reminds us that faithfulness is more important than security. We can hardly believe this because our instincts toward security are so strong. But when we think about the Lord who leads the way, we can still confess, as Christians have done for generations that 1984—yes even, 1984—is the year of our Lord!—Daniel Hertzler

January 10, 1984

GOSPEL HERALD

JAN 3 '84

Just as I am

by Joyce Bontrager Troyer

"Taking time to know yourself is selfish!" said my friend. "Navel gazing! Too psychological!"

"I'm sick of Christians who think personal growth is a waste of time!" I retorted. "I've worked in secular mental health, and I've met Christians in emotional distress who were more hindered than helped by their churches. They found the help they needed from professionals outside the church. You're just reinforcing my bias toward secular mental health counselors!"

Then, while reflecting on this "friendly discussion" about a seminary class requiring self-analysis, I recognized that my defensive anger signaled my own discomfort toward taking time to know myself. This external debate was familiar to me: it was the same internal battle I have fought ever since I seriously committed myself to following Christ.

I have argued with myself about whether writing in my journal is permissible when I have not read my Bible, if falling asleep



while praying is frowned upon by God, and if seeing a counselor is wasting time and money that should be directed to more worthwhile causes. I have believed James' injunction that faith without works is dead (Jas. 2:17) and Bonhoeffer's teaching that grace without self-sacrifice is meaningless *(Cost of Discipleship)*. Because I believed that following Jesus meant self-denial, I tried to focus my attention on outward works and not inner feelings.

But personal needs kept the internal debate alive. When emotions were overwhelming, I felt compelled to take time for journaling and self-reflection. It was, though, a short-lived concern. After I regained composure, I would again plunge into my usual activities without planning regular times for knowing myself. My approach was to put an occasional Band-Aid on wounds that needed more thorough attention.

Recurring nightmares and occasional bouts with depression began to show me that Band-Aids were not sufficient remedy. When I experienced difficulty adjusting to parenthood after the birth of our first child and I realized that my emotional status affected my ability to parent, I began to seriously consider my emotional needs.

When I first began to examine the inside of my cup, I wondered if anything had true value. Then I encountered the love of God.

I had journaled sporadically ever since I received a dimestore diary in a fourth-grade gift exchange; now I consciously began to write regularly. I studied my dreams and learned that the characters in my dreams are parts of myself I have denied, repressed, or neglected. I read authors who provided encouragement and guidance for the inner journey, including Elizabeth O'Connor *(Letters to Scattered Pilgrims; Journey Inward, Journey Outward)*, Karen Horney *(Self-Analysis; Our Inner Conflicts)*, Morton Kelsey *(Transcend: A Guide to the Spiritual Quest; Dreams: God's Forgotten Language)* and Henri Nouwen *(Wounded Healer; Out of Solitude)*. I felt that I was slowly gaining emotional strength, but that I needed help beyond myself. I then sought out and started professional counseling.

When I began working deliberately toward self-knowledge, I discovered within myself resistances to the inner journey that echoed my classmates' complaints. The first I had to overcome was the attitude that I was being selfish even to embark on such a journey. Although I was skeptical of finding much support in the Bible, I searched for applicable Scriptures. Startled, I read these scathing words of Jesus with new understanding: "Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

"Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness" (Mt. 23:25-28, NIV).

A few lines earlier, in Matthew 23:23, Jesus made it clear that he was not criticizing the religious leaders for their obedient acts. Rather, he was rebuking them for neglecting their inner selves.

Jesus also referred to the necessity of taking time for personal growth in the Sermon on the Mount. Matthew 7:3-5 ends with ". . . first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye." And in Luke 6:39 is recorded Jesus' analogy of the blind leading the blind with the result that both fall into a pit. As I thought of my past church involvement, I wondered if I have more often been the blind leader or the blind follower. I realized I had spent years trying to live faithfully in my outward life while neglecting my own inner condition. I concluded that my emotional needs are legitimate cause for my time and money. They are flags signaling me to allow God to work within my inner world rather than relying on my own works in the outer world.

While I have accepted my need to work toward self-knowledge, I also realize that a proper perspective is required to keep the inner journey from becoming self-centered. Elizabeth O'Connor writes of the necessity of three practices taught by Gordon Cosby at the Church of the Saviour: involvement with the self involvement with God, and involvement with others. In *Journey Inward, Journey Outward*, she says, "Whereas no one can know God who does not know himself, it does not follow that knowledge of self is knowledge of God. . . . [However] if we have neglected this aspect of the inward journey, then in the beginning of self-study we shall probably have no choice but to give it a preponderance of attention" (pages 16-17).

Along with concern that my inner journey would be selfish was a fear that taking time for personal growth would rob me of sensitivity to others and to God. Would I indeed be merely "navel gazing"? Experience proved this concern was unfounded. I discovered that self-reflection enhances my relationships by helping me step back from my emotional involvement with others and

Joyce Bontrager Troyer is the wife of Herb, the mother of two-year old Anne and a part-time student at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Her professional training is in psychiatric occupational therapy.

GOSPEL HERALD Volume 77 Number 2

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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accept responsibility for my own feelings. When I attend to the plank that is in my own eye, I examine my reasons for being angry or hurt instead of projecting blame onto another person. This frees me to meet others less affected by my own needs. Henri Nouwen describes this effect of withdrawal in *Wounded Healer:* "Paradoxically, by withdrawing into ourselves, not out of self-pity but out of humility, we create the space for another to be himself and to come to us on his own terms" (page 91).

In addition to finding that the inner journey improves relationships with other people, I'm discovering that it leads me to a better understanding of God. My own experience confirms Morton Kelsey's opinion that spiritual growth occurs spontaneously with psychological growth if the spiritual life is important.

When I stopped washing the outside of my cup and first began to examine the inside, I wondered if anything in my life had true value. Then I encountered a God who loves me no matter what my motives and actions are. God's grace accepts the blemished and crooked parts of me that I try to deny. Who I am matters more to God than who I pretend to be. As Paul Tournier says, ". . . the grace of God has already preceded us into the depths where analysis would lead us" (*Guilt and Grace,* page 131).

Although I believed intellectually that God loves me as I am, I needed to acknowledge my own inner depths before I could accept the reality of God's unconditional love. Experiencing God's grace is profoundly life changing each time I encounter it. Accepting God's love for me then leads me beyond the shame of seeing the falseness that is inside me to a greater acceptance of myself. I am God's child—just as I am.

READERS SAY

Roy S. Koch, Goshen, Ind. I read Dorothy Yoder Nyce's "The Interpretive Intrigue—Genesis 1 to 3" (Oct. 4). I had an uncomfortable feeling rising within me in response to her interpretation. If I may, I would like to raise a few questions about some observations I make from the Scriptures.

Is there any significance to the fact that in the creation of practically all living things, animals and birds as well as the human family, the male is dominant?

Genesis 5 lists the generations from Adam to Noah—all the names are masculine! God identified himself to Moses as the God of Abraham, Isaac, and Jacob. Why didn't he say he was the God of Sarah, Rebekah, and Leah-Rachel?

All the major and minor prophets whose writings made it into the Scriptures were men; all the apostles of Jesus were men. Isn't there an unmistakable significance to all these facts?

I have an uneasy suspicion, I hope it is totally unwarranted, that if our present trend continues, the day will come that God will be held blameworthy by crusading women for sending a *Son* to be our Savior instead of a *daughter.*

I have great sympathy for women who feel that their gifts have not been adequately recognized and used, but I have a deep conviction that when efforts are made to rewrite or reinterpret the Bible to support a popular theory, then things have gone too far.

Willis L. Nussbaum, Apple Creek, Ohio. I read with interest the article "The Electronic Church Smorgasbord" (Nov. 1). My Bible tells me that we wrestle not against flesh and blood but against principalities, against wickedness meaning (the devil himself). The writer of the article seems to imply that we wrestle against the Electronic Church. Now I am sure that the Electronic Church hasn't always done things right but neither has the Mennonite Church. We don't have to look back very far in history to find the Mennonite Church without Sunday schools, evangelistic meetings, and many other good things. The preachers actually preached against these good things. I believe that there is something to be learned from the Electronic Church. The programs that I watch use it to evangelize the world and encourage seekers to find a good gospel church to attend. They will even send a pastor to your house if you need (or desire) spiritual help. By this method many churches have increased membership from the ranks of good solid people who heard the gospel on TV. If the Electronic Church is used in that way, it becomes a servant, not competition, as you say.

My advice to you is, if you can't beat 'em, join them.

Raymond Byler, Williamsport, Pa. The editorial (Nov. 22) "Appropriate Technology" is timely. I observed one of these "missions" newsletters, that had pictures of native leaders dressed just like the supporting constituency. So the dollars keep flowing to transplant the culture of the mother churches. Just one picture of a leader in conventional dress would cause a depression in missionary confidence.

Your final paragraph lets us all take a breath of fresh air.

Glenn Lehman, Lancaster, Pa. The news article "Region V to Continue Under New Nomenclature" (Nov. 29, 1983) failed to mention one of the five Eastern States Councils' (ESC) groups. Along with the leadership, home missions, youth ministries, and WMSC councils should be added the "women and men in congregational life" task force.

Also, for the record, it is not quite correct (see the first sentence) to say that Region V became ESC "to facilitate interconference relationships." Region V was already doing that. Rather, the change was made to comply with the bylaws adopted last August by the General Assembly. By the same token (see first sentence), ESC will not become a reality when "the eastern conferences ratify this change." The choice for each conference will be to join or not to join ESC in whole or in part.

Some difficulty can be found in the headline of the article which implies that only the name changed. Region V will not continue if the action of the General Assembly has any validity. Cooperation will continue, but not the entity which was brought into being in 1971-72.

Paul Sheeler, Parkerford, Pa. In response to "Grenada Invasion Viewed from Venezuela" (Dec. 20). First, I want to thank the editor for the privilege of writing my opinions. The U.S. does not profess to be the Christian church. They went into Grenada after being asked to by the government of the islands. Jesus' teaching and example is for the church, not the government.

I don't know what Levi Miller is, but I must say that a communist could have written the same article. As I see it, if you don't like the Grenada visit by the U.S., you must be ignorant or a communist.

Editor's Note. Brother Levi Miller is a Mennonite missionary pastor in Venezuela.

Voices of the people in Guatemala

by Robert Kreider

God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen . . . to bring to nought things that are.

1 Corinthians 1:26-27

Last summer a United States presidential commission led by Henry Kissinger went shuttling from capital to capital in Central America talking with military strong men and power brokers, seeking to forge a power position the U.S. public can accept. I wish Henry Kissinger and his colleagues would have found time to meet not only with the mighty but also with the little ones. The little people bear disproportionately the wounds of violence. They long for peace. They may be wiser than all the powerful ones who are in control.

This is a report on a series of conversations in Central America with church people, who are also the little people. My daughter Joan and I spent the first 16 days of July in Guatemala, El Salvador, Nicaragua, and Honduras. Meetings of the executive committee of the Mennonite World Conference gave us opportunity to visit this troubled area. Our days and evenings were packed full of meetings with Mennonites, other evangelicals, and Roman Catholic laity and clergy.

As these good and patient people told us their stories of fear, terror, and suffering, we sensed that we were walking with them "through the valley of the shadow of death." A feeling of sadness, shame, and helplessness lingers. One is frustrated in efforts to penetrate the layers of insensitivity which shield the powerful from the experience of suffering. We know the historical complexity which resists easy solutions. We know how easy it is to impose simple theories of Soviet wrong and American right on the tangled stories of these troubled peoples. Those of us who have access to the eyes of the church in Central America glimpse the goodness and beauty of simple peasant people tilling their mountain fields, suffering quietly and longing to live in peace.

The least we can do is to tell their story.

In the home of a friend in Guatemala City a Methodist pastor sat across the table from us. He had just arrived from the highlands where he serves his Indian peasant people. He spoke quietly, intensely, an infinite weariness etched in the lines of his face. He told of how his people in some 40 congregations have been driven from their mountain homes by army search-and-destroy missions. They have been herded into militarized towns, "model villages." The Guatemalan army burns off the fields so that no food will be available to guerrillas. The army allows no one, he explained, to be neutral. He described sadly a wasteland of tragedy: "Some land has been idle for two years. . . . It may look like peace but it is all fictitious. Those who move into the military-controlled towns do so because of desperate hunger. They are forced into civilian patrols, armed with machetes and old guns. . . . In one area it is getting worse. There villages don't exist. Soldiers go out en masse and wipe out villages—men, women, and children. . . . The prince of the world is destroying this world."



Blood on their hands. He told of how ten leaders in one of the highland congregations came and said that they could not take communion. They had blood on their hands; at gunpoint they had been forced to take clubs, beat and kill their neighbors who were members of a Pentecostal church. I asked him: "What do you say to your people if they ask, 'How can God, a God of love, permit this killing?' " He looked at me with a penetrating sadness and said quietly, "They ask that question all the time. . . . And I ask the same question, too. . . . And you, too, would ask the same question if you saw a human being hung up to die."

I inquired what was his hope in this world. He responded: "It is very difficult to have hope in this world. Those who have always had the power in this world—the landowners, the rich—still have the power. The problem at its roots is power. . . . Poor people have always been deceived. Reformers make offers to the

Robert Kreider is director of Mennonite Library and Archives at Bethel College, North Newton, Kan., and recording secretary for Mennonite World Conference. This is a Meetinghouse article.

poor but reformers never come through."

He reflected on the life of Job: "Who are we to answer the question of why? Who are we to give justice? Many get angry and curse God. That is not right. We need to help our people believe in God.... Often I say to myself and to my people: 'For me to live is Christ, to die is gain.' "

We talked of prayer. "Prayer is the best medicine we have," he observed. "We get down on our knees. We dry out and spill our needs. We find peace. Many times I have been asked to pray at these burials. Tomorrow may happen to me what happened to that man, that child.... I say to our people that we need both the material and the spiritual. We can't just say, 'Now we'll pray.' We also must say, 'We'll buy the casket for your son.' "

I asked him what his word is for us who live so far away from this suffering. He responded: "You are far away but God is close to you. We need your prayers. We hope you continue to do what Mennonites have done throughout history. One reads Menno Simons and one sees his vision for people of this world in the midst of need.... We don't want to think of you as Mennonites or us as Methodists but both as brothers. In 1976 we received Mennonite meat way up in the highlands. We thank Mennonite Central Committee for the help being given now to orphans and families in greatest need."

As he talked of how he walks each day "through the valley of the shadow of death," he returned to his central theme: "Paul says, 'Every day I die.' Thus he identified with the suffering. Every day I give thanks for the gift of a new day. I say, 'Lord God, into thy hands we deliver our lives. Do with us what you want. Thy will be done.' "

We met other Christians in Guatemala, less in daily peril of death, who radiate the delight of being young Christians. Another afternoon we sat around a table with nine young leaders of congregations in Guatemala City. Three had been Christians for many years, the others only a few years. All were pastors, deacons, or Sunday school workers. They told of their six clinics in poor sections of the city, their small-loan program for housing and the starting of small businesses. They had just started a co-op pants factory to make blue denim "Menno Jeans." Their enthusiasm for these self-help programs prompted me to ask: "Does it not seem strange to you young Christians that the church is engaged in this kind of business?" One responded with conviction, "Yes, but I have seen that this is the 'widows and orphans work of the church.' " Another declared, "This is what convinced me to become a Mennonite." Another commented, "I came from a traditional church. I serve now in a congregation where the people are poor. This is exciting to me." Others observed: "What impresses people is that we help anyone in need." ... "I see how the church is giving people a chance to get on their feet." ... "This is like paying back a debt to all those who have helped me." As I listened to their eager comments, I sensed that in troubled Guatemala no place offered more joy and fulfillment than the work of the church of Christ.

The big issue: military involvement. They asked me questions on a wide range of topics from the status of Mennonites in Ethiopia to the reemergence of the church in China to the response of American Christians to the British action in the Falkland Islands to the U.S. effort to topple the Sandinista government in Nicaragua to U.S. support of military strongmen. They wondered whether the Mennonite World Conference would be making a statement on Central America.

A young man asked what lessons can be learned from history as to who suffers the most. After my response, he suggested his own answer: "Is it not the native people?" Several inquired what the Mennonites of America are saying about the U.S. military presence in Central America. One declared, to the nods of others, "We in the city have not suffered what the people in the country suffer. However, we are concerned about the American military." Another added: "That is the big issue—U.S. military involvement."

These are the voices of disciples young in the faith, first-century Christians, our brothers and sisters in the new community of Jesus Christ. They offer us alternative perspectives to the voices on the nightly news. These kinsmen in the faith open windows for us in understanding the ways of Christ in a world of violence.

The children aren't smiling

News went out:
A storm is coming!
They rushed to the stores, to buy food for themselves,
They wanted to weather the storm.... Instead,

I think I'll bake some bread tonight,
It will be good bread.
And I'll break it with my friends,
and enemies (if they please).

Oh how my heart mourns for the children,
They are not smiling,
The children aren't smiling;

Look the cruelty goes on,
A cold-ruthless profit machine,
It makes all the world cold and gray,
Cloud-covered, stormy and gray;

And see the few worldly-wealthy ones, they are alone,
thinking of themselves, where does it get them?
And the children, they are defenseless, sad and hurting.

I'll share my bread with them first,
The bread we are called by God to share,
For we must nourish the needy,
And feed them too with our Lord's love,
And trust that he may calm the storm.—Steve Pardini

Daniel Geiser and the Anabaptist vision

by John Longhurst



Daniel Geiser, one of a few Mennonites trying to make Anabaptism popular in Germany.

Daniel Geiser, pastor of the Torney, West Germany, Mennonite Church, is in a minority—he's one of a few German Mennonites trying to make Anabaptism popular in Germany.

"We are losing the Anabaptist vision in Germany," he says sadly. "We are losing our sense of brotherhood. We are losing our commitment to community and peace. We are losing our concern for evangelism."

Geiser, 44, has pastored Mennonite congregations in Germany for 14 years. His first ministry found him with three small rural Mennonite churches—an experience which showed him how far some Mennonites were drifting from Anabaptist moorings. "Those churches met twice a month and celebrated communion once a year," he shares, noting that by the time he left they had progressed—slowly—to having communion bi-monthly and meeting more regularly.

Recently installed as pastor of the 450-member Torney Church, Geiser is once again actively promoting Anabaptist ideas. "We need to see that the church has an important social and political responsibility in the world," he states. "We need to learn from our Anabaptist heritage and apply Anabaptist principles to our social and political involvements."

Why does Geiser think that German Mennonites are losing their Anabaptist vision? "We have for too long been the quiet in the land," he shares. "We have for too long lived quiet lives and have forgotten how to influence our society." Geiser believes that German Mennonite quietness can be traced, to a large extent, to Germany's Nazi past. During that period of intense militarization Mennonites who protested government policy decided to leave for other countries. Mennonites unconcerned by Germany's militaristic tenor stayed. He believes that that uncritical legacy has remained in the German Mennonite Church.

While this situation makes him sad—"How could I feel otherwise?" he asks—it has not made him pessimistic. He also believes that German Mennonites can recapture their enthusiasm for Anabaptism. He finds hope in the 18 Mennonite theology students whom he serves as adviser.

He finds hope in non-Mennonite Germans who are interested in Anabaptist theology. Last March he and Neuwied Mennonite Brethren Church pastor J. J. Toews co-hosted a lecture about Anabaptist history and faith distinctives for a packed-out audience.

He is also optimistic because he believes that Mennonites have a message for the world today. "There is a role for Anabaptists/Mennonites today," he shares emphatically. "God has given gifts to Mennonites which we can share with others."

In July Geiser carried his enthusiasm for Anabaptism to the World Council of Churches convention in Vancouver, B.C., as a delegate for the German General Conference Mennonite Church. He knows that the WCC is a flawed forum for religious discussion—he is critical of WCC support for violent liberation movements—but he believes that Christians shouldn't avoid opportunities to share their convictions. "I am a convinced Anabaptist," he says, "but I am also a convinced ecumenist. There is much we can tell others about nonviolent life in this violent age," he continues.

Geiser is looking forward to another kind of forum next year—the Mennonite World Conference. He believes that interaction between German and North American and Third World Mennonites will have a positive impact on German Mennonites. "North American Mennonites are more interested in Anabaptism," he says, recalling his year of study at the Associated Mennonite Biblical Seminary in Elkhart, Indiana, in 1977. "Their interest in Anabaptism will show us what we are too easily forgetting."

He hopes that when the World Conference is over that he'll not be one of the few Mennonites in Germany interested in Anabaptism—but one of the many.

John Longhurst is a writer for Mennonite Central Committee (Canada). This is a Meetinghouse article.

HEAR, HEAR!

Doubtful justification for Grenada invasion

The present U.S. administration has offered at least three justifications for the October 25 invasion of Grenada, each backed by testimony and evidence. Each of these, however, deserves close scrutiny.

The first rationale involves the protection of the 1000 Americans, including 650 medical students at St. Georges School of Medicine. The evidence that they were in danger is, at this point, restricted to hindsight and second guessing. However, on October 23, U.S. Embassy counselor Ken Kurze told reporters that "we have not recommended to U.S. citizens that they leave, or that they leave at any particular time." When the marines landed, they went directly to the airports and not to the school.

The Grenadian government also knew the marines were coming a day in advance, and thus had at least a day and a half to take the students hostage (along with an excellent excuse to do so). Since they did not seize the students under those conditions, it does not appear that they wanted to take any hostages. But, assuming they were in danger, or at least the threat of danger, was an invasion necessary to evacuate them?

Certainly, an armed incursion placed them in more danger than the evacuation that Kurze had rejected two days earlier. Both Canada and Britain chose the latter arrangement, and peacefully evacuated their citizens on commercial airplanes.

The second reason offered was the invitation by Grenada's neighbors to restore democracy to the island. The U.S. treaty obligations in the Caribbeam are currently being debated, and the legality of this action is far from clear. Also, the "democracy" that has been restored has outlawed public assembly, instituted arrest without warrant, and threatened censorship of news.

The third reason involved the presence of Cuban/Soviet arms on the island, and the airport being built. The airport, however, did not have standard military features such as protected fuel dumps, or parallel runways necessary for fast takeoffs and landings. It was also financed by Britain and the European Economic Community as well as by Cuba. It therefore did not appear to be a military installation.

The arms were present, but was this reason enough to invade? Certainly, both Nicaragua and Cuba have far larger arms depot than Grenada had. If we wanted to seize guns wouldn't those countries have been a much better target? The drawback of course would be a much larger and more prolonged war. Grenada was an easier and politically safer mark.

So, the Grenada invasion fulfilled several administration objectives. The U.S. had been boycotting and threatening Grenada for several years because it had a socialist government, and the invasion gave the administration the opportunity to eliminate that state. More importantly, however, it allowed the administration to use military force. This usually increases popularity at home (as it did for Prime Minister Thatcher after the Falklands crisis), which is always critical to politicians seeking reelection. It is also a tactical maneuver in world politics. It does no good to have sophisticated weapons if your adversary knows you won't use them, and this was probably a demonstration to that effect.

This demonstration, however, is tainted by the casualties incurred. It has gravely diminished U.S. respect in the eyes of the world. Whether it is successful in increasing Reagan's popularity at home is yet to be determined. It will largely depend on how well he can sell the invasion to the American public. This is therefore a critical factor that must be considered while exmining the reasons that he presents to the media.—**Brian Miller,** Laramie, Wyo.

The difference between the post and the cross

There seems to be confusion these days between "the post and the cross." One often is left with the idea that some folks would like a publicity agent more than an opportunity to serve. I can hardly see Jesus asking the press to be stationed along the Via Dolorosa and on Golgotha to be sure to get good press coverage with on-the-spot pictures and to see that all are mentioned and noticed. Or can't you just see it all now, in the Jerusalem *Post* AD 31 after the annual "Great Assembly 31" at Pentecost: "Gay rights receive good coverage in local and churchwide press," or "It is good to see more news coverage on women—four articles even written by younger women," or "Minority concerns given more consideration," or how about, "Only one person with developmental disability was asked to participate in the mass sessions," or letters to the editor expressing appreciation "for the good coverage, but disappointment for not covering my pet project," or "500 concerned Midianites meet and get no *Post* coverage," and finally "Names under pictures were listed only for important people while the average laypersons are left nameless."

On a ballfield we play to win a game, but life is not a game, and does have different rules. We too often act as if it were a game, with each demanding their rights, each asking for their turn, each seeking their own will. Maybe this is all right in some games, but not right for kingdom living.

Jesus taught in his sermon from Matthew and also by example, "If you want to win in life, give up your rights," seek the Father's will instead of your own. So you've been ill-treated? Turn the other cheek. You want to be seen and heard by men? Okay—that will be your sole reward. You've been cheated? Then give them even more.

We should not be surprised in the dramatic increase in the past decade of divorce in the church, strife in the congregation, lawsuits in the brotherhood. A foreign teaching has crept in which has swept the church and is coming across loud and clear: "If you want to win in life, demand your rights, fend for yourself and yours, demand equal time, for if you don't look out for number one, nobody else will." We have been marching to the beat of another drummer. Pretty largely gone are the doctrines of submission, subjection, and authority. These have been replaced by self-seeking and rights, resulting in divorces and church splits.

About then I hear Paul say: "Your attitude should be like Jesus, the one who had the highest position of anyone in heaven and earth who gave up his rights, did not demand equal time, was lied about, beaten, spit upon, made of no reputation, and finally silently went to the cross, died and rose again. It was then God gave him a name above every name." He now gives life to us, not a life to demand our rights, seeking our own will, demanding equal time, but a life like his own of self-giving not self-seeking. It's not called the way of the Jerusalem *Post*, but the way of the cross and anyone who would come after him is asked to take up that cross, daily, and follow him. When one realizes this we can more easily understand why neither Jesus nor his disciples were concerned about exposure in the *Post*—or lack of it—that they received while attending the "Great Assembly 31" in Jerusalem.—**Percy Gerig,** Upland, Calif.

CHURCH NEWS

Partnership, transformation themes of development seminar

Development was the theme of a seminar held on Dec. 15 at Akron, Pa. The seminar brought together Mennonite Central Committee staff, the executive committee, in-service workers, representatives of the international community, and other guests.

Development was variously described as a "process of change," "sharing power and decision-making," "service." It is a "partnership working toward change," "transformation."

The meeting was structured around responses to three presentations: "A Secular Critique of Development" by Tom Franklin of PACT (Private Agencies Collaborating Together) in New York, a "Biblical Critique of Development" by Tom Sine of World Concern in Seattle, and "MCC and Development" by Edgar Stoesz, associate executive secretary of MCC.

The critiques of development stressed that those involved in development programs have insufficiently understood the Third World cultures in which they worked and have sought to impose Western cultural values on the rest of the world.

Franklin suggested that agencies should intentionally carry out their programs with a Third World partner and make resources available to assure that there is strong Third World participation in decision-making "beyond token representation on boards."

Sine went further to point out that Christian agencies routinely adopt secular models of development and thus unwittingly adopt secular values for change. He urged the group to "take the biblical materials more seriously," and to think of God's agenda of transformation of individuals and societies as the model for development.

Kodwo Ankrah of Kampala, Uganda, and Bishop Francisco Claver of Malaybalay, Philippines, were respondents to the two addresses. Ankrah stressed that true development happens when people address root causes and see the interrelationship between Third World problems and the First World.

"There is no development now, as far as I am concerned," he said. "We are doing compassionate assistance. It is needed." But, Ankrah maintained, the basic problem is with government and international economic and political issues. Those problems are not being addressed in current development programs.

Claver introduced a topic that would receive much attention throughout the day—the basic Christian communities that are springing up in Philippines and throughout Latin America.

In these communities people gather around the study of the Bible to examine their present situation, clarify a vision for change, and jointly decide on courses of action to bring about change.

In his paper Stoesz outlined the activities carried out by MCC throughout its 64-year history. He cited underestimating the complexity of the task of change and underestimating the length of time needed for successful programs as factors leading to disappointments with development efforts.

At day's end participants listed 23 questions or issues that individuals thought deserving of further attention. Issues that received considerable discussion included how to encourage formation of basic Christian communities as a pattern for change, how to develop true accountability to Third World partners, and how to include issues of mission in the task of redefining service and development.



Participants in the development seminar at MCC headquarters are, from left, Lamar Fretz of MCC Executive Committee, Rosanna Chan of Bluffton College, Merrill Ewert of MAP International in Wheaton, Ill., and Sandy Bertsche, MCC staff.

News Analysis:

Test-tube genetics—a th

Editor's note: In October 1983, Conra Brunk represented Mennonite Centr Committee Canada (MCCC) at a co ference on in vitro *(test-tube) fertiliz tion at McMaster University Hamilton, Ont. In this article he reflec on some of the issues that the co ference raised. Brunk is professor biomedical ethics at Conrad Greb College, Waterloo, Ont.*

The conference, organized b McMaster University and the Canadia Human Rights Foundation, examine the ethical, legal, and religious aspec of *in vitro* fertilization. This ne technology is just now being introduce into Canada at several medical center including McMaster University. Use *in vitro* fertilization raises significa moral and legal questions, many which are unresolved.

Representatives of various religiou traditions (Roman Catholic, Protestan Jewish) as well as legal scholars, et icists, scientists, and physicians met Hamilton to discuss some of these que tions. It soon became apparent tha McMaster had hosted the conference n just in the interest of public debate, b also to get the green light for its *in vit* program.

To a large extent the university su ceeded, for although it cannot be sa that the conference reached clear co

General Board plans faith consultation

A meeting entitled "Conversations on Faith" is being planned for February 27-29, 1984, by the General Board of the Mennonite Church. It will be held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

The purposes of the meeting are:

- to provide opportunity for the church to struggle with issues and concerns about its faith and life in a positive way;
- to provide a setting where members of the church with similar and diverse views can fellowship, worship, and pray together;
- to bring persons together so that a higher level of Christian love, understanding, confidence, and trust can grow;
- to identify and discuss issues of concern about which there are diverse views and to discern what the Holy Spirit is saying to the church;
- to seek for greater clarity and unity in our faith in Christ as it arises from our understanding of the Scriptures and our heritage and to achieve a more united witness.

Five subjects of conversation have been chosen. They are theological influences in the church, the wholeness of salvation, the church's peace emphasis, the use of biblical criticism, and evangelism and social action. These topics, which surfaced in the aftermath of the publication of "A Crisis among Mennonites" pamphlet written by George R. Brunk II, are areas of tension for some within the Mennonite Church.

The meeting will be open to persons interested in participating in the discussions and are concerned about the faith and life of the church. It will include representatives from conferences, churchwide boards, associate groups, colleges, seminaries, and schools.

The prayers of the church are requested for this meeting that it may be directed by the Holy Spirit, that it can help the church be more faithful, and that God will be glorified.

More detailed information will be released later when program participants are confirmed. Persons interested in attending may write to Mennonite Church General Board at 528 East Madison Street, Lombard, IL 60148.

MCC to seek new executive secretary

Mennonite Central Committee Executive Secretary Reginald Toews has announced that he is not available for reappointment at the end of his current three-year term. That term ends January 1985.

Toews was originally appointed to this position for a two-year term, then agreed to extend his term for a third year.

Announcing his decision to staff and the MCC Executive Committee at meetings held in Akron, Pa., Dec. 16 and 17, Toews noted that his three years as

ic human values?

sensus about the conduct of *in vitro* fertilization, neither did it offer major objections to *in vitro* fertilization in principle, nor even to specific aspects of *in vitro* in practice. In this respect the conference served to protect McMaster and other Canadian *in vitro* fertilization centers from potential criticism about lack of careful consideration of the ethical and legal aspects of *in vitro* fertilization.

The conference did identify several ethical questions posed by *in vitro* fertilization. The most controversial surrounded the treatment of eggs obtained from the mother's ovaries and fertilized by sperm in a test-tube, prior to implantation in the womb. A choice always has to be made about which egg to use. Since there are usually six to eight eggs, what should be done with those which remain? Is it ethical to experiment on spare embryos? Should fertilized eggs be discarded at all?

This raises the thorny question of the status of the fertilized egg and embryo. Is it a human person? Does it have the same rights to life as an adult person? Not surprisingly, there was a wide divergence of opinion on that question among conference participants, ranging from physicians and biologists who tend to view the egg as mere cell or clump of cells no different than any other piece of live human tissue, to Roman Catholics who view the fertilized egg as a full human person.

Despite these differences, there was general agreement that fertilized eggs and embryos be treated with care and respect. There was less apparent agreement about whether genetic selection should be made among fertilized eggs. Should parents be able to choose the sex of their child? There was also disagreement about whether the eggs should be discarded or used for experimentation.

Another issue raised at the conference concerned the matter of justice. Is it just that a society should spend so much money to provide infertile couples with their own babies when there are more pressing health needs to be met in the world? Is this not primarily a health service for the affluent who want their own babies?

A related concern wonders whether *in vitro* fertilization can be treated as a health service at all; perhaps it is no more than a consumer service for people who desire genetically related children. Part of this issue involved the question of whether having children is a basic human need or merely a desire of many people.

The way which *in vitro* fertilization divorces child-bearing from sexual union was also raised at the conference. This is especially problematic for Roman Catholics since it divorces reproduction from sexual union and therefore violates "natural law." This problem makes *in vitro* fertilization ethically unacceptable to the Roman Catholic Church.

The larger issue underlying all of these questions is that of technology: how far can we go with technologizing human reproduction before it begins to threaten and destroy basic human values? The more that children become the product of technologies that allow us to shape them or to choose or not choose them, the more they may come to be viewed as products that measure up to certain standards of quality control rather than as unique persons with their own value and dignity.

How will we view the sick and abnormal if we know that they could have been prevented with a little technological care? *In vitro* fertilization may not pose this threat at the present, but it is one more step along a long road of reproductive technology that may well do so.

In vitro fertilization also raises the questions about how Christians should relate to public policy matters such as the regulation of reproductive technology in a society that does not share Christian values. Can Christians reach consensus with those who believe that ethics are simply "rules which have proven useful in the history of a society" on whether the law should permit experimentation on live, fertilized eggs and embryos? Which view should the law reflect?

That is a question which the conference neither addressed nor answered.—Conrad Brunk

executive secretary "have been good ones." He notes that "there are many factors that go into a major decision like this. However, none of them have to do with my confidence in MCC or in the staff. Rather, they have to do with me and my sense of God's calling in my life."

Elmer Neufeld, MCC chairman, said that the process to seek a new executive secretary will be decided at the MCC annual meeting in British Columbia in January.

Salvadoran refugee bakes bread for Christmas

Mennonites in Harrisonburg, Va., found a unique way to combine the Christmas season with the resettlement of a Central American refugee: the baking of bread.

Joining with persons from Catholic, Presbyterian, and United Methodist churches, members of four Mennonite congregations recently responded to an urgent plea from Mennonite Central Committee: twenty-one-year-old Denin Benavides had fled worn-torn El Salvador and had been granted legal refugee status in the U.S. Could they sponsor him?

Denin arrived in Harrisonburg the beginning of December, and the group rallied to provide for his lodging and immediate financial needs. But they still faced a challenge. How could they, at short notice, find work for a young man who spoke little English?



Ella May Miller helped to coordinate holiday baking done by Denin Benavides, an El Salvadoran refugee who has been resettled in Harrisonburg, Va.

Denin was grateful for the help of his new friends and was adjusting well to his new home in a local intentional community. But he also felt discouraged with too much free time on his hands.

After hearing that Denin was a baker by trade, his friends suggested that he do some baking for the holidays. The Sunday before Christmas announcements were made in area churches, and people placed orders for french, potato, and sweet bread, as well as a special Salvadoran loaf filled with ham and cheese.

Park View Mennonite Church offered the use of its kitchen, and Park View members Sam and Ella May Miller agreed to coordinate the shopping and the bread pickup. By the next day they had received orders for 100 loaves of bread.

Monday and Tuesday were busy as Denin, the Millers, and a Cuban friend bought the ingredients and prepared the first batch of bread. Having grown up with a baker father, Denin was able to take charge of the mixing and baking.

"It's a pleasure to work with Denin," said Ella May. "He really knows what he's doing."

Tuesday and Friday were designated as bread pickup days. Part of the income from the sales was used to cover the baking costs. The group used the remaining portion to compensate Denin for his hard work. They encouraged him to schedule several more baking days in order to explore the local interest for his bread.

Although Denin's future employment is uncertain, two things are clear. Many people in Harrisonburg ate delicious bread over the holidays. And during this Christmas season, some concerned Christians gave a Salvadoran refugee the gift of knowing that he too had something to give.—Virginia A. Hostetler

Mennonite scholars think systematically about theology

A consultation on "Mennonites and Systematic Theology," was held last June in Elkhart, Ind., under the auspices of the Institute of Mennonite Studies. The Institute is a research agency of the Associated Mennonite Biblical Seminaries.

Institute Director Willard M. Swartley, in his annual report to the fall meeting of the seminary boards, said the group of 16 scholars present heard six main papers, seven theological pilgrimages, and participated in four worship and Bible study periods.

In the consultation Tom Finger, Northern Baptist Theological Seminary, Chicago, read a paper that reflected a joining of traditional Protestant theological categories and distinctive Anabaptist-Mennonite emphases and value-orientations.

Jim Reimer, Conrad Grebel College, Waterloo, Ont., focused in his paper on putting the Mennonite perspective into dialogue with the long-standing concerns of the Catholic tradition.

Howard Loewen, Mennonite Brethren Biblical Seminary, Fresno, Calif., and Denny Weaver, Bluffton (Ohio) College, in their papers developed a systematic theology that is more selectively oriented to the emphases of the Anabaptist-Mennonite tradition.

J. Lawrence Burkholder of Goshen College traced the influences on Mennonite theology in this century, especially fundamentalism, neoorthodoxy, and biblical realism. He noted the important influence for Mennonites and others of the recovery of the Anabaptist vision, beginning with the work of the late Harold S. Bender and continuing in the Concern movement of the 1950s and following. Burkholder said that in the last 15 years Mennonites have not produced any leading focus in theological emphasis.

Marlin Jeschke of Goshen College said in his paper that Mennonites will have to examine the long history of tradition and philosophy between the New Testament period and the contemporary world to make significant headway in the task of systematic theology.

Some of the more intense discussion of the consultation, according to Swartley, centered on the method of verifying truth claims; the extent to which a systematic theology should be peculiarly Mennonite, focusing upon the tension between Mennonite and classical traditions and the question of how to move from biblical to systematic theology; and the function of systematic theology in the life of the church today.

The group suggested a follow-up meeting be called sometime during the next two years. They also recommended that the Institute of Mennonite Studies publish the papers in an issue of its *Occasional Papers* (available early in 1984). In addition, they called upon the Institute to give leadership to commissioning a multi-author Mennonite systematic theology.

The participants agreed that the plurality of systematic theologies, as represented in the papers, is to be affirmed and welcomed. "It was generally agreed that there will likely never be *a* Men-

nonite systematic theology, but that there will be a variety of systematic theologies from Anabaptist-Mennonite perspectives," Swartley concluded in his report.

MCC executive committee discusses Africa food situation

Mennonite Central Committee executive committee met on Dec. 16 and 17 to review new program and budget plans in anticipation of the MCC annual meeting in British Columbia in January.

The committee is recommending to the annual meeting a 1984 expenditures budget of $24 million, equal to the amount spent in 1983. The 1984 budget includes a cash budget of $16.5 million and plans to ship material aid valued at $7.5 million. The new budget, if approved, will require a 6.7 percent increase in contributions over 1983.

A special topic at the meeting was a report on the African food situation and possible responses. A lengthy paper to the committee from Africa Department staff outlined that drought is not the only cause of the current food shortage in Africa.

The paper detailed that in West and East Africa, many of the countries suffering the greatest food crises are those involved in war or conflict situations. Causes in addition to conflicts include world recession, internal corruption, urbanization, population rates, and use of arable land for export crops.

The paper notes that "it is a serious situation whatever the causes." Response to the situation reflects a commitment to dialogue with African partners and to a renewed focus on peacemaking and reconciliation.

Specifically the paper recommended that MCC continue to respond with food aid to areas of emergency food need and that more attention should be given to interpretation of the food situation in Africa. Also, MCC should continue its emphasis on agriculture, wherever possible working in cooperation with local church groups.

It was additionally recommended that three or four workers be placed in the various effected regions specifically to concentrate on food-related programs and concerns. Central to the proposal is a concern that food aid and agricultural activities reflect a primary commitment to respond to reconciliation and peacemaking needs.

The executive committee endorsed the proposal in general, while urging additional work and noting that adopting such a proposal would be a major and long-term commitment to this area of work. A revised proposal will be discussed by the committee at their January meeting.

During Asia reporting there was animated discussion concerning a proposal to place two workers in a new MCC program in Olongapo, a town near the U.S. Subic Naval Base in Philippines. Olongapo is plagued with human problems, including drug abuse and prostitution.

Emphasis would be both on helping people and on sharing information concerning the hurts of those living in this military base community. Members asked if MCC could effectively provide support for workers placed in such a difficult setting. Others questioned such a "ministry of presence" and a ministry with such clear political overtones. Questions were also raised about the possibility of changing such a situation.

Others noted the real human need in Olongapo and talked of an "incarnational ministry" rather than programs based on "effectiveness."

Shalom counseling office opened in Waterloo

About 60 persons attended the official opening for the regional office of Shalom Counseling Services at Erb Street Mennonite Church in Waterloo, Ont., Dec. 3.

This is the second area office of Shalom. The first one opened in St. Catharines in October 1982. Shalom Counseling Services is a program of Mennonite Central Committee (Ontario).

Bill Dick, original board chairman and continuing executive director of Shalom, expressed appreciation that MCC (Ontario) had seen fit to extend its mandate to be "a Christian resource for meeting human need" to include the spiritual, emotional, relational, and financial needs of people. He said that Shalom and MCC believe that Christian counselors who share the Anabaptist vision of a caring community of believers can offer unique help to many persons

Giving: churchwide agencies adjust to shortfall

We Mennonites have contributed $4,652,000 as of October 31, 1983, to our churchwide programs. This is $526,000 more dollars than in 1982.

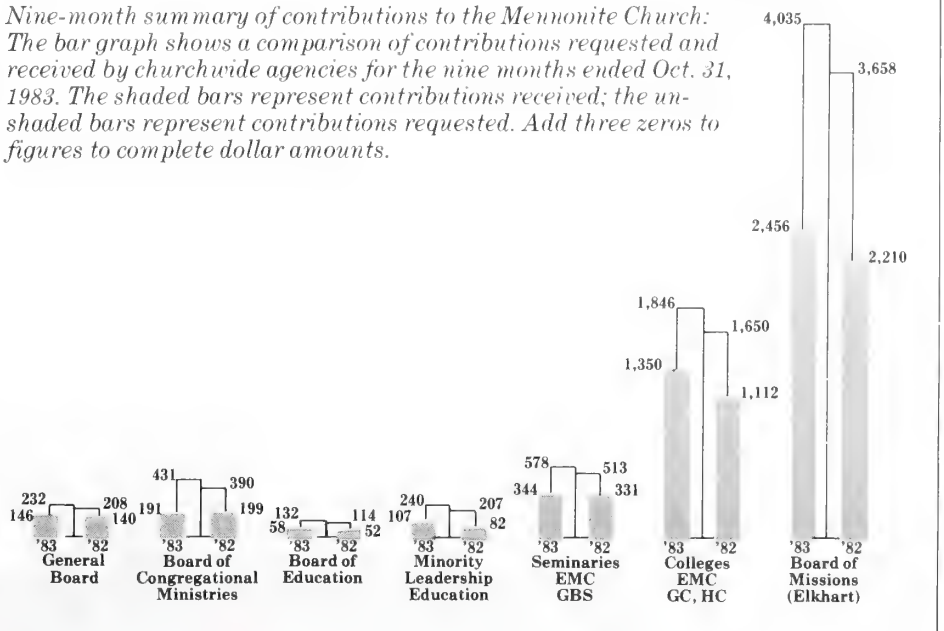
Contributions received in 1983 as compared to contributions requested are up .009 over 1982 for the same period.

However, our churchwide agencies have received only 62.1% ($4,652,000 ÷ 7,494,000) of the dollars needed to carry out fully their mission. Inflation has consumed approximately $20,000 of the 1983 contribution increase. A faithful stewardship response to being God's people suggests that a larger percentage of our personal income needs to be contributed to churchwide programs.

Receiving only 62.1% of the requested contributions is frustrating for churchwide leaders and board members. They are forced to spend their energies adjusting and modifying budgets and programs rather than leading the denomination in spreading the gospel.

Mennonite Church Contributions Requested and Received

Nine-month summary of contributions to the Mennonite Church: The bar graph shows a comparison of contributions requested and received by churchwide agencies for the nine months ended Oct. 31, 1983. The shaded bars represent contributions received; the unshaded bars represent contributions requested. Add three zeros to figures to complete dollar amounts.



within and outside the constituency.

Ralph Lebold, who chaired the meeting and who is also chairperson of the Waterloo region board of Shalom, said that the emphasis here will be to work closely with Mennonite and Brethren in Christ pastors and congregations in identifying needs and in coordinating sources of assistance.

Delphine Martin, who was named regional director last summer, began working out of the office in July. She reported that to date 47 clients have come for counseling. The service is offered regardless of ability to pay and Mennonite persons from various disciplines and backgrounds are called upon to participate as counselors.

San Francisco VSer leads effort to help the homeless

Editor's note: John Master, A Voluntary Service worker with Mennonite Board of Missions in San Francisco, filed the following report recently on his work with the homeless. A former Episcopalian priest, John joined the Mennonite Church and attended Eastern Mennonite Seminary before beginning a two-year VS term in Sept. 1982.

Last year several local social service agencies decided to form Central City Shelter Network. The group hoped to put pressure on the mayor of San Francisco to do more for the ever-increasing number of persons out on the streets.

Through my Voluntary Service assignment as housing minister at Dolores Street Baptist Church, I became involved in the new organization. I participated in rallies and spoke on the local television education network.

Mayor Dianne Feinstein responded to the rallies and media by setting up a Task Force on the Homeless which would attempt to come up with solutions to the problem. She appointed me to the task force.

We were seeing as many as 5,000 persons sleeping under bridge abutments, in parks, and in doorways. It wasn't uncommon to find people in the doorways of our church. It was sad to see not only men but also women and children out in the cold rainy weather.

The short-term solution the task force proposed was shelters in church basements along with expansion of shelters operated by the service agencies. The church basement shelters were not a very good arrangement, as simply cots and food were provided, but over 1,200 persons on peak nights could be found sleeping in all the shelters.

Dolores Street Baptist Church agreed to have a shelter in its basement, and at the beginning of 1983 we opened a small shelter for an average of 15-20 persons a night.

There was a crying need for shelter for so-called illegal aliens—many of them young people fleeing Central America to avoid war and their own death. I managed to get the church to go along with focusing our help on the refugees. One 15-year-old here had lost both of his parents in the war in El Salvador. He was with us for quite awhile before he moved on.

The people in the shelter were young, bright, good-natured, and eager to make their way in this part of the world, but homesickness was also a problem and it was not uncommon to have Juan or Ricardo or Oscar crying on one's shoulder.

The shelter had an excellent staff—students from nearby Golden Gate Baptist Seminary and members of the church. The shelter continued until the middle of April when it seemed time for the workers to have a break. Most of their efforts had been on a volunteer basis. We are planning another shelter for this winter.

The Task Force on the Homeless spent much of its energy working on problems related to the shelters in the different churches and agencies. However, it also started thinking about long-term solutions. A plan was formulated which would have called for an outlay of $1.3 million from the city for a permanent shelter arrangement.

However, the plan was cut back to $620,000 by the mayor, with the promise of more funds channeled to the city through fundraising and federal and state programs. The new shelter program, even in the smaller version, is functioning well for the most part.

A homeless person newly arrived in the city or already living here can call a hot-line number and arrange for housing either through the Department of Social Services or at one of four back-up shelters.

It is a small but good shelter program and the task force continues to function not only to find ways to improve on what is now in place but also how to expand the program. The mayor continues to meet with the task force and seems committed to the idea of helping the homeless.—John Master



Recent happy memories are relived for Carmen Horst (left) and her sister Emily (not pictured) as they recalled playing a singing game with their neighbor and friend Adela (right) in Argentina. Adela's mother teaches at the public school the Horst girls attend. Adela has no sisters and has "adopted" Carmen, Emily, and Christina Horst. They are accustomed to roller-skating and playing games together daily. Since the Horsts' return to Elkhart, Ind., in September for treatment of a brain tumor in 16-year-old Renè, the family has had to face many uncertainties and empty places in their hearts—filled only by the sustaining love and care from friends and family. Remember to pray for Mennonite Board of Missions workers Willis and Byrdalene, and their children, Renè, Carmen, Emily, and Christina, so that their time away from home may be one of peace, comfort, and blessings, while they await with hope a later day to return to their work with the Indian groups in Argentina.

MENNOSCOPE

The Kansas Mennonite Disabilities Council (KMDC) is a group of thirty persons in southcentral Kansas which has been working the past two years to help churches in the region as resource for persons and families with developmental or other disabilities. A task force has conducted surveys of all Mennonite and Brethren in Christ churches in Kansas to identify names and locations of people who are disabled, to find out what needs they have which are unmet, and to learn what would be most helpful to congregations in becoming more aware and more responsive to these unmet needs. Beginning first with a nucleus of counties in southcentral Kansas, congregations were asked to appoint a representative to KMDC who would also serve as a resource person back to their congregation. Various materials and resource lists are being gathered to be available to congregations. A meeting is being planned this spring to assist and inform the local contact persons. The mailing address for KMDC is: MCC Central States Region, Box 235, North Newton, KS 67117; telephone: 316-283-2720.

The Center for Discipleship and the Peace Studies Program at Goshen College will cosponsor a seminar on "Conscientious Objection to Military Taxes" on Goshen's campus, Feb. 4. The program will feature an Internal Revenue Service representative addressing the legalities of withholding military taxes; discussion of improved communication between tax withholders, the government, and the church; and a look at various patriotic and biblical objections raised by nonwithholders. The purpose of the seminar is not to foster debate on the morality of tax withholding; rather, persons who are already withholding taxes or who are seeking additional information on the issue are encouraged to attend. In lieu of a registration fee, participants will be asked to make a $10 tax-deductible contribution.

Hard Choices, a series of six one-hour video cassette programs which deal with the issue of ethics and genetics, is available from MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.

Eastern Mennonite Seminary has established an endowed scholarship for students preparing for missionary or church planting work, announced David F. Miller, director of development. Named the "Samuel F., Emma G., Ida M., and Nora I. Hostetter Scholarship," it is funded through a grant by Nora Hostetter of Harrisonburg. The scholarship is in memory of her brother and sisters, who were longtime Sunday school teachers and church workers at Warwick River Mennonite Church, Newport News, Va. The first awards will be made in the fall of 1984.

David Mann, pastor of Sunnyslope Church, Phoenix, Ariz., began a one-year leave of absence on Jan. 1. Marlin Burkholder, pastor of Bender Church, Pen Argyl, Pa., who is also taking a one-year leave of absence, will serve the Sunnyslope Church as interim pastor. Mann plans to spend the winter term at Fuller Theological Seminary and the fall term at Goshen Biblical Seminary. His address will be: 19850 E. Arrow Hwy., Sp. A-14, Covina, CA 91724, until June 1. Burkholder's address will be: 828 E. Brown St., Phoenix, AZ 85020; (602) 997-4621.

Tel Hai Camp, Honey Brook, Pa., is seeking a camp director for 1984. Please forward inquiries or résumés to Tel Hai Camp, c/oAmos Stoltzfus, Jr., RD 2, Box 126-1, Honey Brook, PA 19344; or call (215) 286-5607.

Grace Mennonite Church, Berlin, Ohio, held a dedication and open house of their new building the weekend of Jan. 7 and 8. Walter Beachy, Plain City, Ohio, was speaker for the weekend. Beachy, president of Rosedale Bible Institute, spoke four times on the theme of the church. Grace Mennonite is a congregation of approximately 185 people. They've been meeting in a partially completed building since February 1983. With the recently finished Sunday school wing, the building is now completed. David R. Clemens is the pastor.



Mennonite Board of Missions worker Mary Beyler (above, center) teaches English conversation at the Red Cross Nursing School in Kushiro, Japan. She makes her living this way, and also teaches beginning and advanced classes at Tottori Mennonite Church twice a week and in her home. Recently Mary also took her turn preaching at Tottori and Tsurugadai Mennonite churches. Teaching Bible classes in English as well, she is finding increased interest in studying the Bible and English together. Japanese people are eager to learn English, since they consider it an international language. Mary has been a missionary in Japan since 1974. She is from Hesston, Kan.



E. M. Yost

Memorial services were held for Bishop E. M. Yost, Dec. 20, 1983, at the First Mennonite Church, Denver, Colo., Walter Friesen officiated. Yost was a well-known evangelist and churchman, much in demand throughout Mennonite circles for 30 years (1931-1961). Ordained to the ministry at nineteen, Yost founded the Calvary Mennonite Church of Greensburg, Kan., which he pastored from 1931 to 1945. Yost then pastored the First Mennonite Church in Denver from 1945 until 1956 when he became the full-time overseer of the Rocky Mountain Mennonite Conference. Yost was also instrumental in placing thousands of Mennonite conscientious objectors in hospitals during the Korean war conscription. A lifelong concern for Christian service, ecumenism, and peace education developed for Yost into a passionate dream to establish "a peace chapel at one of the crossroads of the world." That dream became a reality, thanks to his hard work and many contacts, when the Prince of Peace Chapel at Aspen, Colo., was dedicated in 1969. The E. M. Yost Memorial Endowment Fund has been established for the support of the Prince of Peace Chapel. Donations to this endowment fund may be sent to the Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

A Loss-Grief-Growth Weekend will be held at Colonial Lodge, Denver, Pa., with Pastor Ray Geigley as resource person on Feb. 3 and 4. For information, contact Family Life Commission, Lancaster Mennonite Conference, Salunga, PA 17538; (717) 898-6067.

Ruth Harnish has been named assistant chaplain at Maple Lawn Homes, Eureka, Ill., by Cliff King, director of the home, effective on Jan. 16, 1984. She is a registered nurse, having graduated from the LaJunta Mennonite School of Nursing in 1951. A pastor's wife since 1951, she has been involved with her husband in pastorates at the Highway Village Mennonite Church, East Peoria, for 22 years and at the Waldo Mennonite Church, Flanagan, Ill., for five years. Presently her husband, Robert, serves as assistant pastor at the Roanoke Mennonite Church on a half-time basis, and the other half-time is spent as chaplain at Maple Lawn Homes. Ruth has served as a part-time nurse at the Health Center for the past five years and has been on the Leadership Commission of the Illinois Mennonite Conference since 1980.

New members by baptism and

Pontius — **Joel Kauffmann**



confession of faith: Northridge Christian Fellowship, Springfield, Ohio: William Rupert and Tina Hawke by confession of faith. Bally, Pa.: Steve Reichert.

Change of address: Bruce Yoder to 2219 Floyd Avenue, Richmond, VA 23220.

BIRTHS

Baechler, Bruce and Linda, Shakespeare, Ont., second daughter, Tiffany Marie, Dec. 11.

Benner, Tim and Pam (Rehak), Telford, Pa., first child, Patrick Timothy, Dec. 19.

Bishop, David and Sharon (Nyce), Doylestown, Pa., first child, Joshua David, Dec. 4.

Dettweiler, Allan and Yvonne (Weber), West Montrose, Ont., third child, first daughter, Andra Christine, Dec. 4.

Eash, Scot and Corrie (Wilson), Orrville, Ohio, Angela Rae, Dec. 11.

Froese, David and Carol (Holsopple), Cheraw, Colo., third child, Benjamin Curtis, Sept. 8.

Halder, John and Nancy (Kinsinger), Parnell, Iowa, second child, first daughter, Hannah Rachel, Nov. 30.

Kanagy, Art and Pat (Osborne), Fulton, Ohio, fourth child, third son, Arick Lance, Oct. 23.

Kanagy, John and Barbara (Smucker), Ephrata, Pa., third child, second daughter, Maria Smucker, Dec. 20.

Kandel, James and Dee Dee (Kazee), Fredericktown, Ohio, first child, Benjamin Levi, Nov. 4.

King, David A. and Debra (Glick), Lancaster, Pa., second son, Ryan David, Sept. 22.

Margavich, Tom and Carol (Wenger), Gainesville, Ga., first child, Allen Thomas, Aug. 21.

Martin, David and Peggy (Nafziger), Cheraw, Colo., third child, Steven Douglas, July 23.

Martin, Ed and Kathy (Yoder), Ithaca, N.Y., second daughter, Jessica Tara, Nov. 26.

Miller, Larry and Jeanie (Delp), Baltimore, Md., first child, Matthew Alan, Dec. 7.

Miller, Sam and Vi (Bontrager), Harrisonburg, Va., third daughter, Kristin Noelle, Dec. 12.

Miller, Stan and Sandy (Wise), Elkhart, Ind., second daughter, Allison Kay, Dec. 16.

Overholt, Joseph and Vicky (Hoeflich), Fredericktown, Ohio, sixth child, second daughter, Courtney Joy, Nov. 10.

Payne, Frank and Ruby (Krabill), Corpus Christi, Tex., first child, Thomas Murray, Nov. 11.

Wagler, Larry and Wendy (Mohr), Shakespeare, Ont., second daughter, Krystle Lindsay, Nov. 18.

Walker, Kurt and Marla (Nafziger), Armington, Ill., second child, first son, Matthew William, Dec. 5.

Wheeler, Lee and Susan (Headrick), Center, Colo., first daughter, Mya Joylynn, Dec. 3.

Witmer, Devon and Raymondé, Goshen, Ind., fourth child, third daughter, Keri Ann, Dec. 8.

Wyse, Edward and Marge (Hockman), Perkasie, Pa., second child, first daughter, Kelly Lynn, Dec. 16.

Yoder, Cal and Lorie (Hackman), Kalona, Iowa, first child, Tiffany Nicole, Dec. 22.

Yoder, Paul H. and Sheryl (Miller), Belleville, Pa., third child, second son, Matthew Joseph, Oct. 19.

MARRIAGES

Dean — Cable. — Martin Wesley Dean, Elkhart, Ind., United Methodist Church, and Carma Jane Cable, Hollsopple, Pa., Stahl cong., by Allen L. Holsopple, Dec. 17.

Fox — Chupp. — Ed Fox, Sarasota, Fla., and Susie Chupp, both of Ashton cong., by Ken Nauman, Nov. 19.

Gish—Kern.—Joel S. Gish, Palmyra, Pa., Elizabethtown cong., and Ellanna E. Kern, York, Pa., Stonybrook cong., by Richard H. Frank, Oct. 29.

Kandel — Goulding. — Glen Kandel, Fredericktown, Ohio, and Barbara Goulding, Mansfield, Ohio, both of Gilead cong., by Murray Krabill, Oct. 22.

Leyden — Boshart. — Jeffery Allen Leyden and Marketta Kay Boshart, both of Washington, Iowa, Bethel cong., by Oliver Yutzy, Dec. 17.

Stiverson — Kanagy. — David Stiverson, Marion, Ohio, Christian Center, and Carolyn Kanagy, Mt. Gilead, Ohio, Gilead cong., by John Watson and Murray Krabill, Sept. 11.

Stoltzfus — Bixler. — Barry Stoltzfus and Ingrid Bixler, both from Telford, Pa., Salford cong., by William Hillegonos and Elvin R. Stoltzfus, father of the groom, Dec. 17.

Swantz — Litwiller. — Rodney Dean Swantz, Kalona, Iowa, Lower Deer Creek cong., and Beth Annette Litwiller, Wellman, Iowa, West Union cong., by Mervin Birky, Nov. 26.

Van Pelt—Zimmerman.—Perry Van Pelt, Danville, Ohio, Midway cong., and Mary Ann Zimmerman, Nappanee, Ind., Fairview cong., by Carl Good and Murray Krabill, Nov. 27.

Williams — Dunagan. — Neal Williams, Sarasota, Fla., Ashton cong., and Julie Dunagan, Ashton cong., by Ken Nauman, Dec. 10.

OBITUARIES

Helmuth, William M., son of Mose and Minnie (Hochstetler) Helmuth, was born at Bremen, Ind., July 8, 1926; died of a heart attack at Indianapolis, Ind., Dec. 2, 1983; aged 57 y. On Aug. 12, 1950, he was married to Rosemond Boyer, who survives. Also surviving are one son (Clifford), 4 daughters (Marge Mast, Betty Stauffer, Barbara Mast, and Lisa Helmuth), 4 sisters (Kathrine Helmuth, Mary Chaplin, Clara Helmuth, and Esther Stutzman), 4 brothers (Levi, Henry, Edwin, and Eli), and one half brother (Walter). He was preceded in death by one sister. He was a member of Waterford Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home, Dec. 5, in charge of Elno Steiner and Del Glick; interment in Elkhart Prairie Cemetery.

Hostetler, Frederick, son of Jacob and Lydia (Miller) Hostetler, was born at Exeland, Wis., Jan. 14, 1911; died of congestive heart failure at University Hospital, Edmonton, Alta., Oct. 24, 1983; aged 72 y. On Mar. 6, 1940, he was married to Ada Mae Lauber, who survives. Also surviving are 7 children (Keith, Iris—Mrs. Orval Bowman, Glen, Mavis—Mrs. Roger Oslund, Carol, Marian—Mrs. Curtis Roth, and Lowell), 8 grandchildren, 2 sisters (Mrs. Fannie Stoll and Mrs. Celesta Byers), and 2 brothers (Ed and Amos). He was preceded in death by one brother (Oscar). He was a member of Salem Mennonite Church, where funeral services were held on Oct. 29, in charge of Harold Boettger and Carl Hansen; interment in the church cemetery.

Mast, Rebecca B., daughter of Daniel and Elizabeth (Beiler) Smoker, was born in Lancaster Co., Pa., Nov. 1, 1887; died at Tel Hai Retirement Community, Dec. 11, 1983; aged 96 y. On Dec. 20, 1910, she was married to Levi Mast, who died on June 8, 1981. Surviving are one daughter (Ann M.—Mrs. Peter S. Walker), one son (Daniel L.), 5 grandchildren, 8 great-grandchildren, and one sister (Gertrude—Mrs. Christ King). One son (Milton) died in infancy. She was a member of Maple Grove Mennonite Church, where funeral services were held on Dec. 15, in charge of Herman Glick and William Davies; interment in Maple Grove Cemetery.

Oesch, Mary Ann, daughter of Jacob and Agnes Schwartzentruber, was born in Huron County, July 31, 1908; died at South Huron Hospital, Dec. 9, 1983; aged 75 y. On Mar. 5, 1929, she was married to Edmund Oesch, who survives. Also surviving are one son (Elmer), 4 daughters (Dorothy, Gladys—Mrs. Ivan Bechler, Marg—Mrs. Ray Gautreau, and Linda—Mrs. Ross Fisher), 13 grandchildren, and one great-grandchild. She was preceded in death by one daughter (Agnes). She was a member of Blake Mennonite Church. Funeral services were held at Zurich Mennonite Church, Dec. 11, in charge of Clayton Kuepfer; interment in Blake Mennonite Cemetery.

Weidman, Fannie B., daughter of Henry B. and Annie H. (Brubaker) Weidman, was born at Reamstown, Pa., July 14, 1898; died at Ephrata, Pa., Dec. 14, 1983; aged 85 y. Surviving is one sister (Alma B. Weidman). She was a member of Ephrata Mennonite Church, where funeral services were held on Dec. 17, in charge of Wilbert Lind, J. Elvin Martin, and Noah G. Good; interment in Mellinger's Cemetery.

Yoder, Edna H., daughter of Menno and Minnie (Yoder) Hershberger, was born at Grantsville, Md., Apr. 6, 1919; died of heart failure at Elkhart (Ind.) General Hospital, Dec. 13, 1983; aged 64 y. On June 15, 1946, she was married to Melvin Yoder, who died on Jan. 27, 1981. Surviving are 3 sons (Daryl, Richard, and Byron Yoder), one daughter (Judy—Mrs. Leonard Bontrager), one brother (Alvin Hershberger), and 3 sisters (Ruth—Mrs. Simon Tice, Lela—Mrs. Phillip Bender, and Mrs. Grace Roberts). She was a member of North Main Street Mennonite Church, where funeral services were held on Dec. 16, in charge of John C. King; interment in Union Center Cemetery.

Yoder, Raymond Omer, son of Fred A. and Emma (Miller) Yoder, was born at Berlin, Ohio, May 6, 1909; died of a heart attack at Canton, Ohio, Dec. 14, 1983; aged 74 y. In 1938, he was married to Lorene Lehman, who survives. Also surviving are one son (Earle Yoder), 2 daughters (Carol Swartzentruber and Audrey Croal), one brother (Orville Yoder), and 2 sisters (Esther Linder and Ruth Nyce). He was a member of Beech Mennonite Church, where funeral services were held on Dec. 18, in charge of Paul D. Brunner; interment in Beech Church Cemetery.

Correction: In the Dec. 6 issue of *Gospel Herald* the obituary of Carrie M. Slaubaugh should have read Carrie M. *Yoder.* The correct date of the funeral was Nov. *11,* not Nov. 7.

CALENDAR

New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27
Mennonite Board of Education Board of Directors, Feb. 3-4
Mennonite Publication Board, Sarasota, Fla., Feb. 3-4
Comite Administrativo, Feb. 9-11
Afro-American Mennonite Association Executive Board, Inglewood, Calif., Feb. 10-11
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 23-25
Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29
Conversations on Faith, Laurelville, Pa., Feb. 27-29

CREDITS

Cover photo by Kenneth Murray; pp. 20, 24, 27; by Jim King, p. 26 by D. Michael Hostetler; p. 28 by Willis Horst.

ITEMS AND COMMENTS

Seat belts save lives, says Safety Council

"At least 14,000 persons could be saved each year if everyone wore their safety belts in motor vehicles," states a release from the U.S. National Safety Council. Seat belts, smoke detectors, drinking and driving, and proper winter clothing are four emphases suggested for this year's sixth annual observance of National Safety Sabbath, Feb. 10-14, 1984.

Evangelicals seek broad 'pro-life' agenda

The 5,000-member Evangelicals for Social Action has moved its national offices to the nation's capital in a new drive to organize evangelicals around a broad "pro-life" agenda, including opposition to nuclear arms and abortion. Ron Sider, president of the organization, said the Washington base would enhance the organization's efforts to forge coalitions with other religious groups and "a new biblical vision for justice ... We believe thousands of evangelicals across the country want this."

Describing its agenda, ESA spokesperson Sharon Anderson said: "We take a pro-life stand on seven issues—peace and disarmament, rights of the unborn, sacredness of the family, the disparity between wealth and poverty, race and sex discrimination, human rights, and the environment." She added that ESA has liberal and conservative members, and expects to increase its membership by at least 2,500 in the following year.

ALC's Preus terms new lectionary 'unfaithful translation'

Calling it "an unfaithful translation," the presiding bishop of the American Lutheran Church has expressed deep disappointment with the National Council of Churches' inclusive language lectionary. In a letter to ALC clergy, David W. Preus said he will ask the ALC church council to urge ALC congregations not to use the new lectionary.

"While the ALC is not an NCC member and has not been a participant in the lectionary work, many of us were hopeful that a reworking of the texts would provide a useful congregational resource," Bishop Preus wrote. "I am deeply disappointed in the results." The chief difficulty, he said, "is that the revised texts have many mistranslations. They are paraphrases. Inclusiveness sits in judgment on the biblical texts, and the result is an unfaithful translation."

Falwell tells Israelis their stock is going up

"Israel's stock is going up in conservative Christian circles," Moral Majority leader Jerry Falwell told a press conference of Israeli journalists in Jerusalem. And within five years, it will be impossible for an official to be elected in the U.S. if he doesn't support Israel, he said. Mr. Falwell was in Jerusalem for the Moral Majority's fifth national convention—the first held outside the United States. He said that the Christian group chose to have their convention in Jerusalem as an expression of support for the state of Israel.

Along with support of the Jewish State, Mr. Falwell said his organization opposed abortion, favored the traditional family, endorsed a strong defense posture in the United States, and opposed drugs and pornography. He said the group was supported by 6.5 million people. Mr. Falwell said that although he is a strong supporter of President Reagan, he felt that any presidential pressure on Israel to make concessions on the Israeli-controlled West Bank was a "mistake."

Mail order minister gets nine-year term

A pastor of the mail-order Universal Life Church has been sentenced to nine years in prison for fraudulently claiming more than $200,000 in charitable contributions in preparing tax returns for other persons. Assistant U.S. Atty. George O'Connell said the defendant, William R. Richardson, had described himself as a doctor of divinity with the Universal Life Church, the leader of a 25-member congregation. Federal prosecutors said he falsely claimed 50 percent of a taxpayer's adjusted gross income as a charitable contribution and then split the refund check with the taxpayers after preparing their tax returns for a fee. Mr. O'Connell said he had prepared such claims for more than 250 clients, and claimed refunds totaling an estimated $600,000.

Study says black theology has slight impact on the black church

A study of U.S. black denominations indicates that two out of three black clergy place importance on having black people depicted in Sunday school literature and on preaching sermons using the terminology and concepts of black pride. But two out of three pastors also said they have not been influenced by figures in black liberation theology such as James Cone, DeOtis Roberts, and Major Jones. Only in the more liberal black churches was an impact acknowledged from these authors, whose writings—like those of Latin American liberation theologians—use social conditions as a starting point rather than Scripture.

Aimed at locating the level of "black consciousness" in the black churches, the survey found a lower degree than expected. The interviews with 1,894 clergy also showed that only slightly more than half (55 percent) felt their ministry "essentially different" because they were in a black denomination.

Year of Bible called unconstitutional

President Reagan's proclamation of 1983 as the Year of the Bible improperly recognizes Christianity "as the official religion of the United States," an American Civil Liberties Union (ACLU) attorney contended in Los Angeles. Lawyer Gilbert Gaynor made the assertion in federal district court in asking that the presidential proclamation and the congressional resolution that inspired it be declared unconstitutional. He was representing 16 plaintiffs, including Christians and secular humanists, who objected to the proclamation. Mr. Gaynor noted that the resolution called the Bible the "Word of God," and said that the beliefs of Christianity are "true." He asserted that "it's a sub rosa way of saying Christianity is the official religion of the United States."

Murderer, embezzler study for the ministry

A man who murdered his mother and a bank manager who embezzled more than $200,000 are on their way to becoming ministers of the Church of Scotland. Their stories are a parable of the grace of the gospel, church spokesmen say.

The story of the murderer, James Nelson, was revealed in an exclusive newspaper interview recently and later he and his wife attended a press conference, called by the Church of Scotland. Mr. Nelson was accepted as a candidate for the ministry four years ago and has taken his divinity degree at St. Andrew's University where he met Georgina Roden, an honors graduate in Hebrew and biblical studies whom he married in October.

The attention focused on the case brought to light another ex-convict studying for the ministry. He is Iain MacDonald, former manager of the Clydesdale Bank branch at Newmains, Lanarkshire, who is now in his final year at New College, Edinburgh University, where he has been studying since his release from prison in August 1981. He said: "I would like to rebuild in some way a life which has to a certain extent been destroyed—and that's the message of the Christian gospel as much as anything else."

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Form and reform

Having reassured ourselves last week that belief in the Lord Jesus Christ is the most valid response to the vexations of our time, we are not home free. There is yet the problem of how the people of God shall respond to the issues that face us. One of the ongoing difficulties for the church is to agree on matters of strategy.

This is because living the Christian life and working in the church are activities on the order of how one person described marriage: living in a house which is in a state of continuous uproar due to a continuous process of remodeling. To put it another way: Paul D. Hanson has discovered a dialectic in the Old Testament based on the tension between form and reform.

The Israelite movement, he observes in *The Diversity of Scripture*, appeared as a faith in God who is "confessed to be active, creatively and redemptively, in the movement of time." In contrast was the Egyptian religion and most others of that time which were "dedicated to the preservation of eternal form, or in modern parlance . . . devoted to order and security" (p. 20). The Exodus was in response to a perceived call from God to move, to change, and the result was a whole new set of relationships. The poor, downtrodden Israelites had risen up in the name of their God and left the country. It seems that such a thing would never have occurred to the worshipers in the other static religions.

But as Hanson observes, the time came when Israel felt the need of form. The Philistines were pressing them and the leaders supplied by their informal tribal league lacked the authority for what was considered a proper response. So they called for a king. But the kingship, as the biblical record shows, was not exactly a happy experience for Israel. Like North American politicians who are presumably elected to serve the people, kings served themselves and preyed on the people. So the prophets came with a vision for reform and the conflict between form and reform has been with us ever since.

Though his development of the idea is unique, Hanson's observation about the conflict between form and reform is not new. But it is helpful because it sheds light on the dilemma of strategy. Where are we in the form/reform cycle and which are we called upon to undertake today? Is the church more in need of stability or change? It depends on who you talk to.

Some, it seems, consider almost any change as "drift" or unfaithfulness while others are continually impatient. Change there must be, for life is dynamic and to fail to change is to die. But when people press for change of our cherished traditions, we may be threatened because we do not realize how recently they were innovations. For example, four-part a cappella singing is the form I grew up with in the Mennonite Church and what I prefer. But in recent years many have not been satisfied with a cappella singing alone in public worship and probably a majority of Mennonite meetinghouses include instruments for accompaniment. This change—the introduction of instruments for use with the singing—has troubled some of us. It seems like abandoning a fine old Mennonite tradition.

I discovered recently that in the Conestoga Church at Morgantown, Pa., the Amish Mennonite congregation I first attended as a child, four-part singing was not as old as I might have imagined. According to a history of the congregation, this came in around 1900 and was picked up (typically) by the young people who learned it from the Methodists. The introduction was not without incident and for a time the deacon considered it his responsibility to monitor the singing and after the service to challenge the young men who sang in parts. One person remembered "that they were admonished to make a confession before the congregation for joining in this 'sinful act' " (*As Long as Wood Grows and Water Flows*, by J. Lemar and Lois Ann Mast, p. 83).

Similar stories could be told about other changes in strategy throughout the history of the church. Many of us have heard stories about Mennonite opposition to the Sunday school when it was a new thing. Now that the Sunday school has been with us long enough to be considered by some aged and shopworn, it is difficult to think of it as a threatening institution. Conceivably some of the dire predictions of the opponents have come to pass. But I, for one, would not have wished to grow up without Sunday school experience or some reasonable alternative.

The problem with all institutionalized forms is that they develop lives of their own. People become comfortable with them and/or persons working in them begin to depend too heavily on them. Like the king of Israel, they may become oppressors instead of deliverers. When this happens it is time for reform. But this will be controversial and may even be tragic. If an institution which has served as liberator becomes an oppressor, this is indeed troublesome.

Typically, the call to change does not come clearly and certainly is not heard similarly by all. This accounts in part for the diversity of response. How can we tell which is the will of the Lord in our situation? From the time of the Exodus the biblical faith has held that God is on the side of the poor and the oppressed and against the privileged and the powerful.

So, do we need more structures or forms to serve the poor or the oppressed? Let us form them. Have the structures become oppressive? If so, they need to be changed. It's as simple as that. But that, we know, is not really simple.—Daniel Hertzler

GOSPEL HERALD

January 17, 1984



"Christ Washing Peter's Feet" by Ford Madox Brown

My best foot forward

by Audrey Hanlon

It was my first foot-washing service. The ordinance was as foreign to me as when I had to drape a shawl over my hair in a Greek Orthodox church in Athens or when I had to remove my shoes before seeing the jade Buddha in Bangkok. I felt uneasy at this particular service because it was something my own congregation observed and I was now brought up to the point of accepting or rejecting the strange practice.

"How can foot washing be a ministry?" my reserved New England-Baptist background argued within. "Besides, these are privately my feet. And, why the hugging and praying together?" my collection of diatribes continued.

At the foot washing, the men were separated from the women, but I could hear my husband talking with another man behind a screen. I wondered if he was letting someone wash his one free foot. With a broken ankle in a cast at least he had a legitimate excuse for

"just observing."

After the service, as he swung out to the car beside me on his crutches he told me with an ecstatic grin, "Three men washed my foot!" (Not bad for a military man in a Mennonite church.) His acceptance and joy also told me my days were numbered before we both incorporated this Mennonite practice into our lives.

A few months later when the second attempt at foot washing came along, I joined the women behind the screen once again, sitting closer to the buckets this time. Betty, another new Mennonite from our home Bible study group, asked to wash my feet. As we washed each other's feet, just as seeing is believing, I knew the meaning of the ordinance—it demonstrated love.

Content with having settled the matter, I withdrew from foot-washing services for a couple of years—especially when I heard that some of the husbands and wives had asked permission to wash each other's feet at our contemporary Hopewell Church.

"That kind of stuff is for home," I mused, not thinking of the arbitrary obligation I was putting the others under. It seems that when I am bound by my own opinions, thoughts, "rights," or habits, in any area of my life, I cannot do God's will in that area. I cannot hear and obey the nudges of the Spirit when my own habits and opinions are so strong. The Lord helped me to overcome this by repeatedly bringing to my mind a phrase I'd heard somewhere, "Be a friend of grace, an enemy of legalism."

One Thursday evening I visited a Bible study group, where they held a foot-washing service right in the living room. The pastor and his wife came to offer instruction, which helped my uneasiness, but I was stuck. To make matters worse, my husband was flying the company jet somewhere between Chicago and home. Fear of what was going to happen at this co-ed foot washing rose up like a roadblock again.

"Just safely observe," I told myself. I felt safe next to my friend, Esther, a true-blooded Mennonite by lineage. After Esther and I washed each other's feet, brotherhood, the first step of foot washing listed in the *Mennonite Confession of Faith* booklet, became a solid reality as fear loosened its grip.

Business meetings and foot-washing services always draw the least attendance at our church. To help overcome this, Merle Stoltzfus, our pastor, invited the youth group to conduct the next foot-washing service for the congregation. (A coy way of avoiding New England pride, Dutch conservatism, Mennon-itis, and other hang-ups we older folk have to work through.)

The youth began the foot-washing service with worship songs accompanied by three of their guitar players. One of the young men read John 13:1-20, followed by another young man who prayed, and then by an elder who prayed, thanking the Lord that there is "no cross-generation gap in him."

Merle, in explaining the custom to the congregation, said that in Bible times water was kept inside a door for the servants to wash the guests' feet. "If you wanted a friend to know you were elated to see him, as host you would wash his feet yourself. It was the utmost gesture of affection Jesus showed to his disciples," he continued. "By allowing someone to wash your feet tonight you are extending this ministry. You are willing to receive ministry as well as be a servant."

Since it was our first time to all stay together as a congregation for a foot washing, it was suggested we start with someone we can really confide in such as a husband or wife or a close friend. After washing each other's feet we were to take time to pray with each other, encourage, exhort, and bless each other with an affirming experience. If no one washed your feet and you wanted someone to do it, you could sit in a chair by a bucket and someone would come over. It was also okay to move the bucket to a corner for privacy—whatever was comfortable.

We began the actual foot-washing part of the service with five minutes of mingling. After mingling (I once again observed), I remembered back twelve years ago when I stood in a room in Jerusalem, where Jesus might have washed his disciples' feet while someone read the same words of Scripture we had just heard. The Lord had spoken softly to my heart saying, "You do not realize now what you are doing, but later you will understand." Through my Mennonite church family I am beginning to understand.

Watching the congregation minister to each other I saw old-time Mennonites washing the feet of novice Mennonites, a father and mother ministering to their grown son, tears streaming down the son's face as they knelt praying for him after washing his feet.

My imagination showed me Jesus sitting down with the children, as a young brother and sister washed each other's feet while a towheaded toddler in pink pajamas hung onto the side of the bucket. I could imagine Jesus smiling as he held the toddler on his lap. I could see his look of love as husbands and wives tenderly ministered to each other and then embraced over the bucket, openly demonstrating the creativity of love in a Christ-centered marriage.

Somehow I knew that this was God's family and he was walking among the buckets ministering to all, even to those of us who were "just observing."

It was Oswald Chambers who wrote, "The paralysis of refusing to act leaves a man exactly where he was before; when once he acts, he is never the same."

With my best foot forward I've decided to act ... regardless.

Audrey Hanlon is a member of Hopewell Mennonite Church, Elverson, Pa.

GOSPEL HERALD Volume 77 Number 3

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Now about praying

by Lauren King

I wonder about praying. Could we be going at it the wrong way? I hear about "wrestling" with God. "Prayer is battle, not prattle—conflict, not mere conversation. We wrestle not against flesh and blood, Paul says." I see statements that we will get no answers to our prayers unless they are precise and detailed. I know of persons who have prayer lists on which they check off "answers."

I am told that if I have faith I can claim anything I want, and get it. In the mail I received an offer of a cross which has been prayed over, and if worn will guarantee me health and wealth and every "good" thing. And I can't help wondering about all this.

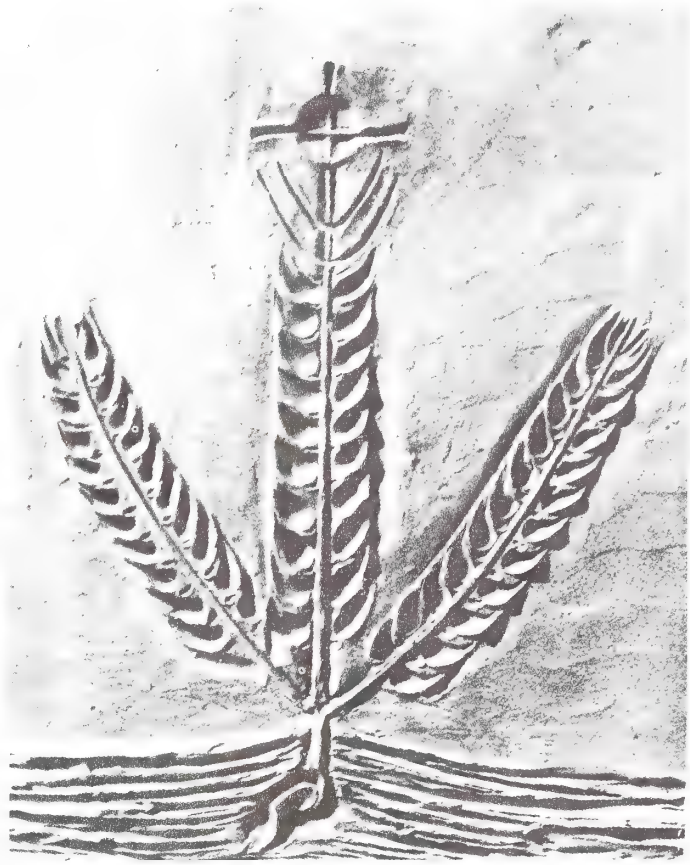
It all seems to me to involve a questionable idea of God and of our relation to him. Take that quotation above about wrestling not against flesh and blood when we pray. I had thought Paul was talking there about evil forces, not about God. We are told that prayer is "battle," "conflict." Prayer is not "conversation." I had thought that prayer *is* talking with God. And there is this wrestling with God in prayer. What kind of God is this that we have conflict with him, wrestle with him, and don't talk with him? And I suspect that, less overtly, a good deal of the prayer of all of us is infused with this same suspicion that God is a reluctant giver of blessings, one who has to be begged, wheedled, nagged, arm-twisted until finally he gives in.

Is this reluctance of God's because it is good for us to beg? Or are we really secretly suspicious of God? I had supposed that his love had been demonstrated as beyond anything we can imagine, beyond anything we are capable of. Why, then, must we wrestle with him? Why is dealing with him not conversation but conflict? Is it so with a loved and trusted human father? We sit down and talk with our fathers; we plan together what is to be done, what is best in the situation. And we cannot deal with God in the same loving relationship?

And when we do approach God to twist his arm, how do we ask? We are urged to be precise and detailed: "Lord, you know Johnny needs new shoes, and Sue must have a coat, there's a leak by the chimney, and the furnace needs new coils. I've had a nagging headache for two days now, and Jim has a nasty cough. So now we've got to have $345 right away. Please give Jim some overtime, and heal my headache and Jim's cough. Please, please. Amen."

It's a sort of heavenly briefing approach. As if God hasn't been around for a while and doesn't know what's going on. We can't trust his knowledge and wisdom. I had thought that it would be difficult indeed to find anything that God doesn't know or understand—far better than we.

Lauren King is retired from teaching English at Malone College, Canton, Ohio. He is a member of the Society of Friends.



"Wheat and Grain: Emblem of Death and Resurrection" by G. Nonnenmacher

Also with the precise and detailed praying we often keep lists, so that we can keep count of our "answers to prayer." If things happen as we want, we have an "answer." If not, then we must wrestle some more. If finally not, then we have had no answer. So we think and talk. And some accuse us of lacking in faith: if we had enough or the right faith, we would get everything we want.

Now this looks to me a good deal like making God a heavenly errand boy, like manipulating God. We speak of what *we* want, what *we* need, what *we* are asking for, what *we* have persuaded God to give *us*. And if *we* get good at it, *we* can get almost anything *we* want. What *God* wants seems not to be central, nor important. That he in his infinite love and wisdom should desire something other than *we* want is to us almost unimaginable, hardly of first importance.

I had thought that he is high and lifted up, and that

we pray—apparently unthinking, I suspect—"Thy will be done in earth as in heaven." I had even supposed that his will, though perhaps far different from our wants, would be wonderfully the best for us; that what he does, however different from our wants, is truly an answer.

Thinking mistakenly. Obviously I have done a good bit of wondering about our prayers. I suspect that we are thinking mistakenly about prayer. Some incidents in the Bible seem to confirm my suspicions. There is Jacob, for instance. We are told that he wrestled with the angel of the Lord. But was his trouble with God or with himself? It had something to do with his confessing his name, which in that culture was to confess his character—not a lovely one. His wrestling therefore was really with himself, with his unwillingness to make himself capable of receiving the blessing which God was waiting to give him. Paul, too, kept trying to persuade God to remove that thorn in the flesh. But finally he accepted God's answer of a weakness in which he would be strong, but in God—a condition which he realized was God's best for him.

Jesus too struggled in Gethsemane, naturally appalled at the fearful suffering which he faced. Yet in the end he too could pray, "Not my will, but thine." Now it will be observed that in each case the end was a simple reliance upon the love and wisdom of God. The struggle, the wrestling was not with God; it was with the wrestlers themselves. Each one came at last within himself to a submission to the will of God as his answer.

As a result of my questioning about praying, I have come to try a different approach, different in attitude and in results. As I had done before, in my praying I still bring all my usual and unusual concerns to God and tell him about them, often in detail, and what I would like to have happen. This is not for his information nor to persuade him to my desires. It is for my benefit, I think, to express my feelings. More and more now, though, I find myself saying, "Father, you know more about this and my hopes than I do. And I know your love and concern is more than mine."

Then I simply put it in his hands. I do not wrestle, try to pump up my faith to "claim" the answer, try to twist my Father's arm. My attitude is that I can rest in his power and wisdom and love. From eternity he has known of my whole life and my present situation and my praying, from eternity loved me and the one for whom I pray, from eternity been almighty. He is my Father; I love and trust him. He will do what is best.

Now whatever comes, is acceptable to me. It may not be what I had preferred. It may be. That does not matter. I will not keep tabs on my Father, nor boast of what I have got from him. What he does is what he wills, it is his best, he will not do less. I am content, at peace, joyful in him, full of gratitude and praise for him, for his love and goodness.

READERS SAY

David A. Shank, Ivory Coast. One can be grateful for the article "Whither the Anabaptist Vision?" (*Gospel Herald*, Nov. 22) in that it helpfully gives the non-historian a brief summary of the results of revisionist scholarship concerning the Anabaptist movement of the 16th century. However, as the title suggests, the author moves well beyond the question of new historical perceptions by indicating that the latter therefore require also a revision of "The Anabaptist Vision" as characterized forty years ago. Thus he insists, "One can no longer focus on one vision to be recovered and preserved." Indeed, he calls for a new vision—"a progressive outlook . . . which accepts change, ambiguity, and pluralism." It is at this point that the article is very much less helpful.

Unhelpful, because it does not remind us that the 40-year-old vision which the author feels must be revised was: the Christian life as being discipled to Christ, the church as being a brotherhood of disciples, and both being oriented by an ethic of love and nonresistance. Unhelpful, because it does not show why a recognition of change, ambiguity, and pluralism would and should call for a shift from discipleship, brotherhood, and love and nonresistance. Neither does it suggest what that shift might be, nor what other elements within the tradition ought to be taken seriously for refocusing of vision.

If there is indeed a need to recognize a need for change, ambiguity, and pluralism in expressions of discipleship, brotherhood, and love and nonresistance, it is not that evident that there was a need to shift from that threefold vision, as if it were backwardlooking and not progressive—present- and future-oriented to Christ and the kingdom he lived and proclaimed.

Many were aware thirty years ago that the Mennonite Church did not at that time fulfill that threefold vision, but thought this nevertheless to be a framework—not absolute, but crucial—within which a progressive autocriticism could happen. That it does not always so function effectively is still one of the facts of Mennonite life. But this probably has less to do with the heroic character of that vision than with the fact that today the North American Mennonite Church is in the mainstream of the national ethos, as one could well sense at Bethlehem 83. What is also new is that another generation of historians and theologians openly call for a revision of that crucial framework.

To do so without giving clarity to a threefold vision of faithfulness would—for this reader—unintentionally give comfort and justification to the perception of the Christian life as self-fulfillment, undercut the correctives required for the institutions of the church (see R. Kauffman's editorial of Nov. 8), and promote a pragmatic ethic congenial to the other two. For that is the way the downstream current flows. And there is in fact something heroic about going upstream against the current.

Gail Manickan, Salt Lake City, Utah. I'd like to thank you for the excellent article "The Castle or the Meadow?" (Dec. 6). It struck home as I struggle to fit it in another denomination far away from home and family. It's hard not to judge, thinking I have the inside track on the right theology. I've been challenged to define my values more clearly and to act on them instead of giving them so much lip service. Thanks again for the article and the work you and your staff do.

Before you visit the air force

Dear Son,

You have been on my mind for several days and nights, as I ponder and pray how best to guide you in the new things you are beginning to face at age 15. This morning I awoke in quietness with my answer from God. Dawn has not yet come and all are asleep, while the autumn wind tugs at the plastic storm shield over the window. I will write you a letter.

Yesterday, as a freshman in our public high school, you needed to submit your choices for Spring Activity Week. You chose one day of racquetball, one day in New York City, one day of computers and video games, and a free trip to Dover Air Force Base, where the government will give you lunch.

The high school requests approval of your choices, and I thoughtfully and prayerfully gave you my signature. But the trip to the air force base is still on my mind.

I know you will be fascinated by what you see. The activity week booklet says you will see the "world's largest aircraft" and dog team demonstrations, receive a tour of the base, an education office briefing, a tour of individual shops, and have a chance to offer your ideas. I imagine the free lunch will be impressive, compared to normal cafeteria fare.

Son, you have had a long love affair with air and space craft. In the preteen years you poured creativity into innumerable models of plastic and balsa wood. You added intricate details of gold and silver, garnishing mass-produced kits with love. Even now, your masterpieces stand proudly but dustily on your bureau, as you rise to the challenges of high school. You could tell me, I know, the names of fighter craft used on both sides of World War II. (When I went to a Mennonite school, we skipped the wars.)

You have also spent countless hours designing and drawing jets and craft of the twenty-first century; you taught yourself line, perspective, and movement, and I admired your beautiful drawings. You listened patiently when I said, "They're beautiful—but I think of the mothers and babies being killed by the bombs."

"Aw, Mother," you sighed, "I know that. These are just pictures." You gave me the same respect I gave you.

When you were 13, I bought Cornelia Lehn's book *Peace Be with You,* and began to read aloud to you and your younger brother. We were too slow for you, so you took the book to your room and finished it in an hour. I believe you were moved by the stories of men and women of faith who risked everything to stay true to the Lord of peace. God has given you a keen mind and deep perceptions.

Once I saw that you wrote on a form, "I would like to use my art to serve the church." I was glad, but I wonder what can come of that desire; we don't build cathedrals—we hardly even believe in them!

The gifted program of the public junior high school took you into computers, and now you want to design video games. You were one of the first players in our shopping mall to outwit the unbeatable "Dragon's Lair." Your father and I give you opportunities to play these games, while we try to keep you from becoming "hooked." Some that you play feature fighters and bombs. There is something satisfying about the flashes and bangs, I agree—if you can forget they are bringers of death, in real life. We try to teach you to love life, not death.

But I wonder if your parents will be a match for the recruiters and public relations department of the air force. They will offer you what we are hard-pressed to give you—opportunity.

Some of our friends may feel we should have kept you in the Mennonite school, where you would be shielded from these "allurements." How could I explain the hard choice that, as your mother, I had to make. When your need for growth and stimulation was misjudged, you lay at home with fever and illness. It didn't go away until you changed schools.

Yesterday, before I signed the permission for your school trip to the Dover Air Force Base, I shared my concerns with you, in the presence of your father. You responded securely (maybe glibly), "Don't worry, I've got my morals decided on already!"

After a silence, your father said thoughtfully, "I believe you." I do too, and want to, even more than I do.

Before you go to the base in the springtime, I will make sure you understand: The armed forces can offer attractive opportunity, for they get more of our country's money than any other program. But their purpose is to make you into someone who will do as you are told in a crisis, even if it costs your life. And they will tell you to destroy.

Son, your ancestors faced death for the privilege of saying to such systems, "God is our loving Creator, and we ought to obey him rather than man." Our Sovereign loves and cares for every man, woman, and child on this planet. (He even sees when the sparrow falls.) You have the privilege, too, of working for the Lord of life.

If the air force offers to train you as far as you can advance, paying you all the while, I can't offer you much as an alternative. Your father and I will try to see that you get to a college, if God enables. Beyond that, you must follow the same God who led Abraham.

Once, when your father was "coming down" on you, you said, "Dad, didn't you ever hear the saying, 'If you love something, let it go; if it comes back to you, it's yours; if it doesn't, it never was'?"

(Will you come back?)

God be with you, son. Go in peace.

Love, **Mother.**

Voices of the people in El Salvador

by Robert Kreider

"My imprisonment in Christ's cause has become common knowledge to all at headquarters here, and indeed among the public at large; and it has given confidence to most of our fellow-Christians to speak the word of God fearlessly and with extraordinary courage" (Philippians 1:13-14).

We met our host in El Salvador at the international airport close to the spot where in 1980 an American Catholic volunteer and three nuns were abducted and brutally murdered on a nearby side road. An ominous cloud of death hangs low over El Salvador. As we sat in the vine-covered courtyard at Mennonite Central Committee quarters in San Salvador, I was swept with repeated eerie feelings that this was April 1974 and we were in the MCC cottage in Nhatrang, Vietnam, with the war nearing its end. One Salvadoran out of every 125 has been killed. Eighty percent of the victims have been noncombatants killed by army or army-sanctioned forces. Every Salvadoran knows personally someone who has been killed.

The U.S. embassy in downtown San Salvador is an embattled fortress with pillboxes on all corners and armed guards positioned for blocks around. To meet an embassy official we had to pass through five locked or guarded checkpoints. This was the way it was in Saigon in 1974 on the eve of the fall of the city. As we talked with a well-informed young staff person, heard his tortuous and not so convincing explanation of the massive U.S. military presence in El Salvador, as well as his acknowledgments of despair in the policy he was defending, I could scarcely resist extending to him a call to repent and be saved. I wanted to say to him: "Come thou out from among them. Enlist in Christ's army of reconciliation where there is assurance of meaning, joy, and victory." I was angry and sad. Here was a promising young man who had given his gifts to a dubious cause. And then a feeling of gratitude and peace came over me, a feeling that the church offers a more fulfilling alternative way of ministering in this wounded society.

One of our first visits was with a Lutheran pastor who had been seized, imprisoned, tortured, and after a few days, in response to a public outcry, released. Our MCC workers had stayed with his family during those nights of terror when his wife and children did not know whether he was alive or dead, and later, whether he would ever be released. The pastor told of how on the first Sunday after his release he came to preach to his congregation, the church packed and overflowing. He couldn't preach a sermon. He found, however, that the apostle Paul had said just what he wanted to say. So he read to his congregation the first chapter of Philippians and wept. They sang, gave thanks, prayed and wept with him.



He explained that the time in prison had been an education for him: "I can now preach and counsel with more force. Our faith will not allow us to be broken in any crisis.... I felt calm, tranquil, peaceful even in the middle of psychological tortures.... People leave to work and don't know whether they will get back safely. The people of El Salvador have discovered that confidence in Jesus Christ gives strength.... One who follows God's ethics will look like a fool—e.g., "love your enemies," "turn the other cheek." ... We are God's fools."

I asked him which Scripture passages were particularly meaningful to him in these times. He spoke of those parts of the Bible that call us to peace, to pardon, to reconciliation, to the suffering of the disciples, to being put into prison, to being badly treated. He spoke of the epistles, the Gospels and parts of the Old Testament such as Psalm 91, Isaiah, and Jeremiah.

In another part of the city we visited the home of a used car salesman, a Mennonite who had spent six years studying for the Catholic priesthood. He told of the suffering of a family where recently two sons were killed. He added: "The army came looking to kill all of them. They robbed their house of everything. These the Mennonites are helping." He observed that most of those

Robert Kreider is director of Mennonite Library and Archives at Bethel College, North Newton, Kan., and recording secretary for Mennonite World Conference. A Meetinghouse article.

"who flee from the mountains seem to have more fear of the army than of the guerrillas. The army often kills those who are fleeing." He told us that when he speaks to those who have lost everything, he explains that Christ knows and cares. He reflected: "In these times just to have life is a special kind of gift. The people want the violence to end. They just want to go back and work."

Whole families killed. He described his earlier years in the army and then in land reform work. He spoke of the violence and the oppressions: "The army puts guns in people's mouths and blows them up. I can't sleep. When agrarian reform began, a Catholic priest was my teacher. He died because he stood up for the rights of the farmers, encouraging them to get together in co-ops. He was killed by local soldiers controlled by the rich. The animals of the rich were eating better than the workers. When sugar prices rose, he urged the workers to go for higher wages. The soldiers killed him. They began organizing death squads, killing in the fields and beside the roads. They killed off whole families who supported the strike."

I inquired how he handles his hatreds as a Christian. He responded, "With more and more repression people are drawn to the left. I have a goal in my life to let my feelings rest in God's hands. The first desire of a person is revenge. I try to put myself in the position of all who suffer. Only because of God's grace can I overcome my hatred."

This led to a question about what nonresistance means to him. He said that if one follows the Bible, "one must be nonresistant. Different people have different biblical bases for doing things. Some think you should be obedient to the government and kill. They use the Bible any way they want to use it. I am called to be a peacemaker."

He acknowledged that there is much about the Catholics that he appreciates: "Lot of love, caring, and being on the side of the poor. This is the same theme as is in Christ." He said that he cannot appreciate how certain evangelicals criticize the Catholics as "just works people."

We inquired of his dreams for his church. He said that he was "pushing for the church to be more identified with the people—with the people sleeping under the trees." He explained further, "One of the main themes of the church should be to see the needs of the displaced and the refugees as if we were they. In the church are all kinds, including those who want to forget and not to know. Our church is confusing to some because we see the gospel as faith and works."

I asked him what his message was for us in North America. He had a ready answer: "Brothers and sisters in all the world can pray for us here. Speak of what you have seen and heard and not just what you read in the newspapers. Speak of the hope of those who have lost the most. Explain that the poorest have to fear the army more than the guerrillas. Almost all the killing is by the civil defense squads. Those who are against the guerrillas are mostly the rich. Most of those who died were those caught in the middle."

This leaves us Christians with the haunting question: "Whom shall we believe? The latest press release from the White House? Or the testimony of a brother in the church in El Salvador?

We visited refugee communities served by a joint program of the Mennonite mission and MCC. Above and beyond the towns one sees the distant hills of guerrilla-held territory. We stopped at the police station where a trigger-happy soldier seized an MCC worker and held him without charges. Some hours later he was rescued by a deacon in the local church who had the courage to come and speak truth to power.

We spent an hour talking with a busy Salvadoran welfare administrator who is also pastor to a city congregation. He responded to our questions about what he says to his congregation. "I tell my people," he said, "sometime we will arrive at the promised land. I tell them not to lose faith in God and, second, to be in a continual process of conversion because of the many temptations; third, to help Christian values to bloom even in situations completely in violence with these values. We call our people to help all the displaced people. Scripture that particularly speaks to me is all that which addresses itself to creating and sustaining life: Exodus, Jeremiah, Job, Luke 4, Revelation—the fight of the beast against the Lamb of God. From the farmers I began to see the gospel as real and good news. I learned to see this new face of God, a God who worries, who loves his children, a God who doesn't take away their responsibilities." Every appointment seemed to yield a sermon hammered out on the anvil of crisis. I began to see more clearly that in MCC work we are on a pastoral pilgrimage: listening, consoling, encouraging.

Revealed to the simple. That noon we had lunch with a 70-year-old Catholic sister, Little Mary, who looks just like one of my older relatives. She came from Europe after World War II to serve the Salvadoran people. She had been a close friend to many of the young priests who have been murdered. She told stories of these, "my boys," who sat at her table and then were killed on their pastoral duties among the city poor. The murdered Archbishop Oscar Romero was one of her boys. Now she is mother to a home of orphans—fathers, mothers, brothers, and sisters killed by the Salvadoran army. When we visited the orphanage for lunch she asked the children: "What grace do you want to sing today?" Their immediate response was, "Let's sing, 'May there be no more killing.' "

At that moment a haunting prayer of Jesus came to mind: "I thank thee, Father, Lord of heaven and earth, for hiding these things from the learned and wise, and revealing them to the simple."

Oded

2 Chronicles 28:8-15

There once was a prophet Oded.
"Stop this silly behavior," he said.
"Give them clothing and bread.
Send them back home instead.
Do you think that God wants them all dead!"

—Thomas John Carlisle

CHURCH NEWS

Latter-day Bereans meet in Ohio

"Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true" (Acts 17:11, NIV).

Ninety-nine persons were drawn to Berea, Ohio, Jan. 4, for a meeting billed as the Fellowship of Concerned Mennonites. This was the second such meeting, the first being a special interest gathering held at Bethlehem 83 in August.

George R. Brunk II, one of two conveners of this meeting, said the location was not by chance. "You know what the biblical reference is to the Berean church," he said (see above). "This is a Berean meeting."

Sanford Shetler, the other convener of the meeting, explained at the outset: "We're not here because of George Brunk's 'Crisis' pamphlet. [We're here] because there's a crisis in the church."

The day was given to hearing speeches which assessed the crises facing the church, hearing impromptu responses from several churchwide leaders present, sharing concerns in an open mike session, and deliberating whether a permanent organization might be formed to represent the theological interests of conservatives in the church.

If the ninety and nine who gathered at Berea represent the sheep who are safely in the fold, then the lost sheep in need of salvation is the church "establishment." There is drift in the Mennonite Church away from theological orthodoxy, it was charged, and the church's leadership and institutions—the establishment—are clearly to blame for this drift.

Throughout the day there were repeated expressions of loyalty to the Mennonite Church and a desire to work for reform of the church from within. This sentiment was tempered, however, by occasional warnings that if the church proceeds further into liberalism the time for schism might arise.

"I'm definitely a conference man. I'm not for church splits, but it may have to happen," warned Shetler. "If you're totally against church splits, then you're not an Anabaptist," he said, a comment met with a chorus of "Amens."

Some of the issues which are of special concern to this group are biblical authority, homosexuality, the role of women in the church and family, and a church polity which has given too great a voice to lay people in the church.

In an address entitled "Where are we on biblical inerrancy?" J. Otis Yoder asserted that the position of the church on the Bible is the fundamental crisis facing the church. Especially problematic to Yoder is the use of biblical criticism in Mennonite schools and publications which has the effect of watering down the divine content and authority of the Bible. The watershed, according to Yoder, is whether "the Bible is normative" or whether it is only "informative." He implied that biblical criticism reduces the Bible to a meditation about God rather than a revelation from God.

The current Mennonite Church General Assembly study on human sexuality, which is being conducted conjointly with the General Conference Mennonite Church, also came under scrutiny. Some feel that this churchwide study is merely a smokescreen for moving the church in the direction of accepting homosexuals into the Mennonite Church.

The integrity of churchwide studies such as the one on sexuality was questioned. Melvin Paulus, a pastor from Indiana, said: "The reason why [church] leaders aren't hearing us [conservatives] is because they know what direction they want to go and it is only a matter of what method [to use] to get people to go along with it."

Said Brunk: "I love the church and I don't intend to leave it, but if the time comes when the church accepts homosexuals into its membership, I'd have to look elsewhere."

Further evidence of a shift away from biblical authority is the changing role of women in the church. Not just the prospect of women being ordained, but change in the family toward greater equality of husbands and wives is cause for concern. Egalitarianism in the family, said Otis Yoder, is clearly going against what the Bible teaches, that the wife should be subordinate to her husband.

The Berean fellowship group, which consisted mostly of ordained men, expressed frustration at the level of lay involvement in church decision making. One person suggested that the drift in the church away from orthodoxy can be attributed to the increasing voice which lay persons have at the conference and churchwide levels.

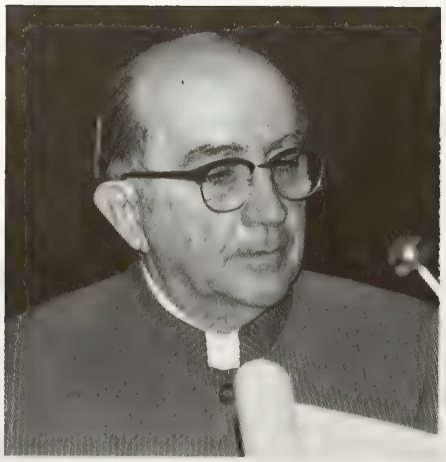
The "establishment" speaks

The conveners of the meeting invited church leaders present to speak for the institutions which they represent. Ivan Kauffmann, general secretary of the General Board; Myron Augsburger, moderator of the General Assembly; and Charles Gautsche, president of Mennonite Board of Education, availed themselves of this opportunity.

Augsburger told the group that if they wonder whether meetings like the Berean one make a difference, his answer would be yes. "If we think there are people we are at odds with, let's get together and talk," he urged.

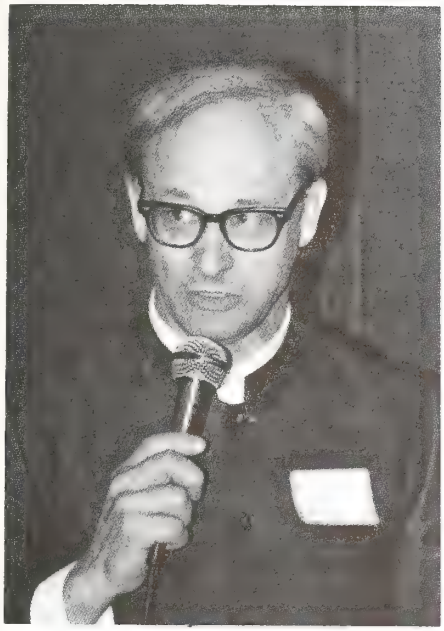
Speaking autobiographically, Gautsche said: "There was a time when I was very critical [of the church's institutions]. I gloated about the fact that Goshen College didn't get any money from my congregation. Then I decided to work within the structures, that it is better to work positively from within rather than negatively against the church."

The church's schools and publications came under fire during an open mike session. The colleges and seminaries





Sanford G. Shetler and George R. Brunk II were co-conveners of the Berea, Ohio, meeting billed as the Fellowship of Concerned Mennonites. It was decided there that a permanent fellowship of conservative Mennonites should be formed with Shetler and Brunk serving as its leaders. They were also charged with calling another meeting of The Fellowship.



James R. Hess, bishop in the Lancaster Conference, addressed the Berean gathering on the topic, "How have other denominations responded to the crisis facing the church?"

especially were criticized for the teaching of evolution and the use of biblical criticism.

Gautsche was called on to explain the hiring practices of Mennonite educational institutions, especially the hiring of Bible department faculty. What is the Board of Education doing, he was asked, to insure that faith-destroying faculty are not hired at our Mennonite schools?

New organization formed

Late in the day a business session was called to discuss releasing a statement to the church, deliberate over the possibility of forming a permanent organization to represent the interests of conservatives in the church, and make a response to the General Board's calling of a consultation in February to air issues and differences which surfaced in the aftermath of the publication last year of Brunk's pamphlet, "A Crisis Among Mennonites."

The conveners asked that only those who were in sympathy with the Berean meeting's purpose remain for the business session, a stipulation which, no doubt, helped to determine the outcome of the deliberations.

Overwhelming support was given to adopting a statement which was delivered and distributed by Brunk earlier in the day as representative of those convened. Entitled "Where shall we go and what shall we do?" it includes three affirmations and six resolutions.

Among the affirmations is the statement: "We affirm our belief in aspects of doctrine currently being neglected ... including the blood atonement of Christ, the inerrancy of Scripture, creationism as opposed to evolution, and the sanctity of marriage as presently assailed by divorce practices and homosexuality."

The resolutions call for: the leaders of the church to engage in a self-examination to assess inroads of modernity into the life of the people; greater acceptance of conservative-minded folk in the church; a reassessment by MBE of the total educational program of the church; a greater sense of unity among conservative groups within the church; and a commitment to prayer and fasting.

Although there was some uncertainty as to its purposes, the idea of forming a permanent organization was also approved. To be called the Fellowship of Concerned Mennonites, it is to be patterned after renewal groups in other denominations which are concerned about doctrinal orthodoxy such as the Brethren Revival Fellowship (Church of the Brethren) and the Good News movement (United Methodist Church).

Brunk and Shetler were asked to form an ad hoc committee to plan for another meeting of the fellowship. In the meantime, they were asked to prepare a statement of purpose for such an organization which would be acted upon at the subsequent meeting.

There was also an expression of support for the General Board-sponsored consultation. Said Brunk: "I'm glad there's a willingness [by the General Board] to take a look at the issues," rather than continuing to fight George Brunk. Brunk indicated he had been invited by the General Board to serve on the planning committee for the consultation, but the committee met when he was out of the country.

James R. Hess, a bishop in the Lancaster Conference, urged those at Berea to attend the February consultation which is to be held at Laurelville Mennonite Church Center. "I think we lose integrity if we are invited to be part of this consultation if we don't participate."

Hess had earlier said that the liberal drift in the church is partly the fault of conservatives. "Maybe part of the problem is our own weakness. Have we responded to the study statements of the General Assembly, for example, to counter the liberal influence into that process?"

Whether the FCM can speak for all Mennonites who are self-confessed conservatives may be tested by the fact that not only doctrinal matters, but also such issues as plain coats for men and the hair veiling for women, were championed by many persons present.

The stated intention of working from within the church may also be tested. By an unofficial count, about one fourth to one third of the persons at the Berea meeting belong to congregations and/or conferences which are only loosely affiliated with the Mennonite Church (such as the Conservative Mennonite Conference) or are not affiliated with the Mennonite Church (such as the Beachy Amish Mennonite Church) or have no conference/denominational affiliation at all.—Richard A. Kauffman

The missiles arrive: a view from Europe

The first of the cruise missiles arrived in England on Nov. 14, the same day I did. I was with a friend when the telephone rang to inform her that a public demonstration would be held that evening to protest their arrival. Protests were still going on when I returned to England a few weeks later.

I wanted to see the missiles, "our" missiles, for myself. So I went up to Greenham Common, where they are based. The day was sunny but cold when my two friends and I arrived at the main gate. The ground was still boggy from recent rains, but the women were camped outside the base as they had been for months.

The gate was well fortified and patrolled by British mounted police. Since we could not see the missiles from there we began following the fence surrounding the base to the next gate. Two British police began following us, wanting to know what we were doing.

We told them that we wanted to see and hear for ourselves what Greenham was about. Their mood improved when we shared some homemade chocolate chip cookies with them. They told us some interesting details such as the fact that most of the American personnel live in a small city in the center of the base.

After our chat it struck me how absurd the whole situation was. Here we were saying, "Good morning! Fine day, isn't it?" to British police and to British Ministry of Defense people stationed across a barbed-wire fence protecting American missiles from British people who obviously do not want them.

When we reached the next gate, it too was fortified by mounted police and had its camps of women protestors. Neither group looked like it was going to give up and go away. When I stood on a roadside bank I could see the earthen mounds with large concrete doors housing the missiles. It gave me a strange feeling knowing that those missiles, placed there by my government, were the source of anger and distrust among British people who did not even own them.

"Please understand, we are not anti-American but we are anti-missile," said a middle-aged widow, mother of two,

with whom I shared a train compartment part of the way crossing Germany. Her sentiments were repeated by individuals across Europe.

In the Netherlands I could not help noticing the posters, banners, buttons, all with anti-missile slogans; they were everywhere. Several times I was told that the government's pro-missile position is not held by the majority of the Dutch people.

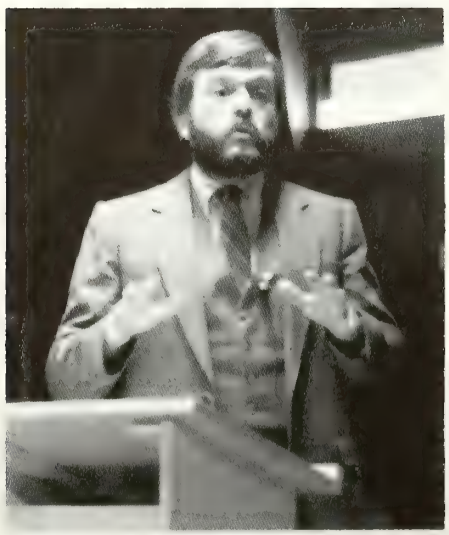
Lest one think that all protest is directed against U.S. missiles, there were anti-Soviet missile protests in Ireland, England, and on the Continent.

Europeans do not feel missiles bring security. The vast majority I met did not share the conviction of a young American soldier I spoke with in Germany who proclaimed that missiles were indeed peace keepers and would keep the Soviets at bay.—Barbara Willems, who wrote this account, traveled in Europe on an MCC assignment, Nov. 13 to Dec. 6.

Conference mission leaders discuss church planting strategies

Twenty mission leaders from nine Mennonite Church conferences gathered Oct. 24-27 in Harrisonburg, Va., to dialogue with church planters, with the faculty of Eastern Mennonite College and Seminary, and with the staff of Mennonite Board of Missions concerning strategies for church planting in North America.

Convener Rick Stiffney told participants he expected the four-day seminar "to contribute to a network of relationships and strengthen the ways we work together."



Lawrence Yoder of Eastern Mennonite Seminary led participants in thinking about call and leadership in church planting during the Conference Mission Leaders Seminar, Oct. 24-27, in Harrisonburg, Va.

On the first two days the conference leaders joined others in the EMC-sponsored Church Planting Colloquium to hear people involved in church planting discuss their experiences.

Henry and Ida Swartley, church planters in Phillipsburg, N.J., said "the world is crying out for love." The most important work of the Alpha Mennonite Church is "to love people to Jesus," they said. They therefore try to link arms with persons who have deep needs and link them to Jesus.

Roy Kiser, pastor of Waynesboro (Va.) Mennonite Church, noted that divorce and unemployment are major problems in this small city. A few years ago it was listed in the *Guinness Book of World Records* for the highest rate of divorce per capita. Because of these problems and the family nature of a small city, the congregation emphasizes the church as family.

Merle Stoltzfus, pastor of Hopewell (Pa.) Mennonite Church, emphasized "looking for God's openings through people" to crack doors to new activity in "sterile" congregations.

When pushed for practical answers to make it happen, he suggested humility and a reckless naivete based on prayer—especially through a Spirit-led core group, even if a small one.

Dick and Lois Landis of Clementon, N.J., emphasized "listening to people's questions" as keys to entering a new community. They discovered that "teaching on family life" became an important open door into homes and families around them.

Several common threads surfaced among the various persons who shared their experiences in church planting: the need for prayer, for guidance by the Holy Spirit, for agape love, and for sensitivity to the needs of others.

During a luncheon with college and seminary faculty, David Shenk, director of home missions and evangelism for Eastern Mennonite Board of Missions and Charities, noted that by the year 2000 most Mennonites in the Eastern U.S. will be of non-Mennonite background—many of them representing minorities—and that this will have a profound impact upon both the educational and mission efforts of the Mennonite Church.

Calvin Shenk, mission interests coordinator at EMC, noted that "mission is the mother of theology." He encouraged a continuing dialogue between mission "activists" and educational "reflectionists" so as to prevent the sterility of biblically ungrounded activity and isolated reflection.

During a media workshop the third morning of the seminar, Margaret Foth, speaker of MBM's *Your Time* radio program, and Kenneth Weaver, director of MBM Media Ministries, helped the group think about "who the people are we're trying to plant churches with."

Citing current statistics and research on media use, Ken illustrated how the media—and television in particular—are influencing what North Americans know, believe, and do.

Marg said, "We need to develop all the gifts of the faith community—both of men and women." She noted that neither the fruit of the Spirit nor the gifts of the Spirit are limited to one sex.

Other media staff helped the group think about effective ways to employ media in church planting. The group also considered funding policies for church-planting ventures and new directions in voluntary service.

"This seminar yielded specific feedback from conference mission leaders for the work of MBM," said Rick Stiffney, "and provided encouragement, ideas, and resource tools for conference leaders."

The conferences represented were Atlantic Coast, Conservative, Franklin, Gulf States, Lancaster, Northwest, Ohio, Southeast, and Virginia.

The final Conference Mission Leaders Seminar for 1983 was held Dec. 6-8 in Elkhart, Ind. Participating were Elmo Springer and Edwin Stalter of Illinois, Emery Hochstetler of Iowa-Nebraska, Larry Crossgrove of North Central, Hubert Schwartzentruber of Ontario/Quebec, Wallace Jantz and John Kreider of Rocky Mountain, Allan Yoder of Southwest, and Harold Erb and Herbert Schultz of Western Ontario.

Resource persons included Pauline Kennel of Chicago Area Mennonites, Lawrence Yoder of Eastern Mennonite Seminary, Dale Stoll of Indiana-Michigan Conference, and Vern and Helen Miller of Lee Heights Community Church in Cleveland.

Twenty of the 22 conferences of the Mennonite Church were represented at the 1983 seminars.

Case studies in conflict highlight CIM agenda

"Conflict in the church is a bit like the birth of a volcano. Like geologists, we can describe what is happening, but we can do nothing about it. And after the major eruption, there are continuing aftershocks."

That was the way one administrator introduced a case study of conflict in an overseas Mennonite church. Six such case histories highlighted the agenda of the November 29-30 meeting of the Council of International Ministries, held in the Chicago area.

The Council of International Ministries is composed of administrators from 16 Mennonite and Brethren in Christ mission boards and related agencies, meeting twice a year to discuss topics of common interest and to coordinate programs. Nearly 30 persons took part in the most recent meeting.

Each case study traced the origins of the conflict, identified the precipitating crisis, outlined the degree of involvement of the mission board and field personnel in the situation, and reported on the resolution (if any) of the conflict.

One case history focused on the decision to organize one church into two conferences, based on ethnic and cultural factors. Another outlined a leadership struggle occurring in a church which was an amalgamation of a number of independent congregations. A third case study spoke of the experiences of a respected church leader enmeshed in a conflict which involved a church-related institution.

Despite the variety of case studies, several recurring factors were identified: the process of leadership selection, the use or misuse of power, the presence of external power (colonial and/or missions) and the transition of that power to local entities, differing cultural patterns and perceptions, and interpersonal or intergroup rivalries.

Council members spent considerable time discussing ways in which the presence of missions personnel and resources are contributing factors in various conflict situations. Not fully resolved was the question of how North American mission boards might help in resolving conflict in overseas churches, particularly in those instances when they have been significant parties in the conflict itself.

Several persons commented on the fact that these conflict situations were being evaluated only from a North American perspective, and that valuable insights could be gained by having Third World representatives sharing in the discussion. It was also noted that North America has not been immune from conflict and division, as evidenced by the various Mennonite groups represented in CIM itself.

Invited to share in the discussion on conflict was Ron Kraybill, coordinator of MCC's Mennonite Conciliation Service. He identified several key aspects of conflict management, as well as reporting on the growing work of the conciliation service. "Nothing affects the church more than how conflict is handled," Kraybill said.

The council agreed to continue the discussion at a subsequent meeting, looking then at such questions as how to recognize potential conflict situations with the goal of preventing conflict, and how to relate administratively to groups which have broken away from recognized churches.

In addition, council members:

•Heard a report by John Wall and Peter Hamm from the Mennonite Brethren Board of Missions and Services on their efforts to involve overseas Mennonite Brethren churches in partnership in mission.

•Received an update on the missions consultation CIM is planning which will precede Mennonite World Conference, involving some 70 persons from the international Mennonite community.

•Decided to reorganize the East/West Task force of the council, enlarging its scope to include all CIM-related concerns in Europe, Eastern Europe, and the USSR.

•Activated a planning committee to coordinate Mennonite participation in Urbana '84.

•Elected as assistant chairperson Irwin Rempel, representing the Commission on Overseas Mission of the General Conference Mennonite Church.

•Named John Wall as the CIM appointee to MCC's Peace Section International.—Glen Pierce for Meetinghouse





Left: The Conrads—Daniel and Mary Ann with children Hannah and Miriam—have gone to Argentina. Right: Roy and Ethel Umble are going to China.

New MBM workers assigned to Argentina, China

Daniel and Mary Ann Halteman Conrad of South Bend, Ind., moved from Paraguay to Argentina in November to begin a one-year term of service with Mennonite Board of Missions.

Roy and Ethel Umble of Goshen, Ind., have been appointed to a one-year term in China with China Educational Exchange—a program which sends North American Mennonite teachers to China and brings Chinese professors and students to Mennonite colleges.

The Conrads are working among various Indian groups with a special interest in combining Western scientific medicine with native medical practices. Conrads served in Paraguay with Mennonite Central Committee 1981-83.

Born in Moundridge, Kan., Dan was an internal medicine resident in Chicago for two years and a family practice resident in South Bend for two years.

Mary Ann, a native of Harleysville, Pa., was a writer-editor for MBM in 1973-1976.

The Umbles will teach English at Northeastern Institute of Technology in Shenyang in Liaoning Province.

Roy retired in 1982 after 36 years as a communication professor at Goshen (Ind.) College. Ethel (Kambs) has worked most recently as an administrative secretary and piano teacher. She served with MBM in England 1977-78.

Roy and Ethel were married in 1978. They are members of College Mennonite Church in Goshen. Umbles will go to China in February.

Former MC moderator assumes Colorado pastorate



Ross T. Bender, formerly of Goshen, Ind., was installed on Jan. 8 as pastor of Glennon Heights Mennonite Church in Lakewood, Colo., a suburb of Denver.

He and his wife, Ruth (Steinmann) Bender, have lived 22 years in Indiana, where he is professor of Christian Education at Associated Mennonite Biblical Seminaries, Elkhart. He has been granted a three-year service leave for the pastoral ministry assignment.

In August 1983 Bender completed a two-year term as moderator of the Mennonite Church General Assembly. Ordained to the Christian ministry in 1958, Bender has served as associate pastor in Waterloo, Ont. (1958-60), and Lansdale, Pa. (1970-71).

Bender comes originally from Tavi-

stock, Ont., the son of the late Christian K. and Katie Bender. Mrs. Bender is originally from rural New Hamburg, Ont., the daughter of Mary Steinmann and the late Abraham Steinmann. The Benders' five grown children are currently living in New York, Idaho, Michigan, Indiana, and Haiti.

In reference to the new term in pastoral ministry, Bender said, "I'm looking upon this assignment as similar to reading a new book. The setting is clear, the characters are clear, the time sequence is clear, but the story outline is not. Ruth and I are eager to become part of the story."

The story line has to do, he said, "with how Mennonites in Denver are seeking to be faithful people of God on a secular urban frontier."

Glennon Heights Mennonite Church has 150 members, some of whom have migrated to the area from Iowa, Kansas, Illinois, and elsewhere. Others in the congregation come from other than ethnic Mennonite roots.

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Mennonite Mutual Aid

MENNOSCOPE

Mennonite health care workers will meet in Kansas City for the fourth annual convention of the Mennonite Health Association, March 23-28, 1984, at the Radisson Muehlbach Hotel. The theme of this year's convention, "Celebrating Hope," focuses upon the individual's own contribution to his wellness. This is also the theme of the Protestant Health and Welfare Assembly, which will meet concurrently. Major presentations are scheduled by MHA President Erland Waltner; Harold Schultz, president of Bethel College, North Newton, Kans.; Frank Ward, pastor of the Rainbow Mennonite Church, Kansas City, Kans.; and Paul F. Umbeck, chairman of the board, Evangelical Health Systems, Oak Brook, Ill. A mailing of registration materials has gone out to all members of the association. Anyone may request these materials by writing the association's executive director, H. Ernest Bennett, Box 370, Elkhart, IN 46515; or call him at (219) 294-7523.

Michael and Mattie Marie Mast, workers in Argentina since 1967 with Mennonite Board of Missions, arrived in North America on Dec. 11 for a one-year furlough. They are involved in Bible teaching and literature development among four Indian groups. Masts' furlough address is R.R. 5, Box 336, Harrisonburg, VA 22801.

Ken and Natalie Johnson Shenk arrived in Japan on Jan. 3 for a four-year term of service with Mennonite Board of Missions. They will work for Japan Mennonite Church on the island of Hokkaido following a year of language study and orientation in Tokyo. Shenks' address is Japan Anabaptist Center, 1-17 Honan 2-chome, Suginami-ku, Tokyo 168, Japan.



Louis Lehman

Louis Lehman was ordained to the ministry in a special service at Salem (Ore.) Mennonite Church on Dec. 18. The charge was given by Harold Hostetler, Conference Minister, Pacific Coast Conference. At the same time Lehman was commissioned for service as a chaplain by the Salem Mennonite congregation, led by Pastor John Willems. Lehman assumed the position as director of pastoral care and chaplain at Albany (Ore.) Mennonite Home in January 1984. This is a 90-resident unit retirement center with a 140-bed nursing unit. Lehman and his wife, Carmen, plan to move to Albany in the near future. He was former associate pastor at Trinity Mennonite Church in Glendale, Ariz.

A young adult winter retreat will be held the weekend of Feb. 10-12 at the Laurelville Mennonite Church Center. Young adults ages 18-35, single and married, who want a weekend away to relax and recreate themselves in body and spirit are invited to attend. The retreat, cosponsored with Student and Young Adult Services (MBM), will be led by Myrna Burkholder, staff for Student and Young Adult Services, and Harold and Ruth Yoder, pastoral leaders at University Mennonite Church in State College, Pa. Assisting will be Bob Brenneman of the Laurelville staff, and Mary and Carolyn Amstutz, Goshen, Ind. Indoor and outdoor recreation opportunities will be available at a nearby ski resort in addition to those provided by the Center. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

"Jesus: Victim, Visionary, or Victor?" is the theme of the Feb. 17-19, 1984, weekend retreat at the Laurelville Mennonite Church Center. This event focuses attention on the purposes of the work of Jesus Christ in the past, present, and future. Resource leader for this fireside theological discussion will be Thomas N. Finger, associate professor of systematic theology at Northern Baptist Theological Seminary, Lombard, Ill. Group discussions will be led by Richard A. Kauffman, editor on staff at Mennonite Publishing House, Scottdale, Pa. This retreat is designed for students, pastors, church leaders and others interested in the thought life of God's people. For more information and registration, contact Laurelville Mennonite Church Center (see address and phone number above).

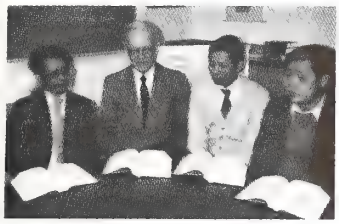
The Family Life Commission of Lancaster Conference, which sponsors Mennonite Marriage Encounter retreats and other programs to foster healthy families, is launching a new program called Mennonite Engaged Encounter (MEE). MEE will endeavor to meet some of the problems which develop early in marriage, through a concentrated weekend of encounters with a limited number of couples. Points of emphasis will include: better understanding of oneself as an individual and of the pair as a couple; obstacles to communication and tools to overcome them; wholesome sex; sensible finances; growth in love, commitment in marriage, family, church, and Jesus Christ. The first MEE weekend will be held May 4 to 6 at Black Rock Retreat in southern Lancaster County. Registration will be limited to 30 couples. The weekend is open to persons outside the Lancaster Conference. The commission is endeavoring to make the weekend practically cost-free. Inquiries should be directed to the Family Life Commission, Salunga, PA 17538.

Mennonite Central Committee annual meetings will be held Jan. 27 and 28 at Peace Mennonite Church in Richmond, B.C., a suburb of Vancouver. Business sessions are open to the public and will be held Friday, Jan. 27 from 9:00 a.m. to 5:00 p.m. and Saturday from 8:30 a.m. to 4:00 p.m. During these meetings board members will review MCC work in 1983 and discuss plans for 1984 activity. One of the major topics of discussion will be the world food situation. Friday evening Southeast Asia Mennonites are hosting a dinner in appreciation for resettlement help from MCC. People in the area are invited. Cost of the dinner is $6.00 a plate with all proceeds to be donated to MCC. The dinner begins at 6:00 p.m. at Fraserview Mennonite Brethren Church in Richmond. Following the Friday night dinner a service will also be held at the Fraserview M.B. Church beginning at 8:00 p.m.

MCC U.S. will hold its annual meeting, on Thursday, Jan. 26. Open to the public, it meets from 9:00 a.m. to 5:00 p.m. at the Birch

Bay Mennonite Brethren Church near Blaine, Wash., an hour south of Vancouver, B.C. The Thursday business sessions will focus on new programming in urban ministries, Hispanic immigration, and refugee concerns. An evening service will begin at 7:00 p.m., also at the Birch Bay M.B. Church.

Trail of the Martyrs is a 48-page pocket-sized guide to the Anabaptist martyrs which includes descriptions of their occupations and executions. The listing of martyrs is alphabetically arranged according to country and town for use in touring such as for those going to Mennonite World Conference. Interested persons should send $2.00 ($2.40 in Canadian funds) to Lynn Miller, 3003 Benham Ave., Elkhart, IN 46517. Delivery begins March 1.



Phuong Baccam, Paul H. Martin, Ha Baccam, Louane Baccam

Hesston College, in conjunction with Des Moines (Iowa) Mennonite Church, will confer certificates of recognition upon three Tai Dam (Laotian) church leaders upon the completion of a leadership training course. The three leaders who will receive these certificates on March 4 at the Des Moines church are Ha, Louane, and Phuong Baccam. The course of instruction was based upon Mennonite Board of Missions' Home Bible Studies. Besides self-study, it involved meeting with their instructor, Paul Martin, pastor of the Des Moines congregation, once a week for two years. The instruction took place under the guidance of the Center for Bible Study, Hesston College, which is granting the certificates. Ha Baccam has served as lay minister for intercultural services over the past two years. Plans are under way for his licensure to the ministry in the near future. He preaches in the Tai Dam-Laos meeting in Des Moines twice a month. He also provides other pastoral services. Louane and Phuong Baccam assist Ha in these ministries. All three also participate as co-teachers in Sunday school classes.

The Christmas Connection, a one-hour radio special, was a winner with stations, according to Lois Hertzler, media distribution coordinator for Mennonite Board of Missions. Some 750 stations requested the program, which was designed for use Dec. 24-25. It featured comedian-pianist Steve Allen leading listeners through a reflective Christmas journey and actress Helen Hayes reading the Luke 2 passage from the Bible. The program was produced by SandCastles, an interfaith media group in which MBM participated. "This involvement produced a more widely used special than we could have produced on our own, and with less cost to us," Lois said. MBM's $1,000 cash investment was augmented with development, production, and marketing involvement.

Forty-five radio stations, a number of them in major urban areas, have reported plans to use *How-To's for the Family.* This one-month series of 20 two-minute *Your Time* interview programs was developed to experiment in reaching new audiences, including those in large cities. Among the cities reporting plans to use the programs are Atlanta, Indianapolis, Cleveland, Minneapolis, Phoenix, San Diego, and Richmond.

Armando Hernandez, executive director of JELAM—the Latin America Mennonite broadcast board—since 1973, resigned in October to become general secretary of Radio Initiative in Juana Diaz, Puerto Rico. Succeeding him at the JELAM office in Aibonito, Puerto Rico, is Jesus Colon Santiago. He will oversee the phase-out of JELAM by Jan. 31 and help with the birth of a new organization—Association of Latin American Mennonite Communications.

Elton and Rosa Moshier of Lancaster, Pa., have begun a new career after retirement. After teaching social studies at Lancaster Mennonite High School, 1952-83, Elton has begun a three-year term as supervisor of Choice Books for Conservative Conference of the Mennonite Church. Rosa assists him. For the past year and a half they have been living in a 31-foot motor home, so they are accustomed to mobility. "We are attempting to get along with the things that fit into the motor home," Elton said. Moshiers' vision for an expanded ministry that markets quality books and involves local sales representatives will keep them on the move.

Manson (Iowa) Mennonite Church is the site of the first Dynamics of Church Growth Seminar offered by Mennonite Board of Missions. To be held Feb. 17-18, the seminar will be led by Arthur McPhee—radio speaker, church planter, and creator of the Friendship Evangelism Seminars. The event is designed to help congregations reach their maximum outreach potential and is intended for pastors and lay leaders. More information is available from Melba Martin, MBM, Box 370, Elkhart, IN 46515.

New members by baptism and confession of faith: Walnut Creek, Ohio: Dean Hershberger, Kent Hochstetler, and Chansamone Luangraf. Pittsburgh, Pa.: Merlin Wenger. East Union, Kalona, Iowa: Gina Yoder by confession of faith. Sunnyslope, Phoenix, Ariz.: Stephen and Naomi Graber by confession of faith. Neffsville, Lancaster, Pa.: Lynn and Dawn Shertzer by baptism and Jeffrey Kurtz by confession of faith.

Change of address: William R. Miller from North Liberty, Ind., to R. 2, Box 329A, Harrisonburg, VA 22801. Raymond Peachey from Belleville, Pa., to Box 7847, Pinecraft Branch, Sarasota, FL 34278-7847 (Jan. 6 to Mar. 20). The telephone number of Nelson L. Martin, Greencastle, Pa., has been changed to: (717) 597-4563. Charles and Ruth Shenk from Elkhart, Ind., to c/o Anabaptist Center, 1-17, Hanan 2-chome, Suqinami-ku, Tokyo 168, Japan. Ross and Ruth Bender from Elkhart, Ind., to 10480-C West Jewell Avenue, Lakewood, CO 80226. Dan and Mary Ann Halteman Conrad to Casilla 196, 3600 Formosa City, Formosa Province, Argentina.

BIRTHS

Allen, Trip and Rosemary (Kropf), Exeter, N.H., second child, first son, Michael Thomas, Dec. 16.

Charles, Paul Eugene and Marilyn Joy (Shenk), Lititz, Pa., second daughter, Twila Dawn, Oct. 23.

Childs, Art and Jane (Schrag), Hutchinson, Kan., second child, first daughter, Lindsey Marie, born Sept. 16; received for adoption, Dec. 12.

Chupp, Melvin and Elizabeth (Rumbaugh), Hagerstown, Md., first child, Adam Christopher, Oct. 25.

Detweiler, Rodney and Betty (Zoss), Metamora, Ill., second child, first son, Jason Frederick, Dec. 10.

Goshow, John and Janet (Swartley), Perkasie, Pa., third child, second daughter, Jessica Anne, Dec. 19.

Graber, Mark and Lori (Bowman), Delavan, Ill., second child, first daughter, Hannah Joy, Oct. 18.

Handrich, Anthony and June (Smucker), Salem, Ore., first child, Ashley Anne, Dec. 25.

Hart, Jeff and Marlene (Mast), Goshen, Ind., first child, Jessica Marie, Dec. 29.

Holiday, Sam and Bobbi (Senger), Elkhart, Ind., third child, first son, Seth Andrew, Dec. 25.

Keeler, Mark and Cheryl (Byler), Harrisonburg, Va., second son, Austin Byler, Dec. 23.

Laws-Landis, Carl and Deborah (Laws), Lancaster, Pa., first child, Adrian Laws, Dec. 17.

Lehman, Delbert and Connie (Boughner), Kidron, Ohio, first child, Travis Steven, Dec. 22, 1983.

Miller, Kevin and Ethel (Mullet), Benton, Ohio, third son, Zachary John, Nov. 12.

Miller, Myron and Doreen, Morton, Ill., twin girls, Rebekah Faith and Amaris Hope, Dec. 9.

Minnich, Darrell and June (Harnish), Bedford Heights, Ohio, second son, Philip Darrell, Dec. 18.

Plank, Richard and Susanna (Helmuth), Goshen, Ind., second child, first daughter, Tara Ann, Dec. 28.

Rhoads, Terry and Diane (Albrecht), Mio, Mich., third child, second son, Jeffrey Lance, Dec. 11.

Schrock, Marlin and Lou Ann (Brunner), second son, Christopher Curtis, Oct. 29.

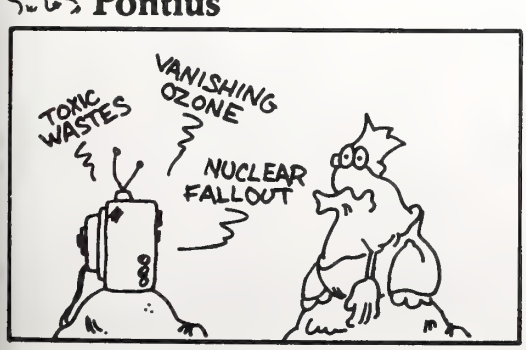
Seager, Robert and Janice (Hershberger), Belleville, Pa., first child, Shawn Robert, Oct. 19.

Summers, Richard and Patty (Bonsall), Christiana, Pa., first child, Christopher Glen, Nov. 3.

Werner, Steve and Sharon, Belleville, Pa., first children, twin girls, Shara Lynn and Sheila Ann, Dec. 7.

Wyse, Daniel and Jhan (Yoder), South Vienna, Ohio,

Pontius — **Joel Kauffmann**





first child, Joseph Samuel, Dec. 22.

Zook, Randy and Lois (Miller), Lancaster, Pa., first child, Ashley Bray, Nov. 18.

MARRIAGES

Beachy — Martin. — Joe Beachy, Hutchinson, Kan., South Hutchinson cong., and Teenia Martin, Hutchinson, Kan., Catholic Church, by Calvin R. King, Dec. 10.

Hunsberger—Kane.—Bryan Hunsberger, Souderton, Pa., Souderton cong., and Barbara Kane, Lansdale, Pa., Catholic Church, by Gregory Parlente, Oct. 15.

Kotva—Stauffer.—Joseph J. Kotva, Jr., Bedford, Ohio, Friendship cong., and Carol Sue Stauffer, Mendon, Mich., South Colon cong., by Landis Martin and Leo Miller, Dec. 17.

Miller—Yoder.—Tom Miller and Gina Yoder, both of Kalona, Iowa, East Union cong., by J. John J. Miller, Dec. 24.

Shenk—Stahl.—Clayton Leon Shenk, Lancaster, Pa., Lyndon cong., and Mary Lois Stahl, Lititz, Pa., Millport cong., by Omar B. Stahl, Dec. 23.

Wood—Hilty.—Joe Wood and Janice Hilty, both from Huber cong., New Carlisle, Ohio, by Monroe Slabach and Paul Conrad, Dec. 16.

OBITUARIES

Beiler, Melvin Willard, son of John and Martha Beiler, was born at Nappanee, Ind., Jan. 12, 1917; died at his home at Grantsville, Md., Dec. 25, 1983; aged 66 y. On June 3, 1939, he was married to Ruth Beachy, who survives. Also surviving are 2 sons (Ronald and Larry), 4 daughters (Lucy Bender, Judy Mayhill, Ruth Anne Yoder, and Daisy Townsend), 11 grandchildren, one great-grandchild, one brother (Jonas Beiler), and 3 sisters (Lydia Beiler, Mary Lou Beiler, and Edna Beiler). He was ordained to the ministry in 1957 and served until March 1983, when he developed a brain tumor. He was a member of Red Run Mennonite Church. Funeral services were held at Springs Mennonite Church on Dec. 27, in charge of Earl Yoder and Edgar Miller; interment in Springs Mennonite Cemetery.

Bergey, Oliver D., son of Oliver and Hettie (Detweiler) Bergey, was born at Doylestown, Pa., July 25, 1896; died at Doylestown, Pa., Dec. 6, 1983; aged 87 y. He was married to Elizabeth Ruth, who survives. Also surviving are 3 daughters (Grace—Mrs. Paul G. Brenneman, Lois—Mrs. Dean Swartzentruber, and Eunice—Mrs. Herbert Hess), 4 sons (John, Chester, Richard, and Ted), 33 grandchildren, 20 great-grandchildren, one brother (Nelson), and 2 sisters (Priscilla and Esther Heacock). He was a member of Doylestown Mennonite Church, where funeral services were held on Dec. 10, in charge of J. Silas Graybill and Ray K. Yoder; interment in Doylestown Mennonite Cemetery.

Brenneman, Lon David, son of Harold and Olive (Troyer) Brenneman, was born on Apr. 21, 1951; died of injuries received in an accident at his place of residence, Lititz, Pa., Dec. 24, 1983; aged 32 y. Surviving are his parents, one son (Chad), one sister (Lucy—Mrs. Ottis Conley), one brother (Keith), and his maternal grandmother (Lydia Troyer). Interment in Erb's Mennonite Cemetery.

Cooprider, Carrie, daughter of Phillip and Anna (Troyer) Zimmerman, was born at Jet, Okla., Nov. 8, 1898; died at Schowalter Villa, Hesston, Kan., Dec. 25, 1983; aged 85 y. On Nov. 16, 1922, she was married to Ross Cooprider, who died in 1969. Surviving are one son (Donovan), one daughter (Anna Joyce Hoff), 4 grandchildren, and 7 great-grandchildren. She was preceded in death by one son. She was a member of Hesston Mennonite Church, where funeral services were held on Dec. 28, in charge of Paul Friesen; interment in East Lawn Cemetery.

Garges, John A., son of Howard and Mamie (Anglemoyer) Garges, was born in New Britain Twp., Pa., July 25, 1927; died at Grandview Hospital, Sellersville, Pa., Dec. 19, 1983; aged 56 y. He was married to Doris Baum, who survives. Also surviving are 3 sons (Dean, Gary, and Jay), one sister (Esther—Mrs. Chester Derstine), and 2 brothers (Arthur A. and Carroll A.). He was a member of Doylestown Mennonite Church, where funeral services were held on Dec. 22, in charge of Ray K. Yoder and Roy Bucher; interment in Doylestown Mennonite Cemetery.

Hilty, Minnie, daughter of Tobias and Barbara (Musser) Greider, was born near Dayton, Ohio, Sept. 27, 1899; died at her home in Huber Heights, Ohio, Nov. 20, 1983; aged 84 y. On Oct. 27, 1925, she was married to Wesley G. Hilty, who survives. Also surviving are 3 daughters (Esther—Mrs. Paul Christner, Orpha—Mrs. Monroe Slabach, and Miriam—Mrs. James Good), 2 sons (Robert and Paul), 25 grandchildren, and 14 great-grandchildren. She was preceded in death by an infant son, one grandson, and 3 great-grandsons. She was a member of Huber Mennonite Church, where funeral services were held in charge of Paul Conrad; interment in Huber Mennonite Cemetery.

Kiser, John O., son of Andrew and Mary (Brunk) Kiser, was born near New Erection, Va., July 18, 1894; died at Hesston, Kan., Dec. 4, 1983; aged 89 y. On Dec. 30, 1914, he was married to Iva Zook, who died in November 1961. In May 1963, he was married to Fannie Camp, who survives. Also surviving are one son (Lloyd Kiser), one daughter (Velma Evers), 7 grandchildren, 9 great-grandchildren, and one great-great-grandchild. Memorial services were held at Schowalter Villa, Hesston, Kan., and funeral services were held at La Junta, Colo., Dec. 9, in charge of Darrel Otto; interment in the East Holbrook Mennonite Church Cemetery.

Martin, Rhoda Mae, daughter of Samuel and Lucy (Strite) Diller, was born at Leitersburg, Md., Apr. 25, 1903; died of a massive heart attack at Waynesboro, Pa., Dec. 26, 1983; aged 80 y. On Nov. 11, 1922, she was married to David L. Martin, who died on Oct. 29, 1980. Surviving are 3 sons (Nelson L., Elwood and Warren Martin), 4 daughters (Vera Kuhns, Isabelle Bumbaugh, Wilma Martin, and Elva Stauffer), and one sister (Mary Witmer). She was preceded in death by one brother (Albert Diller). She was a member of Cedar Grove Mennonite Church, where funeral services were held on Dec. 29, in charge of G. Robert Crider, Dennis Kuhns, Timothy Martin, and Nelson L. Martin; interment in the church cemetery.

Pierce, Ray Richard, son of Sylvester S. and Dorothy (Brown) Pierce, was born at Manheim, Pa., Aug. 31, 1932; died at Lancaster, Pa., Dec. 22, 1983; aged 51 y. He was married to Marjorie Elaine Townsley, who survives. Also surviving are 3 daughters (Darlene—Mrs. Peter Lucinai, Karen—Mrs. Steven Snyder, and Joan) and 3 grandchildren. He was a member of Elizabethtown Mennonite Church, where funeral services were held on Dec. 26, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Schultz, Albert C., son of Cornelius T. and Anna (Voth) Schultz, was born near Dundee, Kan., Sept. 16, 1894; died at Valley Manor Nursing Home, Protection, Kan., Dec. 21, 1983; aged 89 y. On July 21, 1917, he was married to Karoline Ratzlaff, who preceded him in death in 1978. Surviving are 2 daughters (Marie—Mrs. Ernest Selzer and Elsie—Mrs. Robert Knabe), 3 sons (Eldon, John, and Wilmer), 17 grandchildren, 30 great-grandchildren, 4 brothers (John, Eddie, Jake, and Elmer), and 6 sisters (Lizzie, Lena, Mabel, Nina, Marie, and Lucinda). He was preceded in death by one son (Vernon), one granddaughter, 4 brothers (Fred, Harry, Pete, and Ben), and one sister (Susie). He was a member of Protection Mennonite Church.

Short, Glenford D., son of Harmon and Lydia (Beck) Short, was born in Fulton Co., Ohio, Apr. 3, 1915; died of a heart attack at Columbia, Mo., Dec. 18, 1983; aged 68 y. On Feb. 11, 1937, he was married to Kathryn Nofziger, who survives. Also surviving are 6 daughters (LaRue, Mary Ellen—Mrs. Frank Gaeddert, Marlene—Mrs. Ronald Nofziger, BeEtta—Mrs. Byron Folk, Bonnie—Mrs. Lynn Short, and Margaret—Mrs. Allen Chirpich), 2 sons (Duane and Thomas), 25 grandchildren, one great-grandson, and one sister (Letha—Mrs. Lester Richer). He was a member of Zion Mennonite Church, where funeral services were held on Dec. 22, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Zook, Bertha L., daughter of Joshua B. and Mary Ellen (Zook) Zook, was born in Allensville, Pa., Dec. 24, 1909; died of cancer at Lewistown Hospital on Oct. 4, 1983; aged 73 y. Surviving are 4 sisters (Anna M. Zook, Catherine—Mrs. Elmer Yoder, Frannie R. Zook, and Mary R. Yohn). She was preceded in death by one sister (Pheobe Oyer) and one brother (Chauncey Zook). She was a member of Allensville Mennonite Church, where funeral services were held on Oct. 7, in charge of Timothy Peachey and John P. Oyer; interment in Allensville Cemetery.

Zook, Simon Z., son of Jacob K. and Anna (Zook) Zook, was born at Gap, Pa., Nov. 5, 1922; died of cancer at Oxford, Pa., Nov. 30, 1983; aged 61 y. On Aug. 25, 1945, he was married to Anna Bell Weaver, who survives. Also surviving are 3 daughters (Anna Grace Moore, Geraldine Snyder, and Mary Jane O'Connor), 3 sons (Raymond W., Robert W., and Carl W.), 4 brothers (Joel, Amos, Christian, and Jonas), and 2 sisters (Fannie Beiler and Sarah Striecher). He was preceded in death by one son (Edwin W.). He was a member of Media Mennonite Church, where funeral services were held on Dec. 3, in charge of H. Wesley Boyer and Vernon Smoker; interment in Hinkletown Mennonite Church Cemetery.

CALENDAR

MCC annual meeting, British Columbia, Jan. 26-27
Mennonite Board of Education Board of Directors, Feb. 3-4
Mennonite Publication Board, Sarasota, Fla., Feb. 3-4
Comite Administrativo, Feb. 9-11
Afro-American Mennonite Association Executive Board, Inglewood, Calif., Feb. 10-11
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 23-25
Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29
Conversations on Faith, Laurelville, Pa., Feb. 27-29

CREDITS

Pp. 40, 41, by Richard A. Kauffman; p. 42 by J. Allen Brubaker.

ITEMS AND COMMENTS

Honduran president orders U.S. religious women to stay home

About 100 Catholic and Protestant women, on their way to a five-day prayer vigil at two U.S. military bases in Honduras, were refused permission to board their flight from New Orleans on Dec. 5 by order of the president of Honduras. The approximately 150 women taking part in the planned vigil were to arrive in Tegucigalpa on Dec. 5, and pray at the U.S. army base in Talmerola and navy base in San Lorenzo, near the El Salvador border. They were also supposed to go to a newly redesigned American "battlefield" hospital in Comayasua equipped to treat 3,000 casualties.

Church agencies called key to global child health campaign

Lives of up to seven million Third World children can be saved annually if a global campaign is mobilized to implement four simple and low-cost techniques, says UNICEF, the United Nations Children's Fund. In its annual report on the state of the world's children, UNICEF said new case histories from 20 developing countries document the dramatic improvement resulting from the use of growth charts, oral rehydration therapy (ORT), breastfeeding, and immunization. Concerted use of rehydration salts has halved the deaths from diarrhea in some of the countries, the report said. Dehydration caused by diarrhea is the world's leading killer of children.

A requirement for success of the world child health campaign is an effective grass-roots communication and distribution network, since official health services reach only a quarter of the people. Church and other voluntary agencies can provide key help in this area, UNICEF officials said.

Evangelical campus ministry launches inner-city project

Campus Crusade for Christ has begun a special program in New York which attempts to address the problems of the city by working through local churches. Called "Here's Life, Inner City" the program was launched in early December at three fund-raising banquets. Some 1,200 people attended and provided donations and pledges of more than $70,000, including more than $18,000 in cash. Speakers included Campus Crusade's president and founder, Bill Bright, and Paul Moore, the Church of the Nazarene pastor who founded a ministry called the Lamb's Ministry at Times Square in the early 1970s.

Many evangelical groups are frequently criticized for not dealing with social problems, drawing attention to themselves, and ignoring local churches, but Bright said this would not happen with Here's Life, Inner City. "We have nothing to promote as far as Campus Crusade for Christ is concerned," Dr. Bright said. Rather, he explained, the program seeks to work with programs already established or planned by local churches. Here's Life, Inner City will offer them financial and staff assistance.

Ghana Presbyterians withdraw from church unity talks

The Presbyterian Church of Ghana has withdrawn from church-union talks in that country, leaving six denominations still in the merger negotiations. The talks, which have been going on since 1957, anticipate a merger in 1986. The remaining denominations are the Accra and Kumasi dioceses of the (Anglican) Church of the Province of West Africa, African Methodist Episcopal Church of Ghana, Evangelical Presbyterian Church of Ghana, Evangelical Lutheran Church of Ghana, Ghana Mennonite Church, and Methodist Church of Ghana.

Bishop S. B. Essamuah, president of the Methodist Church of Ghana, described the Presbyterian church's decision as "sad and astonishing," saying it meant that "as it is now, the future unity looks hazy and negotiations for unity may be suspended to allow the remaining churches to solve any knotty points facing them."

Congress letters credited with release of Chinese Christian

Human rights groups say that a letter-writing campaign by 34 congressmen has led to the release of a jailed Chinese Christian activist who was reportedly facing execution. He was reportedly arrested with hundreds of Christians there in a crackdown last August. American officials and private groups refused to immediately identify the freed prisoner, whose family said they had been told by authorities that he would be executed. But they did say he was the son of a prominent Shanghai "house church" leader, who was arrested along with his son and remains imprisoned.

There has been no official response from the Chinese government or word on whether the Shanghai church leader would also be released, said aides to the congressmen. But Christian Response International, a human rights group which organized the campaign, attributed the release to pressure from Washington. The group also reported that an execution date set for the church leader appears to have been dropped by the Chinese.

U.S. sued on visa denials to critics of U.S. policy in Latin America

More than 35 individuals and organizations, including three religious groups, have sued the Reagan administration for denying visas to Nicaragua's interior minister, two Cubans, and the widow of slain Chilean President Salvador Allende. In three separate suits filed on Dec. 15 in U.S. District Court in Washington, D.C., by the American Civil Liberties Union, they charged that the administration was using its visa authority to "shape and limit the public debate in the United States." All of the plaintiffs, among them four members of Congress, had scheduled meetings with at least one of those barred from entering the country.

"The purpose and effect of this policy has been to deny Americans the opportunity to hear significant and respected critics of American policy," the suit said. "Such a pattern of ideological exclusions is inconsistent with the basic premises of a free society."

Episcopal member of Reagan panel changes views on hunger

An Episcopal laywoman who serves on President Reagan's hunger commission has taken back remarks she made to church volunteers in October about what she termed the "great" hunger problem in the United States. Betsy Rollins, who runs a food bank in Durham, N.C., said in an interview that after hearing testimony from over 100 witnesses and reviewing surveys, she has found "no hard evidence" that there is a new, or widespread, hunger problem in the United States.

"We have authoritative information that the numbers of soup kitchens, and numbers of people seeking help from them, are up," said Mrs. Rollins, referring to information gathered so far by the President's Task Force on Food Assistance. "But we don't have information about why they've grown," and whether the food-bank activity reflects an overall increase in hunger, Mrs. Rollins said. She said the increase can be attributable to a variety of factors, including increased awareness of private services, and possibly more willingness to take advantage of the programs.

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There oughta be a law

Who of us has never been confronted with some anti-social behavior and not said to himself or a person nearby, "There oughta be a law against it"? Who of us has never been passed on the turnpike by a speeder and not felt a smidgeon of satisfaction a few miles down the road to see the car stopped with a red flashing light behind it? Who of us has not had feelings of conflict when a murderer is caught and sentenced?

The regulation of unacceptable behavior has been a problem since the beginning of human history. How do you make people behave? Parents seek to discipline their children, some more successfully than others, but their children grow up and are no longer the parents' responsibility. Who then will control them? Must someone control them?

In developing his theory about the relation between the church and the government, the apostle Paul makes the obvious point that "rulers are not a terror to good conduct but to bad" (Rom. 13:3a). The church has found many times since then that not all rulers are as clear about their role as this. Indeed, tradition has it that Paul himself, a man we would affirm had maintained good conduct, was executed by his government.

But our point is not this. It is rather the opposite: whether rulers are effective to control evildoers and whether we should depend on them for this. The answer is paradoxical: laws—and rulers—are effective when the people support them. The laws of a state represent a kind of political consensus which nearly everyone understands and abides by. When the consensus falls apart, the law becomes ineffective.

We can illustrate by the attempt to regulate by law the distribution and consumption of drugs. For about 15 years the U.S. tried to stop by legislation the use of alcoholic drinks. It was a proper concern and a brave effort, but it was later overturned because of widespread opposition and disobedience.

Yet repealing the law has not solved the problem. In spite of disobedience, I would feel safer in a society which forbade the manufacture and use of alcoholic drinks. From my standpoint, there oughta be a law against it, for in my opinion, brewers, distillers, and distributors of their products are motivated by greed—they make their billions by developing addictions in people.

Recently Mennonite Central Committee of Canada sent out a summary of a study of alcohol promotion and use drawing on a report published in the November 1983 issue of the *Multinational Monitor.** The study was done for the World Health Organization, which has not published the results, apparently for fear of offending powerful international interests.

The report shows how the use of booze is going up in the Third World, where the alcohol industry spent $2 billion in advertising in 1981. "It shows how the major manufacturers of alcohol, faced with declining sales in Western countries, have proceeded to target the largely untapped Third World markets." It is also reported that Americans spent an average of $249 on alcohol in 1979 and that 27 corporations each sell more than $1 billion worth of alcohol in a year.

In "The Inebriating of America" the *Monitor* notes that "drug pushing is most often perceived as seamy, drab and secretive. . . . But America's most popular hard drug, alcohol, is sold openly and aggressively by some of the nation's leading corporations without risk of social opprobrium." Yet the yearly toll from alcohol abuse in the U.S. alone is $120 billion.

There oughta be a law against it! There are some laws, but they have trouble getting to the heart of the problem. Because of an increase of driving accidents among teenagers, some states have raised the legal drinking age and cops do routine checks with breathalizers. *Maclean's* reports that throughout 1983 Canadians have been clamoring for "tougher penalties for the more than 150,000 drinking drivers convicted each year." Finally, in response Canadian justice minister Mark Mac Guigan responded that "drinking and driving is one of the most dangerous and irresponsible acts that a person can perform" and announced plans for more regulations.

So if there oughta be a law, there is a law. Indeed, there are many laws seeking to regulate the irresponsible behavior which may follow drinking. But the government is handicapped when many disregard the laws. It is the nature of alcohol to hamper decision-making and to encourage "dangerous and irresponsible" acts.

There is another law which can be applied against drinking, the law of love. Paul speaks of that in the latter part of Romans 13, a passage that is too often overlooked. "Love does no wrong to a neighbor," he writes in verse 10. "Therefore love is the fulfilling of the law."

We can support governmental efforts to regulate the liquor industry and the irresponsible actions of drinkers. There oughta be a law against advertising alcoholic drinks, for example. But we need not wait for the government to clean up the act, for they never will. In the meantime, we are called to live by the law of love. For me, this calls for abstinence because of the negative association and implications of this openly supported drug-pushing business. Let's call it what it is.—Daniel Hertzler

*Copies of the articles are available from Mennonite Central Committee Canada Peace and Social Concerns Committee, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8.

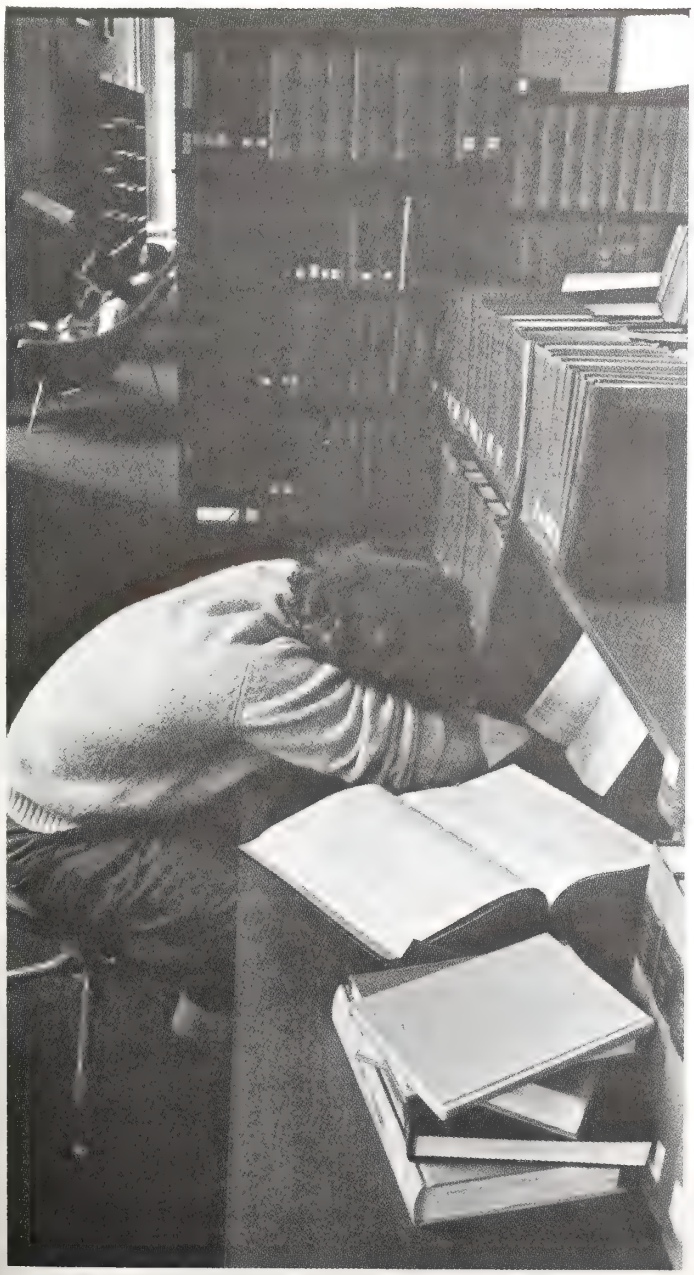
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The ministry of waiting

by J. Daryl Byler



Did you ever consider that we spend most of our lives waiting? We wait in lunch lines . . . we wait in grocery lines. We wait for traffic lights. We wait anxiously to go on a trip, then can hardly wait to go home! We wait for the first day of school; we wait for the last day of school. We wait for the mailman. We wait for babies to arrive, then wait for them to go to sleep! We wait for people to change. And we're always waiting for tomorrow.

Sometimes we wait patiently; sometimes we don't feel we have time to be patient. If we're going to spend so much time waiting, how can we become skilled in this activity?

I think God spends a lot of time waiting. As a matter of fact, I think waiting is one of God's main activities. History is the story of God waiting on his people. God seems to embrace waiting as a creative ministry.

Waiting is an expression of God's security in, and the servant-nature of, his sovereignty. Ironically, God's waiting is the essence of his activity. It is intense involvement with his people, without forcing his ways upon us.

On the other hand, the Scriptures are full of passages that talk about people waiting on God. In Psalm 25:5 David says, "Lead me in Thy truth and teach me, for Thou art the God of my salvation; for Thee I wait all the day" (NAS). What is David talking about, "waiting all day long?" He makes it sound as if God is slow!

Like a vine around a tree. The Hebrew concept of waiting (as used to speak of waiting on God) means to bind ourselves to, or twist ourselves around, like a vine wraps around a tree. It means to draw close to God with expectation.

Luke relates a story in Acts 1 about waiting on the Lord. Jesus tells his disciples to stay in Jerusalem and wait for the gift promised by God. There are several points from this story that are relevant in relation to waiting on God:

1. Waiting on God seems to be associated with the unleashing of God's power in our lives. In this case, by the coming of the Holy Spirit. The Old Testament concurs with this concept. In many of the psalms, David equates waiting on the Lord with giving him the

Limelight

Fame, you wear an alluring face,
I feel the tugging of temptation
to join your public spectacle,
to taste your strange elation.

But you're no more than cotton candy—
enticing, sweetly scented fare
in giant puffs of nothingness,
bites of brightly colored air.

—Marilyn Black Phemister

resources for life, the power to live. And, of course, a verse familiar to each of us, Isaiah 40:31, "They that wait upon the Lord shall renew their strength. . . ." Waiting on the Lord opens the valve for God's Spirit to flow into our beings with energy and strength for life.

2. Waiting on the Lord gives our desires a season to mellow and mature. Something happened between verse 6 of chapter 1, when the disciples were still hung up on the idea of Christ establishing a political kingdom, and the last part of chapter 2 where they give leadership to the new community of God's people. There is something about bringing our desires and wishes into the presence of God that brings refining and sharpening. Sometimes when we're anxious to charge ahead, God wants to do some remodeling first. Somewhere in the silence, in the long quiet moments of waiting, God gives us opportunity to see and affirm his truths and promises, and allows us to re-chart our priorities.

3. Waiting on the Lord seems not only to be a time of being drawn to God, but a time of being knit closely to the people of God. Verse 14 speaks of the people being of one mind, being continually devoted to prayer. There is something about the experience of waiting that highlight the beauty and strength God provides for us in his body.

There is another kind of waiting. Waiting on each other. This is where we particularly have an opportunity to turn waiting into a ministry.

When I was a child, our family had a puppy named Sparky. One Sunday afternoon I was throwing baseball with a friend, and accidentally beaned Sparky in the head with a wild pitch. Unfortunately, Sparky was not wearing a batting helmet! Sparky lay limp on the ground. My first thought was that he was dead. He was not. But he had a very serious concussion. For the next month it became a family project to tenderly nurse him back to health, giving tiny spoonfuls of milk at first, and gradually solid food. We waited from day to day to see steps of progress, and slowly, Sparky did get better.

We're surrounded by people who seem to have concussions of sorts. People who don't act the way we'd like to see them acting. If only he or she could change, we think, life would be so much better for them (and perhaps easier for us!). In many cases, growth really is necessary and desirable.

Four critical elements. In the story of Zacchaeus in Luke 19, Jesus gives us a model for the ministry of waiting. I would suggest that Jesus demonstrates in this account four elements that are critical if we want to have an effective ministry of waiting.

1. A redemptive spirit. Verse 10 says Jesus came to seek and save. His purpose was to draw Zacchaeus back, to restore him to fellowship. In the ministry of waiting we work with persons in their most vulnerable spots. We must choose not to manipulate and exploit, but to carefully consider their well-being. The root of an effective ministry of waiting is the conviction that broken persons are worth restoring.

2. Reaching out. Verse 5 shows Jesus reaching out to a despised little man in a sycamore tree. Jesus' careful eye reads Zacchaeus' signal for help. He takes the initiative in developing the relationship.

Those who are broken often have unusual ways of asking for help, ways that appear to be anything *but* a cry for help. A sensitive spirit and persistence in reaching out go a long way in a ministry of waiting.

3. Being present. Again in verse 5, Jesus says, "Today I must stay at your house." One of the most effective ways to minister to one who is sick or grieving is simply to be present. There is a powerful understanding and sense of acceptance that can take place without many words. Jesus knew he must be present with Zacchaeus.

4. Giving options. One of the reasons God does so much waiting is that he allows us choices. We are not programmed to do things just as he pleases. And God patiently bears the consequences of our choices.

It would be interesting to know exactly what was shared between Jesus and Zacchaeus. Apparently, Zacchaeus felt the freedom to choose his own direction . . . and what a great choice!

We have not reached a mature level in the ministry of waiting until we, too, can allow others to choose freely. We, too, must sometimes bear the consequences of poor choices. But, no doubt, we'll reap the benefits of some good choices as well.

Dare we, in God's likeness, embrace a ministry of creative waiting?

J. Daryl Byler is a minister in the Jubilee Mennonite Church, Meridian, Miss.

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Sadie Oswald: She just came to visit

by Laurence Horst

One day the Lord said, "Sadie Oswald, go unto a land that I will show you, but stop at the Chicago Home Mission on your way."

Miss Sadie stopped at the Chicago Home Mission to visit for several days to be useful where there was need. After two days at the mission, Sadie was invited to remain for several weeks to help with the work which was piling up. She agreed to stay for several weeks and her helpfulness was so beneficial that her temporary assignment turned into months and then years.

During more than twenty-five years of faithful service to mission work in Chicago, Sadie was never given an official letter of invitation to serve, but was continued on from year to year of fruitful service. The work was varied, including Sunday school, summer Bible school, Released Time Bible Class, Fresh-Air Program, home visitation, and carrying food and clothing to families destitute of basic needs.

In 1957 a major portion of the congregation moved to Englewood because the city was coming to take down the old church building to help make room for the Dan Ryan Expressway. However, the demolition of the building was delayed for two years and a program of Christian education and worship was continued in the building. Sadie remained in the old community to carry on the work. Pastor Wayne King and his wife, Clara, would go on Sundays to lead the worship services. Many trying experiences came to Sadie as she lived—part of the time alone—in the old building.

In the fall of 1959 the Lord opened the way to open a new setting for the work at 1113 West 18th Street, and with a lot of hard work and good help the work was moved and worship services continued on 18th Street. Marilyn Hartzler, Miriam Weldy, and Thelma Kauffman came for a number of years from Indiana each weekend to help. They were all gifted teachers. Marilyn was excellent with the youth and Miriam led the singing for the worship services. Their help was really needed in those days and meaningful worship services continued.

Pastors came and went but Miss Sadie stayed on. She had a vision that God had a special work for the 18th Street witness—Mennonite Community Chapel—and she went from house to house witnessing, carrying her Bible for ready reference. Her witness was effective and the Lord blessed her ministry through the years and today there are people in many places who began their journey with God through Miss Sadie's faithful witness.

If there was no one to prepare the chapel for worship on Sunday, Miss Sadie could be found there late into the Saturday nights scrubbing floors and dusting benches in preparation for the Lord's Day when people would come to hear the Word taught and preached.

Decoration was a part of Miss Sadie's gift. Late one night she was hanging curtains in a Sunday school classroom at Mennonite Community Chapel. She was stretching high from the top of the tall stepladder when suddenly her foot slipped and she fell. This fall damaged a vertebra in her back, leaving her lying on the floor almost helpless with pain.

Now what can one do for help? It was late at night and the telephone was up in her apartment many painful steps away. She crawled, dragging her body through the full length of the chapel, out onto the sidewalk, and up a long flight of stairs to her room. Once in her room she was able to reach the phone and call for help in the middle of the night.

This painful experience placed her in the hospital and into a confining cast for weeks. By the miracle of nature and the kind providence of God, Miss Sadie was healed and able to carry on the work on 18th Street.

After twenty-five years of faithful service Miss Sadie began to feel it wise to take retirement. Jesus had walked the streets of Chicago with her and many lives had been touched. Some of the persons whose lives had been influenced said that as a gift of appreciation they would like to make it possible for Miss Sadie to go to Israel and actually walk where Jesus once walked. This project was successful and she was able to join a Christian tour group to Israel.

Since retirement Miss Sadie continues to have "open house" for all who wish to come for counsel and fellowship. She also continues to be one of the counselors for a local Christian TV station. Her service in both of these areas continues to be very meaningful. And now as a special dividend of God's grace the Lord has led a Christian brother to ask for Miss Sadie's hand in marriage so they might be united to walk the pathway of life together.

Sadie Oswald was married to Emory Kauffman at the Salem Mennonite Church in Shickley, Nebraska, July 10, 1983, and thus began another era in the life of our sister who stopped at the Chicago Home Mission to visit for several days.

Laurence Horst is a former Mennonite Board of Missions worker in Chicago and in Ghana. He delivered this tribute to Sadie Oswald during a special service in her honor at Mennonite Community Chapel.

Voices of the people in Nicaragua

by Robert Kreider

"They praised God and enjoyed the favor of the whole people. And day by day the Lord added to their number those whom he was saving" (Acts 2:47).

In the evening news we are reminded by U.S. officials again and again that the Sandinista government of Nicaragua is a bad and evil force which threatens the life and security of freedom-loving countries throughout the Americas. Our visit to Nicaragua was too brief to warrant an assessment of United States efforts to topple the Sandinista government and restore the power of the Somoza regime (Contra rebels) who ruled the land for a generation. We did talk with Mennonite and other evangelical leaders who testify that their churches are well and growing in this socialist country.

The Moravians were among the first evangelical missionaries to come to the New World. John Wesley came to Georgia in the 1730s with the Moravians. The largest evangelical group on the East coast of Nicaragua are Moravians who find their base among the Miskito

"Would you tell your people we want peace?" pleaded the deacon in a Nicaraguan Mennonite congregation.

people. Relations between the Miskitos and the Sandinista government have been shaky at best. We met with a Moravian pastor, a man of reconciliation, who is intent on rebuilding the broken relations with the new socialist government. His meetinghouse is not only a place of worship but also a hostel, clinic, legal service center, and school for refugee people seeking help in the city of Managua. He acknowledged that the position of the Moravian Church is still fragile but he has much hope: "We believe we have to work with the revolution and some day we will come through. So many of our people come to Managua because someone in their families has been in the courts. They have no money to pay legal fees. A panel of conscientious lawyers is helping. We are working with the poorest of the poor." He observed that the attitude of Sandinista leaders has changed toward the church. "Evangelicals," he noted, "are no longer regarded as a threat to the government."

"Our task," he said, "is to help our people understand the revolutionary process and to understand the ways of

Robert Kreider is recording secretary of Mennonite World Conference. His series of articles on Central America has been made available to the Meetinghouse group of publications.



reconciliation." He reported that the situation on the East Coast is "improving dramatically as the government is beginning to meet with the local people." In all of this he stated, "I am working for peace and reconciliation." He was pleased to inform us that the Moravian Church last February adopted a statement calling for peace and reconciliation.

Although I was born and bred in a historic peace church, in no two-week period have I ever heard so much spontaneous affirmation of the themes of love, peace, justice, and reconciliation. The violence and injustice which presses in upon the people leads them to rely solely on the biblical bedrock of the gospel.

We had a late Saturday afternoon conversation with a hearty Nicaraguan Baptist who is exuberantly in love with the church, his welfare work, the Mennonites, his family, and his neighborhood Bible study group. He told of having a conversion experience in the last ten years: "The Lord gave me opportunity to go to the university. The words of Jesus broke through to me, 'As my father sent me, so send I you.' " He told of how educated people fled the country with the fall of Somoza. "Evangelicals," he said, "were of the poor and did not leave. Less than one percent of the evangelical pastors left." He explained how the evangelicals were thus present and poised to grow after the fall of the old government.

A broad space for church development. He commented that the Sandinista government is "providing a

broad space for church development." He identified three influences in his country, no one dominant or all-controlling: (1) Sandinista nationalism—that is, old-fashioned Nicaraguan nationalism; (2) Marxist-Leninism; (3) Christian thought and life.

He said that "the national directory of the Sandinista Party has stated that Christianity is not necessarily an opiate of the people, as Marxists would say, but is a resource to the nation." In different ways he lamented that Nicaragua is suffering from aggression from the United States. "I can't understand," he declared, "why the most powerful nation is trying to destroy this little country." He affirmed his belief in Nicaraguan socialism and in the need of Christians to search the Scriptures to find "the way of the Lord in this setting."

He spoke appreciatively of the Mennonite Central Committee: "You may be small but you are widely recognized for your peacemaking, nonviolence, and your services. It is more than praying. It is acting. You as Mennonites, as a peace movement, have a responsibility, a challenge to be even more active. Together we need to read the Bible with a serious new focus on our task."

It was late and I said to him: "You have been in meetings all day; now it is 6:00 p.m. and we must let you go."

He responded: "I have another meeting, with my children." He told of his 16-year-old son who had come to him that week and said, "Daddy, I am going to ask to be baptized. I want to be with my people. I feel I have to obey the Lord. I understand better my task in the world." The father added, "I think your people helped our son."

Another evening we met with three Mennonite church leaders, each from a different conference. One told of how in the past 13 years his conference had established 45 congregations and 35 preaching stations. This year alone 18 church buildings were constructed, some with assistance from the Sandinista government. He commented that rapid growth brings its problems, such as the need for pastoral education. A second man spoke of how they take advantage of every opportunity to share their convictions on peace and nonviolence. He observed that the problem in his country was aggression from the outside. "It creates," he said, "an issue of conscience for our young men."

We asked what gives uniqueness to their particular evangelical churches. The responses were varied: "Our peace position.... Our love for others, showing our concern not only for people's spiritual needs but also their physical needs.... Our churches are known for having a lot of love for others and for visitors.... We are characterized as conservative—a strong emphasis on discipline in family life. For us it is important to project Christian life into the community work and concerns.... Sound doctrine.... We believe and preach the salvation of the whole man.... Our peace position is Anabaptist. We believe in the whole Bible." With the last comment the speaker opened his leather bag and pulled out a Bible, notes, a flashlight, camera, and a sermon outline based on Hebrews 12 with an emphasis on holiness and discipleship.

They were pleased to discuss the service and development programs of the church: "We try to teach people to take responsibility. We must try to listen more to the people. Everything is connected in the life of the poor: electricity, clothes, latrines.... We need to analyze needs more precisely.... We are working to organize the program so that we have responsible persons and committees in each congregation."

One spoke of the need to tailor their counseling to the problems of each. "I try to speak from the Bible," he said. "When a person has a need, one doesn't give him the answers, but one leads him to find the answers in Scripture."

One of the men, a young deacon in a rapidly growing Mennonite congregation, visited with us on the way to his home. He asked questions about American Mennonite attitudes toward U.S. efforts to overthrow the Nicaraguan government. He was pleased to know that some Mennonites write letters to Washington officials. He turned to us directly and asked: "Would you tell your people we want peace? We don't want to be pushed to war. Although our church has some problems, we can work through them with our government."

We dropped him off at his house on a crowded, dimly lit street. My thoughts were sad thoughts. My country could soon be at war with his country. He and I, brothers in Christ, would then be enemies. Deliver us, O God, from such a war of brothers.

Anabaptist firsts

While reading the *New Schaff-Herzog Religious Encyclopedia,* I discovered that the early Anabaptists scored many firsts that their Mennonite descendants can be proud of. They were:

The first modern Christians to state that church membership should be voluntary.

The first modern Christians to insist that the New Testament was superior to the Old.

The first modern Christians to question the payment of war taxes (1528 in Moravia).

The first modern Christians to suggest that Christians should not own private property, but should share all their possessions in common.

The first modern Christians to espouse freedom of conscience for all men of all faiths.

The first modern Christians to speak out against slavery (1688 almost 200 years before Abraham Lincoln).

The first modern Christians to propose civil disobedience to man-made laws which conflict with God's laws.

The first modern Christians to advocate complete separation of the church and the state.

The first modern Christians to be "missions-minded."

The first modern Christians against the use of alcoholic drinks.

The first modern Christians to baptize only believers.

—Robert Roberg

Turning down the free lunch

by Barbara Metzler

Art and Jocele Meyer and their three children once took a 22-day backpacking trip for only $200. It is indicative of the way they feel about life and its resources.

After returning from a Mennonite Central Committee position in Grenada in 1982, the Meyers are now completing their three-year term begun in 1981 as resource persons in Development and Justice Education at the MCC Akron headquarters.

There they work with hunger and nutritional counseling, unemployment and homelessness, and ecology. Art and Jocele, both 55, are former teachers: Jocele in home economics, Art in biological science.

What both practice jointly, and what they preach on their many visits to churches and community groups, is living more with less. It is their job to provide information for people who want to know how living more with less is achieved.

Living simply is not easy, they admit. "It's hard work," said Art. "It's very inconvenient."

"The more with less philosophy is just that," Jocele added. "It's an attitudinal type of thing." It's the difference between jumping in the car and driving to the grocery store when we need something, and walking to the store, or doing without. In addition, the Meyers are convinced that buying local goods is also part of the more with less philosophy. Not only are homegrown foods more nourishing, but, by using them, we also avoid buying the highly processed foods which are produced at high energy use levels.

American agriculture also needs to improve its responsibility, they contend. Our use of fossil fuels is unsustainable, said Art. "If everybody in the world farmed as we do there would be fuel left for about 11 years of farming," he said. "Our one crop systems strip the land of its value," he continued.

"They use the land as a way to make money," he said. "It's not agriculture anymore. It's agribusiness. There must be some kind of movement toward the kind of agriculture that respects the earth as God's."

The Meyers became involved in the more with less lifestyle initially, they said, as a result of Jocele's home economics study where she was taught it was important to live within one's income. Art, also, was interested in responsible use of environment as a result of his study. Then came the *More with Less Cookbook* and subsequent emphasis, and later Ron Sider's *Rich Christians in an Age of Hunger.* Art was stewardship committee chairman at the church near Cleveland which they attended during that time.



Jocele and Art Meyer: There is no free lunch.

The Meyers' experience in Grenada helps to underline their present concerns. Seeing at first hand the great discrepancy between the way Americans live and the way those in third world countries live keeps the problems of hunger and homelessness in their sight. "It changes your thinking," said Art.

Mennonites are moving away from the traditional simplicity of lifestyle, they believe. We have been influenced too much by advertising and our present government administration which gives a low priority to energy and ecological projects, said Art. As the oil glut makes us feel secure, the cars get bigger, and people have more to spend, he gave as example. "We forget about the many who are unemployed," he added.

But living simply cannot be a legalistic way of living, he continued. On that basis, "It won't work."

"It has to come out of concern," Jocele added.

When they retire, probably in 1984, Art and Jocele plan to build a retirement home on land they own in Ohio. The land was once strip mined and they are now reclaiming it, trying to make it productive again. The home they plan will be small and energy efficient.

"There is no free lunch," Art insists. If the U.S. uses 40 percent of the world's petroleum, there is not much left for the rest of the world. "You have to realize that all you have is God's," he said.

The most difficult part of their campaign is to remind the people of God that economics should not be their prime motivator.

Barbara Metzler is a Mennonite free-lance writer living in Philadelphia.

READERS SAY

J. Denny Weaver responds to David Shank's letter in "Readers Say" last week: I am glad that Dave reminded us that discipleship, the communal nature of the church, and love and nonresistance form the vital core of Mennonite thought. I accept these emphases unreservedly and I recognize that we have inherited them from our Mennonite tradition. Without some tie to the past, we could not use historically located designations such as Mennonite or Christian or Anabaptist. And I can only echo Dave's desire that Mennonites preserve their uniqueness vis-a-vis the national ethos.

What recent scholarship has made clear, however, is the many forms our "vision" has assumed as it has been carried along to us by a variety of Anabaptist and Mennonite traditions. My article noted the description of multiple traditions in the sixteenth century. An article by Theron Schlabach ("The end of Mennonite history," *Christian Living*, October 1981, pp. 22-24) identified four currently operating versions of the "Anabaptist vision." The entire July 1983 issue of *Mennonite Quarterly Review* is devoted to the theme of Mennonite pluralism.

These multiple visions and traditions, each with its own authenticity and each reflecting its own set of unique historical circumstances, mean that we can no longer entertain an idea of recovering the Anabaptist vision. For one thing, there has always been—not just one—but a number of "visions." For another, each "vision" belongs to its own context, and therefore cannot be recovered—transplanted directly into the present. In other words, we need to recognize that there has never really been a unified Anabaptist tradition from which some have deviated, but rather a mosaic of related traditions, each with its own integrity. Not surprisingly these varying traditions have not always enjoyed peaceful coexistence.

Examining the past is a necessary part of understanding who we are and how we got here. It does not, however, necessarily tell us what to do now. We have inherited a plurality of emphases which include discipleship, brotherhood, and peace and nonresistance, but we still have to decide continually, together, in a fresh, new way what following Jesus, community, and peace look like in the 1980s. This continual reformation of the Anabaptist tradition has always been the case, whether or not Mennonites have adequately recognized their engagement in the task.

I would argue that engaging in this re-formation is itself one aspect of faithfulness. The re-formation task also enables us—and compels us as well—to think and to act with a sense of our finiteness. Our answers, like all previous ones, are also relative to our age, and will be reformed in their turn.

Jim Derstine, Washington, D.C. Many prominent scholars and theologians say that a careful study of the evidence does not support Paul M. Zehr's contention that Scripture clearly condemns all homosexual behavior, even in covenantal relationships ("Readers Say," Oct. 25). For Zehr to further infer that persons who differ with him are without the gospel of Jesus Christ is most disturbing. It is also a sad commentary on the church's desire to welcome and care for the total body of Christ.

For example, in his new book, *The New Testament and Homosexuality* (Fortress Press, Philadelphia, 1983), Robin Scroggs, who is professor of New Testament at Chicago Theological Seminary, differs sharply with Zehr's view. He indicates that the meaning of the biblical statements is first the meaning the statements had for the writers in their own, concrete situation. For those statements to be faithfully applied to current situations, these current situations must bear a reasonable similarity to the situations which the biblical authors were addressing.

Scroggs' conclusion is that *"Biblical judgments against homosexuality are not relevant in today's debate ... not because the Bible is not authoritative,* but because it does not address the issues involved."

Anita Yoder, Souderton, Pa. I appreciated Paul Miller's "Ministry of the Aged" (Nov. 15, '83). I am privileged with intergenerational dialogue in my employment at an older adult residential community (Rockhill Mennonite, Sellersville, Pa.). I have learned from their outlook on life, their sharing of present and past experience, and their perspective of the future. Personal reminiscence adds real dynamics to the society that was before my time. (Why did horses drawing wagons have to wear jingle bells?) And it's a treasure more than pleasure. Discussing my part-time seminary studies with one resident gave me insights on more than the studied material.

Reading Miller's article, I see the value of my interaction with older adults as more than personal and an experience that should not be unique. Without intergenerational relations (relations, not simply contact), both sides are cheated. I would support a task force or some direct effort by our church to receive ministry *by* the aged.

As I think about what this article says, I hope others read *Gospel Herald* as I do, with openness to hear the current concerns, growth, studies, etc., across the Mennonite Church.

Lee M. Yoder, Harrisonburg, Va. At the Bowling Green General Assembly meeting, I spoke as a delegate on the floor regarding the finances of the General Board. It was clear then that future deficits would be inevitable. The report of the November General Board meeting (*Gospel Herald*, Dec. 6, 1983) underscores again the homework needed in addressing Mennonite Church financing.

Why does the General Board run deficits? Is its budget too large? Do the district conferences *understand* the role and function of the General Board? Each district conference has a member on the General Board. Does each district conference clearly know what their fair share is of the General Board budget? Have the district conferences conveyed to the General Board the amount of financial support their conference can provide?

The proposal that the General Board budget be "funded by the program boards by 1986" is an expression of the conflict of interest. Are the program boards accountable to the General Board? If so, for the General Board to depend on funding from a board it is supervising is a conflict of interest. If the program board would actually provide the funding, how could the General Board be effective or present any counter positions to the desires of a program board? There is a major management and organizational principle at issue here which needs a better resolution.

If the General Board cannot secure adequate funding from the Mennonite Church district conferences, then there is a deeper problem which cannot be covered by securing program board bailout funding. It has been my experience and observation that when the Mennonite Church *understands and supports* a need, its response is adequate. I am asking that the General Board change its final response to the Finance Committee recommendations.

Mim Herr, Nottingham, Pa. I wish to thank Phyllis Pellman Good for her article "Weary of Words" (Jan. 3). She expressively defined a hard-to-express longing which I also share.

CHURCH NEWS

Mennonite joins nonviolent witness

"If no one steps out now to say 'no' to these policies, then we cannot stop this type of destruction. I'm going now, not only to say 'no' to what our government is doing but also to get other North Americans to think." So said Anita Bender, a Mennonite from Philadelphia commissioned by Germantown Mennonite Church for her recent trip to Nicaragua as part of Witness for Peace.

Witness for Peace, a growing grassroots network of ecumenical Christians concerned about the U.S. government's intervention in Nicaragua, has established a nonviolent, prayerful presence on the border between Honduras and Nicaragua to counter the violence of the U.S.-backed counterrevolutionary forces.

Jim Wallis, editor of *Sojourners* and chair of the Witness for Peace advisory committee, says that "the goals of this witness are to save lives, to end the U.S.-sponsored war against Nicaragua, and to show the Nicaraguan people that North American Christians do not support the terrorism being waged against them by our government."

Six long-term volunteers are currently serving 3-6 month terms in the border village of Jalapa, north of Managua. New 15 member short-term teams arrive every two weeks. Thus far four short-term delegations have already witnessed in Jalapa and the fifth is on its way. New groups organized from many different states are already scheduled through August. While in Nicaragua the teams participate in prayer vigils, reconstruction work, harvests, interviews with suffering families, and discussion with Nicaraguan leaders.

The grassroots and ecumenical nature of the Witness for Peace project was reflected in this first team which included not only Mennonite Anita Bender but also members of Baptist, Episcopalian, Presbyterian, Quaker, and Roman Catholic churches from every region of the country.

Anita, who had previously spent nine months living in Nicaragua under a study term with Eastern Mennonite College, returned to Nicaragua as part of the first Witness for Peace team, December 2-12. Anita remembers making plans to accompany the first team, "It was just like [an] altar call: I knew I had to go down." Germantown Mennonite Church sponsored Anita by paying for her trip.

"I think people really felt like it was a chance to get involved—after they had had a discussion on Nicaragua for a month. It felt good for them. One woman said, 'I feel like we are just sending out our first missionary.' "

For Anita, one of the most moving experiences of the trip was "an evening of sharing with the mothers of the martyrs and heroes, talking about the kinds of things happening to their children. At one point one of the mothers broke down and cried and nobody could speak for awhile. We all just sat there with lumps in our throats and didn't know what to say. And you know, I felt so deeply ashamed ... of where I've come from. [my country] is making one of the most grandiose mistakes in the world. We're killing people, murdering people, and destroying peoples lives."

Reflecting on Mennonite responses to this violence through involvement with Witness for Peace Anita said: "It seems like Witness for Peace is such a strange idea to a lot of Mennonites and yet it should be something that is so familiar and makes so much sense to people of our background.... I hope that a lot more Mennonites can be involved in this because I would see this as being a great growth for the church."

Mennonites are involved at many levels in Witness for Peace. Urbane Peachey, executive secretary of MCC Peace Section, serves on the advisory committee. Luke Hurst, member of Park View Mennonite Church in Harrisonburg, Va., is a staff person in the national Witness for Peace office in Washington, D.C. Sharon Hostetler, a Mennonite who has lived in Nicaragua for many years, is now serving as part-time coordinator of Witness for Peace work in Managua.



Anita Bender of Philadelphia (foreground), participant in Witness for Peace, at a vigil held near the Nicaraguan-Honduran border in December.

Ada and Moses Beachy, of Goshen, Ind., are beginning three-month terms as long-term volunteers in the border area. Many other Mennonites are expressing interest in serving as either short-term or long-term volunteers, are supporting the Witness financially, or are part of a Witness for Peace local support group here in the United States.

Anita concludes, "Dr. Parajon (President of Evangelical Committee for Aid and Development, CEPAD, in Nicaragua) told me one time, 'If there is ever going to be any change in the United States it is going to be through the church.' If there is ever going to be any change—to stop U.S. foreign policy in Nicaragua—it would have to be, could be, through the church. Direct action is important. We're wanting to say ... if you're going to shoot Nicaraguans, you're going to have to shoot North Americans too."—Luke Hurst and Carmen Schrock, Washington, D.C. For more on Witness for Peace, see the following interview.

News maker interview
Waging peace nonviolently is the goal in Central America

Gerald Schlabach, MCC country representative in Nicaragua, interviewed Jim Wallis during his involvement with the first Witness for Peace group which visited Nicaragua (see above article).—editor

Jim Wallis, editor of *Sojourners* magazine, chairman of the Witness for Peace advisory council, and member of the first short-term group of Witness for Peace vigilers, had just spoken with a thirteen-year-old boy of the La Estancia settlement for displaced persons, near Jalapa, Nicaragua. I asked him, as a well-known spokesman for pacifism and Christian social action, to tell me about his own emotions at the moment.

Wallis: Ever since we walked into the camp, he's the first one that caught my eye. He's thir[illegible]en years old and he's carrying an aut[illegible]atic rifle. I know that's happening [illegible]e seen kids with guns before. But it struck me. I think I want to take his picture back home and put it up in my room so his face doesn't go away, to keep reminding me.

I'm very committed to nonviolence. And to see a little kid with a gun on his shoulder—that's what we've reduced

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ANNUAL REPORT

In the name of Christ



Olive seedlings, Lebanon

Young Mahmoud draws water from his family's cistern to irrigate olive seedlings and vegetables. In the past he had to haul water by donkey from a village four kilometers away. In 1983 his task was easier. MCC helped his family and 74 other West Bank families repair or construct water cisterns as part of its rural development work.

In India hundreds of people—victims of drought and flooding—repaired wells and roads, built dams and made other improvements. Payment for their work was in food—over 9,000 metric tons of Canadian wheat. MCCers reported: "These were truly locally organized and motivated groups. Projects were selected to benefit the poorest of the poor."

Earlier this year there was hope for returning stability in Chad. MCC had plans to place additional workers there to renew earlier agriculture and other development work. But fighting again disrupted life in that country. The MCC Chad team observed: "Standing with suffering Chadians will have to justify MCC's continued presence in that country. MCC's direct contribution to Chadian development has been minimal in the past three years due to turmoil. We hope that will change, but this can only be committed to God."

1983 was a year of extremes—drought in Southern Africa, flooding in South America and Asia, continuing wars and civil conflict. In a complex world, finding appropriate ways to respond was a challenge. In many places deepening ties with local churches strengthened MCC.

1983 saw large shipments of material aid: 57.5 million pounds of food and other aid was sent to 36 countries. The largest quantities went to India and Mozambique.

This report is a sample of the involvement of the many MCCers, who worked to do the task God gave them in five continents.

Overseas Programs

Africa

A harsh natural environment and political violence have long been factors in this continent. 1983 was the second year of crippling drought in Southern Africa. Drought also affected sections of East and West Africa.

In Botswana MCCers reported the drought was the worst since the 1960s and "brought widespread suffering in the rural sector." In Swaziland farmers only harvested 50 percent of the normal maize crop. In rural Transkei people and animals died from drought-related causes.

The suffering was made personal to MCCers in many ways. In Lesotho MCC gave assistance to a church-sponsored garden that was scorched when clear skies continued week after week. An MCCer reported talking to church people about the coming hungry months. They told him: "God will help us. Everyone will share what very little they have, so that all will have enough."

In September MCC agriculturists met in Kenya with African church leaders and agricultural consultants to discuss possible ways to increase African food production. New initiatives recommended at the meeting included rural agriculture and community work programs in Zambia and Botswana, agriculture and water resources work among resettled peoples in Ethiopia and urban gardening and livestock programs in Tanzania. Over 40 agriculturists served in 15 countries.

Ugandan refugees in Sudan show remarkable motivation in improving their lives, MCCers reported. Worker has organized school construction, health care units and community centers for settlements.

Mennonite Missions, a joint MCC/missions program in Botswana, experienced a good year: "Commitment to Christ and to sharing about the kingdom of God has been MM's bottom line. Pursuing this commitment has brought workers into an amazing variety of work/witness opportunities." Community development work included agriculture, education, technical assistance, spiritual ministry.

MCC sent 8,500 metric tons of Canadian Foodgrains Bank wheat to drought victims in Mozambique.

In Sudan four-year-old Tathia learned to walk. Seventeen-year-old Osama leaned to use woodworking tools. They were among 100 handicapped children at Broader Horizons School.

MCCers were instructors at Nigeria resource center. There primary principals and teachers learned more effective ways to teach basic education, and practiced what they had learned in a classroom setting.

Asia

Beautiful quilts made in North America fill an important need in many countries. In Bangladesh it became increasingly difficult to import the patched blankets. Through a cooperative, local women earned a living, piecing quilts for use in hospitals and orphanages.

That project was one of many job creation schemes in Bangladesh, which has an unemployment rate of over 40 percent. The programs provided jobs for over 1,700 people.

Kampuchea, once the focus of international attention, received very little international aid in 1983, despite continued civil strife and economic hardship. MCCers noted: "The simple fact that MCC recognizes the suffering of the Kampuchean people means much when they are cut off from contact with most of the world's countries." MCC contributed school and health supplies, as well as agricultural aid and foodstuffs.

A health worker in Philippines told of a patient, suffering a chronic disease due to infested water, whose father was gunned to death along with 11 other farmers in his village. The farmers were accused of being supporters of guerrillas. Later representatives of a large company asked the villagers to sell their farm land. "What role does a Christian health worker play in this setting?" the MCCer asked. Does health work involve not only treatment and prevention, but loving support for the fatherless and justice for the powerless?

MCCers vigorously promoted tree planting in the South Lalitpur District of Nepal, where forests and top soil are disappearing at an alarming rate.

Between 150,000 and 175,000 refugees still lived in Thai camps. Three MCCers worked in two camps.

Four MCC English teachers served in China Educational Exchange in Chongquin. Six Chinese visitors studied or taught in North America.

MCC provided tools to Laotian villages for the handicapped and leprosy sufferers. Items included sewing machines, cows, blacksmithing tools.

Middle East

Middle East programs were dominated by war in Lebanon and continuing tensions in West Bank and Eygpt. Israeli/Arab hostilities, rifts in the Arab world and continuing superpower interests in the area gave little hope for quick solutions to the problems of the area.

MCC staff distributed 110,400 olive seedlings to West Bank farmers. This enabled over 3,000 farmers living in 68 villages to plant approximately 1,300 acres of marginal lands.

Palestinian Needlework Program, once operated by MCC West Bank, and now run as a local cooperative, grew in sales to approximately $110,000 and gave employment to Palestinian women, who otherwise had few employment opportunities.

MCC increased contacts with the Coptic Orthodox Church in Egypt. Fifteen English teachers worked in church schools. Two nurses served in a church hospital.

In Lebanon, where violence touched nearly every community, MCC continued agricultural assistance, including water projects, tree seedlings and beekeeping projects.

War disrupted the employment of many Lebanese people. MCC provided loans and grants to help reestablish family businesses.



Education, Egypt



Housing construction, El Salvador

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Latin America and the Caribbean

Central America received high visibility as violence escalated throughout the year. In El Salvador, Guatemala, Honduras and Belize, MCC, with local Mennonite, Beachy Amish, Catholic and Protestant partners, assisted refugees fleeing violence.

Work included feeding programs, housing construction and health care. In Nicaragua and Guatemala, MCC worked with Mennonite groups in community development and service programs.

The courage of local church partners gave inspiration to MCCers in difficult times. Central American workers received letters of encouragement from a Catholic catechism class. An MCCer reported joy despite continuing violence because Guatemalan "Mennonites take an active interest in their role as servants and peacemakers. That fact bears witness to God at work within people, which gives hope in the middle of desperation."

Farmers in northeast Brazil did not receive the attention given Central American war victims, but they also knew about suffering. They continued to wait for a severe five year drought to end. During the waiting this year MCC financed a project in which over 80 workers were employed building a massive earthen dam. The dam catches and holds for irrigation the limited rains that do come.

In Haiti women's groups focusing on health, nutrition, agriculture and handicrafts were among most successful community development projects.

Success was mixed with disappointment. Latrine promotion campaign in Bolivia resulted in construction of over 100 new latrines. But many collapsed in flooding.

MCC and Rosedale Mennonite Missions began construction on 250 homes after floods in Ecuador; floods followed seven-year drought.

MCC gave funds to Colombian General Conference and Mennonite Brethren work teams, who rebuilt 14 houses after March earthquake.



Agriculture, Somalia

Europe

The 30 MCCers in Europe worked at mission, peace and justice issues. They also represented the North American church in cooperative activities with European partners, especially Mennonites.

Together with Mennonite agencies in Europe, MCC completed a rebuilding project in Italy, which followed the 1980 earthquake. One volunteer remained to assist in ongoing construction.

MCC completed 10 years of direct ministry to *Umsiedler*. The number of *Umsiedler* (refugees) coming from the Soviet Union has declined steadily since 1977.

Two MCCers worked with those seeking political asylum in Neuberg, Germany. Work included spiritual counseling, church planting.

Translation and printing of Russian-language edition of Barclay's New Testament Bible commentary continued.

Unique exchange between Romanian Orthodox Church and Mennonites brought two Orthodox scholars to Mennonite theological schools in North America, while MCCer studied at Theological Institute of Bucharest.

English language teachers worked with immigrants and refugees from the Soviet Union, Iraq, Iran and Eastern European countries in a cultural center in Ostia, Italy. They also led Bible studies for young women.

In Germany an MCCer edited quarterly publication of Church and Peace, the peace association of Christian churches, communities and groups.

The joint Mennonite Board of Missions and MCC community in Ireland continued to be a peace witness through formation of a reconciling Christian community. New Irish members were from both Catholic and Protestant backgrounds.



Refugee camp, Honduras

Other International Programs

Through research and forums, MCC Peace Section provided resources to people working on matters of international conciliation. A highlight this year was a symposium on "Anabaptism, Oppression and Liberation in Central America." The section sponsored a goodwill visit to four Middle East countries and a peace study tour to the Soviet Union. In the Soviet Union government officials and church contacts urged continuing person-to-person exchanges with the goal of dialogue on international peace efforts.

International understanding was also the goal of MCC exchange programs. In 1983, 79 visitors from 29 countries were hosted by North American families. Forty-three North Americans spent a year with European Mennonite families. A summer exchange program brought 22 Japanese young people to Pennsylvania. Due to strained conditions in Poland, the Polish agriculturists exchange was recessed in March.

The new SALT International program, a one-year service program for young people, had six participants.

An estimated 30,000 families in 30 countries received income through the growing SELFHELP Crafts program. SELFHELP is primarily a job creation program for those whose employment options are limited.

1,704 children were able to attend school through the Child Sponsorship Program.



Well construction, Indonesia

Financial

Income

CONTRIBUTIONS		
U.S. constituency	$ 6,580,974	
MCC Canada	1,896,330	
Other	105,047	
		8,582,351
OTHER INCOME		
Grants—Canadian agencies	2,356,760	
Grants—other	1,127,212	
SELFHELP Crafts	2,478,337	
Other revenue	1,327,867	
		7,290,176
MATERIAL AID IN KIND		
U.S.	2,722,282	
Canada	6,613,637	
		9,335,919
TOTAL RESOURCES		25,208,446

Disbursements

Africa	$ 5,857,346	
Asia	6,890,468	
Europe	300,622	
Latin America	3,591,636	
Middle East	1,514,751	
MCC U.S.	1,310,652	
SELFHELP Crafts	1,878,965	
Administration & constituency relations	1,969,221	
Other	519,238	
TOTAL EXPENSES		23,832,899
Excess of income over expenses		1,375,547
Funds applied to long-term assets		72,125
Net increase in operating fund balances		1,303,422

Material Aid from Canadian and U.S. donors

During the past decade MCC has shipped a yearly average of 14.8 million pounds of material aid. This year large wheat shipments, totaling 53.3 million pounds, pushed the total material aid sent to 57.5 million pounds. Most of that wheat came from the Canadian Foodgrains Bank. Wheat was sent to India, Mozambique, Kampuchea, Haiti, El Salvador, Mauritania and Zimbabwe.

Other items sent included:
489,218 pounds canned meat
1,002,874 pounds milk powder
22,460 blankets and quilts
14,786 school, health and sewing kits

57.5 million pounds to 36 countries, the largest amount of material aid sent by MCC in any one year.



Wheat shipment, India

Personnel

Agriculture/Nutrition	Economic and Technical	Education	Health	Religious/Social Services	Language Study	Admin./Support Services		
45	31	63	21	19	0	40	219	**Africa**
				2			2	Angola
9	4	9	1	3		5	31	Botswana
2						3	5	Chad
1			2			2	5	Ethiopia
4	3	2	1	2		3	15	Kenya
1	3	5	1	5		3	18	Lesotho
	1		1				2	Mozambique
4	6	16	2			6	34	Nigeria
4	1		2			2	9	Somalia
3						1	4	South Africa
	3	2	1	2		1	9	Sudan
5		8	2	1		2	18	Swaziland
2							2	Tanzania
1	2	2	1	1			7	Uganda
4	5	1	3	3		1	17	Upper Volta
2	2	7	3			5	19	Zaire
2	1	6				5	14	Zambia
1		5	1			1	8	Zimbabwe
28	12	11	6	9	3	26	95	**Asia**
18	6	1	1	2		8	36	Bangladesh
		4					4	China
		1			1	3	5	India
7		1	1	2	1	1	13	Indonesia
						2	2	Kampuchea
						2	2	Laos
3	6	2	3			6	20	Nepal
			1	3	1	1	6	Philippines
		2		2		3	7	Thailand
47	11	28	29	11	2	25	153	**Latin America**
		1				1	2	Belize
17	4	16	8	1		7	53	Bolivia
13	1	2	5	3	1	2	27	Brazil
1						2	3	El Salvador
3	1		4			2	10	Guatemala
9	1	2	7			3	22	Haiti
	1			2		2	5	Honduras
2	2	7	2	2		2	17	Jamaica
				1			1	Mexico
				2			2	Nicaragua
2	1		3		1	4	11	Paraguay
0	3	3	0	15	2	7	30	**Europe**
	2						2	England
					2	1	3	France
				5			5	Ireland
	1	1					2	Italy
		2					2	Poland
				1		1	2	Switzerland
				7		5	12	West Germany
				2			2	Yugoslavia
0	0	18	2	0	1	9	30	**Middle East**
		15	2			3	20	Egypt
					1	2	3	Lebanon
		3				4	7	West Bank
6	20	22	12	113	8	236	417	**North America**
3	9	8	4	72	0	22	118	Canada—volunteer
	3			3		63	69	—salaried
					2	7	9	—other
3	8	13	8	34		51	117	U.S.A. —volunteer
		1		4		91	96	—salaried
					6	2	8	—other
126	77	145	70	167	16	343	944	**Total personnel**

The poor, hungry and neglected are not only overseas. MCC U.S., with its commitment to be "A Christian resource for meeting human need" in the United States, faced a growing task in 1983.

In August 1983, a Federal census report indicated that one American had fallen below the official poverty level every 12 seconds.



Haitian refugees, Florida

Those Americans were the special concern of MCC U.S. voluntary service workers, who supported community organizations helping the poor in 15 locations.

In Belle Glade, Fla., two MCC U.S. volunteers worked with Haitian refugees. Noted one, "Services of all kinds are much less available here [in the Glades]."

In Minneapolis, Minn., and Washington, D.C., MCCers worked with Native Americans. Some provided health care; another helped a legal firm prepare documents asking the federal government to restore rights that had been taken away from Native Americans during the colonial period. In Louisiana two MCCers researched the genealogies of Native Americans there, so that these tribes can apply for federal recognition.

In Atlanta, Ga., an MCCer developed a Victim Offender Reconciliation Program (VORP).

Other MCCers helped the unemployed, poor and hungry in Appalachia who are often forgotten.

IMPACT, a program for minority youth established in 1982 as part of MCC U.S. Urban Ministries Office, grew from two participants to five. Participants spent one year developing their vocational skills and receiving on-the-job training—the keys to long-term employment so desperately needed in the minority community.

The Urban Community Development Summer Service program completed a second successful summer. Forty college-age youth worked in their home towns with a local church or organization. Their 10-week work projects ranged from church leadership to tutoring, from visiting the elderly to aiding the handicapped. MCC U.S. and the home congregations provided their support.

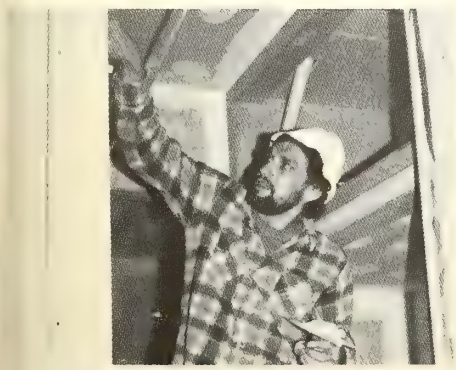
The Immigration and Refugee Program found sponsors for 150 refugees. The staff person in Washington, D.C., helped immigrants with legal matters and monitored the Immigration Control and Reform Act of 1983, the first comprehensive reform of U.S. immigration policy in 30 years.

Staff members of the MCC U.S. Office of Criminal Justice developed resources for congregations and community groups interested in exploring Christian responses to crime.

They prepared a booklet about the moral, practical and theological implications of the death penalty and a poster reminding people of Christ's words: "Let one who is without sin cast the first stone."

A photo exhibit and drama created in early 1983 highlighted the experiences of prisoners and their families.

In March the MCC truck traveled to 12 cities, delivering 18 tons of potatoes, bouillon soup base, MCC canned beef and flour to church groups and organizations that operate soup kitchens and food pantries. MCC U.S. organized this food-sharing endeavor, which provided over 150,000 servings of food to people in a critical time of unemployment, hunger and poverty.

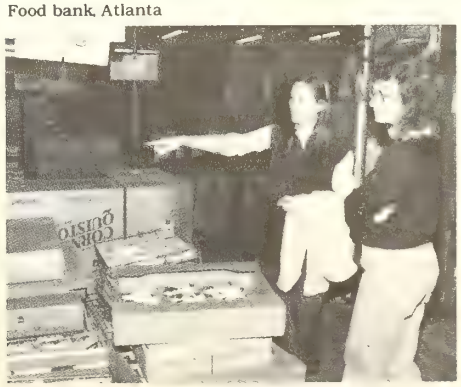


Renovating homes, Washington, D.C.



Potato sharing project, Ohio

Food bank, Atlanta



MCC U.S. Peace Section

Poverty and hunger were not the only concern for MCC U.S.

An intern for the new Mennonite Minority Peace Education Project spent seven months sharing the biblical message of peace with Hispanic, Black and Native American Mennonite youth and their parents. "We are finally addressing the need... but we have only scratched the surface," he said.

Peacemaking characterized other efforts of the U.S. Peace Section. Supporting a larger Christian awareness of the emptiness of nuclear deterrence, just war and "peace through strength" theories, the section participated in two interdenominational conferences: "The Conference of the Church and Peacemaking" and "The Black Church, the Third World and Peace" conference.

Requests for the help of Mennonite Conciliation Services in resolving personal, church and community conflicts increased.

The Committee on Women's Concerns added a Brethren in Christ member.

Mennonite Mental Health Services

Mennonite Mental Health Services (MMHS) reached out to hurting individuals through the programs of its eight mental health centers and through its education and consultation services.

In Asuncion, Paraguay, a nurse developed a new program of therapeutic activities at the National Psychiatric Hospital.

Developmental Disabilities, a ministry of MMHS, helped congregations, institutions and parents recognize the contributions, gifts and needs of people with disabilities.



Central American refugees

Development Education

Research and writing by Development Education staff members about the underlying causes of injustice, hunger and poverty uncovered a growing challenge to MCC U.S.

They worked throughout the year helping North Americans to become more aware of global needs and to respond appropriately. They led workshops and seminars. They wrote articles and newsletters.



Washington, D.C.



Outdoor Activity Center, Atlanta

MCC U.S. Financial* Income

General contributions allocated	$ 1,300,000	
Designated contributions	242,228	
Grant income	11,500	
VS unit income	418,592	
Refugee Resettlement income	20,730	
MMHS member hospital contributions	38,268	
Meat canner income	109,900	
Other income	14,302	
		2,155,520
Less interdepartmental transfers		184,359
TOTAL INCOME		1,971,161

Disbursements

U.S. Program	$ 860,254	
U.S. Peace Section	213,484	
Mennonite Disaster Service	96,022	
Mennonite Mental Health Services	142,668	
Development Education	20,559	
Material Aid	235,970	
West Coast MCC	116,569	
MCC Central States	101,883	
MCC Great Lakes	32,201	
MCC East Coast	22,649	
Executive Office	45,155	
Contingency	(15,000)	
Headquarters expense	174,419	
Funds applied to long-term assets	14,281	
TOTAL		2,061,114
Less interdepartmental transfers		184,359
TOTAL DISBURSEMENTS		1,876,755
Net increase in operating fund balance		94,406

*Does not include SELFHELP Crafts

MCC U.S. Personnel

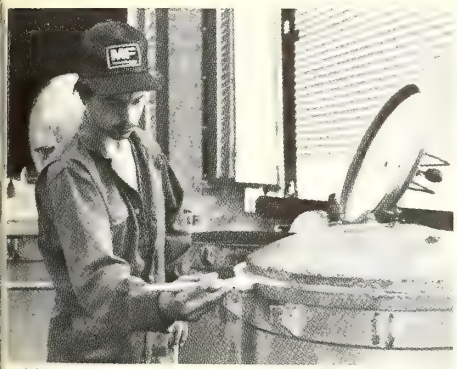
Akron, Pa.		44
Appalachia		27
Blue Diamond, Ky.	8	
Harlan, Ky.	4	
Hindman, Ky.	3	
Whitesburg, Ky.	12	
Atlanta		10
Florida		5
Belle Glade	2	
Miami	3	
Louisiana		13
Baton Rouge	4	
Ebarb	2	
Jeanerette/Franklin	4	
New Orleans	3	
Minneapolis		4
Reedley, Calif.		2
Washington, D.C.		12
Total		*117*

Regional Offices

The regional MCCs—West Coast, Central States, Great Lakes and East Coast—made strides at bringing the mission and message of MCC closer to people in the pews.

Regional committees and staff worked together to address local needs. West Coast MCC continued to support a local developmental disabilities program. MCC Great Lakes hired a new part-time staff person to help others become more aware of those who are hungry. Staff there also initiated a program to assist refugees in northern Indiana.

MCC Central States staff interviewed local pastors, listening to their visions and concerns for MCC. MCC East Coast director traveled extensively, initiating contacts with conferences.



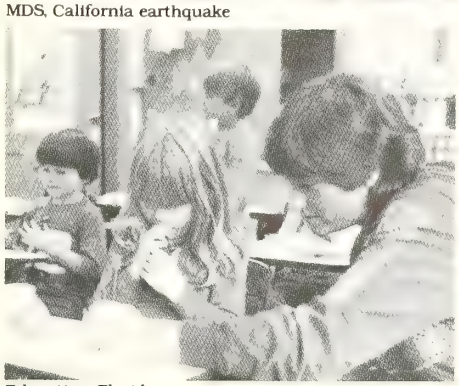
MCC meat canning

Mennonite Disaster Service

Volunteers with Mennonite Disaster Service reached out to earthquake, hurricane and flood victims in 16 states. An MDS Summer Youth Squad renovated one floor of a Philadelphia, Pa., building. The Diamond St. Mennonite Church will use this space as a church auditorium and health center for low-income people.



MDS, California earthquake



Education, Florida

SELFHELP Crafts

A bright spot on the SELFHELP Crafts map in 1983 was the "Nav Jiwan" Tea Room that opened in the Ephrata, Pa., SELFHELP Crafts store. Nav Jiwan is a Hindi word meaning *new life.* "SELFHELP brings new life to the producers overseas; the tea room brings new life to tired shoppers," said Allan Sauder, assistant director of SELFHELP. The tea room, which sold a variety of international snacks, also gave SELFHELP staff an opportunity to explain the program to shoppers in the store.

Sales of SELFHELP Crafts in the United States increased 30 percent, and six new MCC-related shops opened, bringing the total to 57.



SELFHELP, Bangladesh



Peach drying, Reedley

MCC Canada 1983 highlights

170 MCC workers in 10 provinces; 112 in VS, 19 in SALT (Serve and Learn Together), 31 in Local Voluntary Service.

Inter-church Foodgrains Bank created in April. Mennonite Central Committee Canada (MCCC) shipped 52.5 million pounds of grain, worth $6,381,000.

Proposal for multi-year funding from Canadian International Development Agency (CIDA); moved funding away from project to project basis, gave greater flexibility in applying funds to overseas programs.

Service to families in crisis explored, including involvement in shelters for battered women, alternatives to abortion, ministry to families of prisoners.

Summer gardeners in 17 Native communities. Addressed government about Native issues.

Produced packet, *Informed Prayer and Worship: Light in the Nuclear Shadow.* Letter commended Prime Minister Trudeau on peace initiative.

Ministry and music tour to Mennonite congregations in Soviet Union in summer.

For more information about Mennonite Central Committee Canada, write to 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

1983 in summary

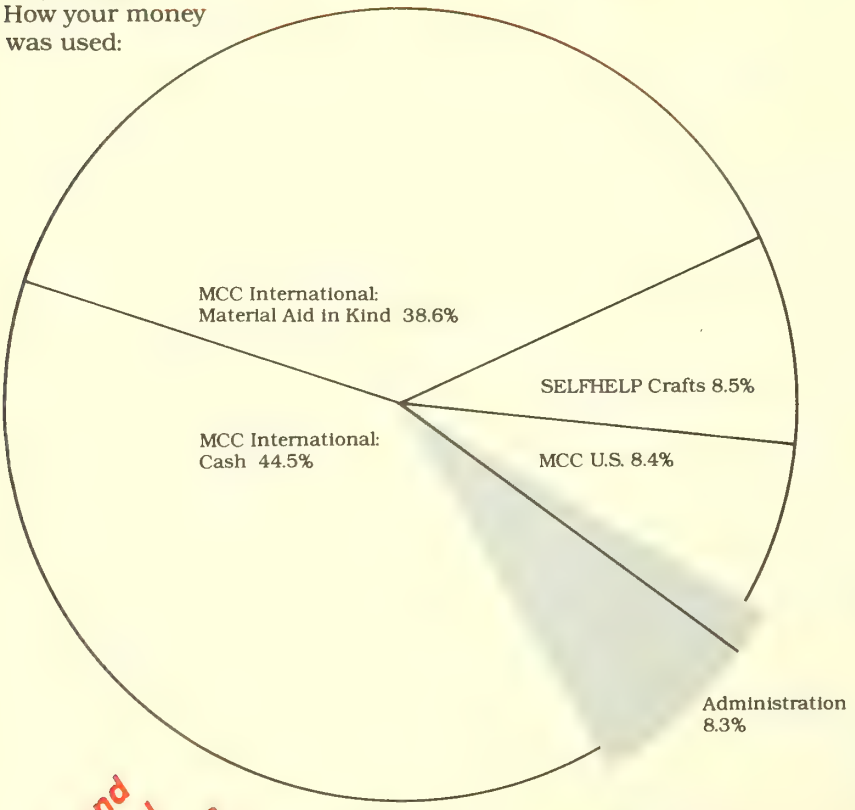
Total personnel 944 in 51 countries

Total material aid 57.5 million lbs. to 36 countries

Total income 25.2 million

Total expenses 23.8 million

How your money was used:



For more information about Mennonite Central Committee and /or an audited financial report, write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania
U.S.A. 17501

MCC Canada
201-1483 Pembina Highway
Winnipeg, Manitoba
Canada R3T 2C8

Cash and Material Aid Projects

for our regular CONTACT readers

(March) Yard goods

Cloth is expensive or difficult to obtain in many Third World countries. Each year MCC sends yards of material overseas so that people living there can learn to sew clothing for their families. MCC prefers sending light or medium-weight fabrics that are colorfast, washable and serviceable. Bolts of material are especially needed, but MCCers teaching in sewing centers can use pieces that are a few yards in length. In 1984 MCC wants to send over 12,000 yards of fabric overseas. You can donate fabric or money to help MCC in this project.

(March) Olive tree seedlings in Lebanon

Fighting in Lebanon dominated the news in 1983. This year MCC staff will help farmers in three villages of southern Lebanon resume farming by making olive seedlings available to them at a subsidized rate. These farmers have returned to their destroyed orchards after being away for up to eight years because of the fighting.

Farmers there find it easy to grow olives because they are well suited to the dry, arid climate. Olives are eaten or pressed for oil.

Total budget for the project is $5,000. One seedling costs $1.75. Please include project number LB 3912 with your contribution.

(April) Health Kits

MCC health kits are distributed in orphanages, clinics and hospitals. Children in classrooms receive the kits along with instruction about basic hygiene. Each health kit should include: a toothbrush, a family-size tube of toothpaste (6 to 7 oz.), a bar of soap (5 to 6 oz.), a nail clipper with file and a hand towel. All items should be placed in a simple 8- by 10-inch drawstring bag when finished. MCC hopes to ship more than 25,000 health kits overseas in 1984.

(April) Books for Uganda's Makerere University

Makerere University in Kampala, Uganda, was once the best university by Western standards between Cairo and the Cape. Adolf Enns, MCCer who teaches at the university, recently wrote about the conditions now: "It takes two months to get a new light bulb installed in a classroom and four months to get enough seats, even backless benches, for students to be able to sit in class...people do graduate research in a library that has no current periodicals and virtually no book additions in over a decade."

MCC plans to purchase books for Makerere University in 1984. Total budget for this project is $1,500. Donations of any amount will be helpful. Please include project number EA 0608 with your contribution.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

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him to. We're the ones that make it necessary for little kids to carry guns on their shoulders. He just looks so frail and vulnerable to me and I just want to kind of pick him up and tell him it's going to be okay—but it's not okay, so he has to carry a gun.

I asked him why and [he said] he's carrying a gun to defend his family. He really hasn't used it yet in combat but he knows how to use it. It's a heavy gun for a little kid! He carries it around all day long. So I'm kind of struck with him. He was part of the *aldea* [village] that was here before the resettlement camp. So he's been in the area for about eight years.

This is [supposedly] the army that is going to take over all of Central America and then threaten the security of the United States. Obviously [it's] a crack, professional, Soviet-trained force we're dealing with here—thirteen-year-old kids with beat-up shoes and raggedy clothes and a blue baseball cap. I mean, he's like kids in our neighborhood running up and down the streets all day playing ball. But he's not playing ball, he's carrying an automatic weapon.

Schlabach: I have to ask a more unpleasant version of the same question. Some would say that the Witness for Peace is defending or closing ranks with a system that is also responsible for militarizing and asking thirteen-year-olds to carry guns. In what way do you sort that out?

Wallis: People will defend themselves. It's inevitable. They will defend themselves if they're attacked. I had an interview with Miguel D'Escoto [Maryknoll priest and Foreign Minister of Nicaragua] about a year ago about this, a long talk about nonviolence. He told me how much he believes in nonviolence, and I believe him. Martin Luther King is his principal mentor.

He said the church has never taught nonviolence to the people here. People don't know nonviolence. When we talked about nonviolence with CEPAD [Nicaragua's inter-Protestant development agency which functions also as a de facto council of churches] the other day they said, "We don't know about nonviolence; talk to us about nonviolence."

Schlabach: Do you in Witness for Peace feel like you're trying to keep alive the nonviolent option in people's minds and imaginations *in* Latin America and Central America?

Wallis: The Witness for Peace is an experiment in nonviolence. As such, at the heart of it is to teach ourselves more about the meaning of nonviolence, and to create new openings and possibilities and dialogue. On the one hand we're not going to arrogantly and self-righteously preach to the people in Nicaragua about nonviolence. On the other hand, I'm not saying that nonviolence is just for North Americans. [There have been] many Latin-American heroes of nonviolence.



Late word—EMC building burns

On Tuesday morning, Jan. 17, the administration building at Eastern Mennonite College received major fire damage. The three-alarm blaze, which was reported at 2:16 a.m., completely destroyed the center section except for the outer walls. Less damage was done to the north and south wings. At the time *Gospel Herald* went to press, it was not known what the cause of the fire was nor how much of the building can be salvaged.

The administration building was presently undergoing a major renovation project which was to have cost $3.1 million without furnishings. Because of the renovations, all offices (including records) and classrooms had been moved to other parts of the campus. There were no injuries connected with the fire.



Neil Rowe-Miller listens to neighbor in Bois de Laurence, Haiti. Neil and his wife, Kristi, and Dana and Kathleen Neff moved into this isolated village in November and hope to encourage the establishment of small community groups to work on the many problems that face Haitians there.

Haitian villagers and MCCers work together to overcome hunger

The dirt road ends here, 2,500 feet up in the mountains of Haiti's Central Plateau in the village of Bois de Laurence. Women lug water on their heads in five-gallon cans to the hodge-podge mud-and-wattle houses of the village. Electricity lines do not reach this far.

A group of jabbering children gathers around foreigners who have come to town—to stay. The strangers are a new Mennonite Central Committee unit that opened here in November.

Dana and Kathleen Neff from Manhattan, Kan., and Neil and Kristi Rowe-Miller from Goshen, Ind., have come to look for ways to help this remote area of the Western hemisphere's poorest nation.

MCC workers have been visiting the area for over a year to meet local leaders and assess the village's needs. The needs are many:

•Nutrition is poor. Many children have thin arms and swollen bellies, signs of malnutrition.

•Health care is minimal. The town has a dispensary, but the nearest hospital is hours away over rough roads. The hospital is known as the place where people go to die.

•Soil washes from the mountainside plots in the rainy season. Low-yield crops sap the land's fertility.

•Poverty leads to a sense of fatalism. The peasants compete for the few resources rather than work together to improve their lives.

The workers hope to attack these problems by forming groups of about 10 villagers. Each group will work in a particular area, such as clean water, literacy, or nutrition. The Neffs spent three years working with groups like this in nearby Mombin Crochu. Neil

Rowe-Miller also spent a year there teaching farming methods.

Kathleen Neff, a nutritionist, says Bois de Laurence's isolation may make her task of teaching easier since the people are not spoiled by the handouts some foreigners offer. "People are more willing to work for the good of the community," she says.

Kristi Rowe-Miller's work will include preventive health care. This is because Western medical treatment is impossible in the isolated Bois de Laurence. Kristi says she is trying to learn how the peasants deal with illness and injury. She meets frequently with the dispensary worker. And she has called on the local bone setters and herb doctors, who care for people who have no doctor. Kristi hopes to teach them more effective medical treatments.

Neil Rowe-Miller's work will help fight hunger. His biggest task is to increase food crop yields. One way to do this is to encourage farmers to erect contour barriers on the hills to prevent erosion. Another way is for farmers to grow legumes in their fields. These plants replenish the soil's nitrogen and increase its fertility. Neil will also try to introduce higher-yielding seeds.

Dana Neff's work includes training group motivators to lead the groups. Dana plans to lead Bible studies on topics of discipleship and justice.

Haitians are proud of their nearly 200 years of independence. But, Dana says, many of them are unaware that slavery exists today in forms such as Voodoo (the Haitian folk religion), gambling in the lottery, and authorities who abuse power. The groups and studies teach people to recognize and overcome these enslavements.

The workers live in simple homes similar to those of the Haitians around them. The Rowe-Millers plan to build a mud-brick house, although they admit that the delays in getting permission to build have been frustrating. In the meantime they are renting a home with a hard-packed dirt floor.

News commentary
Questions after an execution

"If God can forgive a man, why can't man?" his mother asked minutes before his death.

About 50 of us were huddled together for warmth and comfort before the gates of the isolated, 18,000-acre Angola (La.) Prison, where Robert Wayne Williams was to be executed. State police and Special Weapons and Tactical (S.W.A.T.) teams lined the prison fence.

Hymns, prayers, and a liturgy led by Mennonite Central Committee U.S. volunteer Tom Dybdahl comforted us during our nighttime vigil. Although there was little ground for optimism, we hoped for last-minute intervention by the courts or the governor.

A cold, damp wind arose during the last hour. Finally, Robert Wayne Williams' minister appeared at the gate to report that Williams had been exe-

Mennonites of Broken Bow, Neb., erect new church building

You'd better saddle up before sunrise if you're planning to call on the sisters and brothers of Broken Bow, Neb.

Just about wherever you're coming from, it's a long ride to this windswept, tumbleweed town on the Great Plains of central Nebraska.

The welcoming sign on the eastern edge of Broken Bow (population 3,980) declares: "Where the *West* Begins." The hyperbole, in this case, may be justified.

The towns thin out considerably west of Broken Bow, replaced by mile after mile of rolling prairie, ranches, clumps of trees, and big sky.

Mennonites first moved to the Broken Bow area in the early 1920s, drawn from eastern Nebraska by the inexpensive land and wide-open spaces. Two of the original settlers were Alvin and Sadie Eichelberger, a newly married couple from Shickley.

Alvin was ordained to the Christian ministry in 1949 and served as assistant pastor of the local Mennonite church till 1966, when he became lead pastor. "When the Lord calls he enables," stated Alvin, who has been self-supporting since he started in the ministry.

Though he still preaches two or three Sundays a month, Alvin is ready to step aside when the congregation finds a replacement for him.

According to Broken Bow members Norma Yantzie and Mildred Mariano in the October 1983 Iowa-Nebraska Conference *Missionary Challenge*, "While our pastor, at eighty-plus, enjoys generally good health, replacement/help for him continues to be a prayer concern."



Darrel L. Johnson, holding son Jeffrey, stands in front of the old (left) and new meetinghouses of First Mennonite Church, Broken Bow, Neb. A member of the church council, Darrel, along with other members of the congregation, has donated many hours of personal labor to the new structure.

Eichelberger is typical of the hardy souls of this congregation. Take the new name of the church itself: *First* (emphasis added) Mennonite Church of Broken Bow, rather audacious for a town of fewer than 4,000! But it reflects the spirit of the people.

That spirit also has been seen in the congregation's building program in the 1980s. Church council member Darrel Johnson recalled that the decision was made in 1979 to erect a new building to replace the old frame structure which had been used for 50 years.

Economizing wherever possible, the Broken Bow congregation spent the next three years putting up a new meetinghouse—for only about $20,000! Most of the labor was donated by Broken Bow members and others from Nebraska Mennonite churches, usually on Saturdays, or whenever schedules permitted.

The new structure seats 100 (compared to 40 in the old one) and has a kitchen and fellowship room "which we plan to use much," said Johnson, "as many of our members drive 20 miles and more to church."

The first worship service in the new building was held on Easter Sunday in 1983. But the Broken Bow folks will not have the dedication service until *everything* is finished. And that takes a while on marginal time.

"We are enjoying the adequacy of our new church building," wrote Norma Yantzie and Mildred Mariano in the *Missionary Challenge* (Iowa-Nebraska Conference paper), "but there is still work to be done. The men have gotten together different Saturdays to lay sidewalks, put up gutters, and prepare the grounds for landscaping."

Johnson emphasized that the Broken Bow members have not tackled the building project alone. With appreciation, he referred to the carloads of workers from Grand Island, Wood River, Milford, Beemer, and Shickley. "In addition, funds came in from Iowa and Nebraska," he added.

The brothers and sisters of Broken Bow, Neb., are thankful for the wider circle of God's people. They're also thankful, of course, for elbow room in the midst of God's wide open spaces.—Dan Shenk, Cedar Falls, Iowa

cuted at 1:07 a.m., Dec. 14. He had witnessed the execution and looked as if he were still in shock.

It was not simply my concern about the death penalty that brought me to Louisiana. I had met both Williams and his mother on previous occasions. Moreover, Dybdahl and other MCC U.S. volunteers had long been involved with Williams and his family through their work with the Louisiana Coalition on Jails and Prisons.

I could not help but think about the tragic meaning of both the murder and the execution for those involved. The murder of Willie Kelly, who Williams was accused of shooting, had taken the life of a loved husband, father, and respected community member. The agony of this loss is unspeakable.

Now another set of victims was being created as a second family lost a loved member—two suffering families, alienated from one another.

Rose Williams, Robert Wayne's mother and an ordained minister in the Church of God (Anderson), was concerned about this breach and made some attempt to reach out to the other family. Similarly, the Kellys have spoken of their sorrow for the Williamses.

Still, the gulf is deep. Willie Kelly's widow stated the dilemma clearly when she told Rose Williams, "I hope someday I can forgive Wayne. Now I can't."

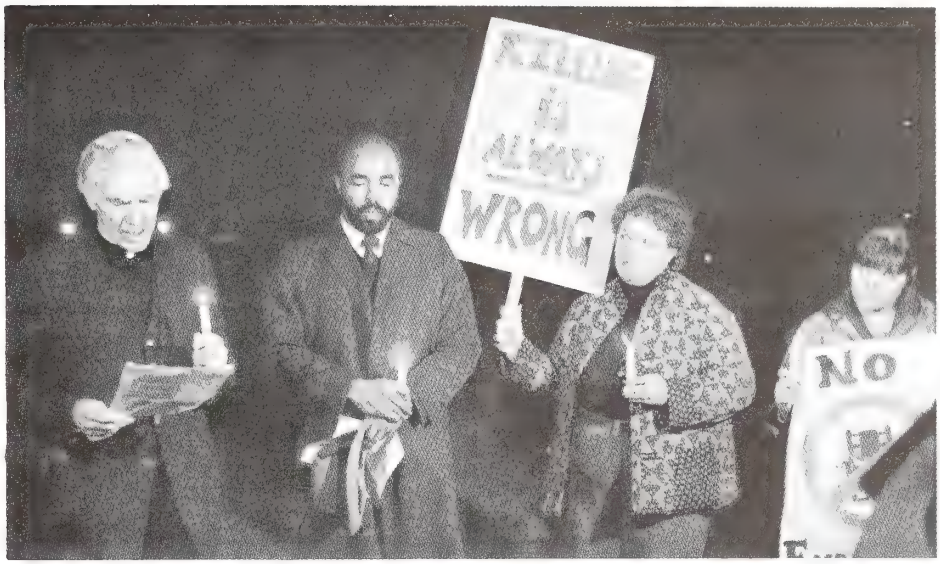
I was also reminded of the ways in which the existence of the death penalty distorts our response to crime. The Kelly family has many needs. Among these are the need to be free to grieve, to mourn, remember, and forget. They need to know that what happened was wrong and that we care about them. They need to be able to come to a point when that tragic loss—which can never be forgotten—no longer dominates their lives, where the demand for revenge no longer overwhelms them.

Unfortunately, the sentence of death hinders this process. Death penalty trials are highly publicized, drawn-out events. They are followed by a series of appeals and stays, then possibly by an execution. At each stage the offender, not the victim, is at center stage.

If the victim is remembered at all, it is as a public spectacle in the media. Public pressure for the victims to seek vengeance is great.

Tragically and ironically, the Williams family has personally experienced the suffering on both sides. Two members of their own extended family had earlier been murdered. Both times Rose Williams had expressed the desire of her family that the murderer not be executed.

The execution of Robert Wayne Williams also reminded me of how arbitrarily and discriminatorily the death penalty is applied in the United States—despite elaborate safeguards.



People stand outside the governor's mansion in Baton Rouge, La., in a quiet vigil, witnessing against the December 14 execution of Robert Wayne Williams.

In 1972 the U.S. Supreme Court called a moratorium on executions because they were applied arbitrarily and discriminatorily. Since that time states have created new laws designed to safeguard against such abuses, to filter out only the worst cases, and to do so fairly.

These new procedures have been unsuccessful. Death rows now look much as they did before 1972. Instead of filtering out the worst cases, the process has filtered out those who are unlucky enough to be minorities, to be poor, to be unable to afford a good defense.

Robert Wayne Williams is a case in point. All murder is atrocious. But this case was not unusually so, nor can it be argued that Williams was unusually dangerous. He had no prior history of violence. The murder occurred during a robbery, and there is substantial evidence that the murder was an accident due to a defective gun that went off unintentionally.

Williams, a black, was sentenced by an all-white jury. According to the court record, his attorney, who had little experience in such cases, spent eight hours preparing before the trial—in contrast to the 100 to 2,000 hours required in such cases, according to one experienced attorney.

During the week of Williams' execution a Louisiana woman and her lover were convicted of planning and carrying out the murder of her husband. They were white and had competent attorneys. Their sentences: 10 and 9 years respectively. Williams' sentence could have been the same.

Arbitrary and discriminatory application of law cannot be eliminated. To be just, the legal system must allow room for human judgment. But discretion also provides opportunity for fairness. Can we afford to take a life, an irreversible decision, when such inequality is not only possible but likely?

The Bible clearly recognizes the responsibility of government to maintain order. But it also recognizes the government's responsibility to do so justly and effectively. When it does not, government moves outside its biblical mandate.

It is becoming clear that capital punishment laws cannot be administered equitably. Nor is there any evidence that they are effective at preventing crime; indeed, evidence is emerging that they may actually increase the level of violence in society.

It can be questioned whether the state has the right to take life at all. But when it takes such an irrevocable step arbitrarily and discriminatorily, does it not exceed God's intentions?—Howard Zehr is director of the MCC U.S. Office of Criminal Justice.

Ethnic pride movement affects Mennonite work among Argentine Indians

A growing ethnic pride movement has affected the work of Mennonite Board of Missions among the Indian groups of Argentina, according to Michael and Mattie Marie Mast. They returned to North America in December for a one-year furlough.

"The positive effects," Mike said, "are that the Indians are beginning to emphasize the good things about their culture and their responsibility for determining their own destiny."

Other effects are that Masts' Bible

teaching and literature ministries are being reevaluated as the Indians question the role and influence of foreign missionaries.

"We have tried to be open to criticism and to continue to show support," Mike said. "I was invited to two recent meetings of Indian leaders and was treated kindly."

Nearly 6,000 of the 26,000 Indians in the two northern Argentine provinces of Chaco and Formosa belong to the United Evangelical Church—an independent Indian church established in the 1950s with the help of missionaries Albert and Lois Buckwalter.

Mennonite Board of Missions first began work among the Indians in 1943 and quickly established three Mennonite congregations. But the missionaries soon had second thoughts about establishing a Mennonite Church and, with the assistance of a Christian anthropologist, helped the Indians set up their own church.

In 25 years, the United Evangelical Church has become the main church among the Indians, with a variety of mission groups relating to it.

In recent years, however, evangelical missionaries from North America and Europe have disrupted the unity of the Indian church by starting their own churches without much regard for Indian culture and the Mennonite missionaries' many years of experience.

"Our intention is to affirm the Indians and their way of life amid attempts by Argentine society to assimilate them," Mattie Marie said. "We do this by visiting them in their homes, eating their food, worshiping with



The Mast family—(left to right) Mike, Mattie Marie, Melody, Merle, Marcelo, and Mark—are in the U.S. on a one-year furlough from their work with Indians in Argentina.

them, encouraging the use of their languages, and helping develop Indian literature."

On weekend visits to isolated churches, Masts spend a lot of time with the pastor and his family—bringing news from other churches, hearing their concerns, and encouraging them in any way they can.

On Saturday evening and again on Sunday morning, Mike preaches during the long worship services, which include many other speakers, responses to the sermon, and much singing, praying, and worshipful dancing.

Mike also travels to various locations for week-long Bible studies with pastors and lay leaders. Intended usually for about 10 area congregations, the Bible studies provide useful background information and help the Indians see for themselves what the Bible says.

"I try to involve the Indians as participants in the studies and not just as listeners to lectures," Mike said. "When it comes to making practical application of what they have studied, the ball is in their court."

Masts have seen definite results in the 10 years the Bible studies have been offered. "I can tell from their preaching that the pastors understand the Bible much better," Mike said.

Masts live in Formosa City, a river town on the Argentine side of the border with Paraguay. Last spring the city was hit by the worst flooding in its history.

When not visiting Indian churches, Masts find Christian fellowship and spiritual nourishment with a Roman Catholic renewal group. "We have been received warmly since we started attending about five years ago," Mattie Marie said. "The group's leaders are lay people, and they emphasize prayer, Bible study, and authentic Latin American-style worship."

The renewal group is divided into 40 neighborhood clusters, one of which—named Koinonia—meets in the Mast home, although Masts are not its leaders.

"The Catholic Church has changed a lot in the 15 years we have been in northern Argentina and there is great renewal taking place," Mike said. "But most evangelical missionaries will still have nothing to do with it."

Masts are spending their furlough year in Harrisonburg, Va., where Mattie Marie is attending Eastern Mennonite College, and Mike is studying the Toba Indian language and preparing Bible study materials for the Indians.

Masts have served in Argentina since 1967.

MENNOSCOPE



I Can Make Peace is a new record album for children ages 5 to 10, featuring stories and songs about peacemaking. It explores themes such as backyard and family peacemaking, learning to forgive, loving enemies, and peacemaking in times of war. The aim is to provide alternative entertainment for children who are exposed to many stories with violent heroes and heroines. The record was produced in recognition of the 40th anniversary of MCC Peace Section. It is available through Mennonite Publishing House and Provident Bookstores, retail $7.95, $9.55 in Canada.

University teachers are urgently needed in a variety of subject areas for two-year terms of service in Nigeria with Mennonite Board of Missions. Persons with doctorates and teaching experience are preferred. They will begin teaching at the University of Calabar in September. For more information, contact Tom Bishop, MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Delbert and Frieda Schellenberg Erb arrived in Argentina from Bolivia on Dec. 30 to help train leaders for Argentine Mennonite Church. Delbert was a missionary in Argentina for 30 years; Frieda was a health worker in Bolivia for 15 years. Erb's new address is Jose Bonifacio 4252, Buenos Aires 1407, Argentina.

College English teachers are needed for China in 1984. They will serve one-year terms with China Educational Exchange—a program which sends North American Mennonite teachers to China and brings Chinese professors and students to Mennonite colleges. For more information, contact Maynard Kurtz, Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Mail for Barbara Kauffman, Mennonite worker in Yemen, can now be sent cheaper and more quickly via Department of State—San'a, Washington, DC 20520.

William H. and Eleanor M. Shumaker moved to Petoskey, Mich., in November. Bill will be pastor of the Petoskey Mennonite Church and Eleanor will be the patient care coordinator of the newly developed hospice program for Emmet County. Their address will be 810 Petoskey Street, Petoskey, MI 49770.

James E. Horsch, executive director of Laurelville Mennonite Church Center since February 1982, submitted his resignation to the board of directors on Dec. 6, 1983. Horsch plans to return to the Mennonite Publishing House for an editorial and marketing assignment that will include editing *Purpose* and the *Mennonite Yearbook*. The resignation becomes effective with the conclusion of the Spring Association meeting weekend on May 6, 1984. H. Ralph Hernley, president of the Laurelville Association, is interested in receiving suggestions for possible candidates for the office of executive director. He may be contacted at 229 Pittsburgh Street, Scottdale, PA 15683, or by telephone at (412) 887-5840 or (813) 355-6350.

Executive director needed at Camp Friedenswald, Cassopolis, Mich. Bachelor's degree, experience in camp and/or business management desired. Interest in Christian camping vital. Position available Apr. 1, 1984. Submit résumé and references by Feb. 20, 1984, to John Preheim, 22967 Chestnut Lane, Goshen, IN 46526; telephone (219) 875-6735.

MCCers report the situation is stable after a Nigeria coup, Dec. 31, which removed Nigerian civilian President Shehu Shagari from office. A military communique explained the reason for the near-bloodless coup was the grave economic condition of the country. The new military leader, Major General Mohammed Buhari, faces an external debt estimated at $14 billion for the

100 million population country. MCC has worked in Nigeria since 1963 and has programs in education, health, and agriculture in cooperation with the local Nigerian church. A message from the American Consulate in Kaduna, Nigeria, reported that all MCC workers attending the annual Nigeria/Chad retreat at Bagauda Lake "are safe and well." In addition to the 34 MCC workers in Nigeria, three workers from Chad were also in the country.



Karl Sommers



Sid Richard

Karl Sommers and Sid Richard, actuaries on the Mennonite Mutual Aid staff, have taken new responsibilities beginning on Jan. 1. Sommers, formerly manager of the actuarial department, will become product development and compliance manager for one-half of his time. In this assignment, he will play a leading role in researching and developing new plans, primarily for MMA's medical, life, and retirement programs. His compliance responsibilities will involve working with state and federal insurance departments to comply with their regulations. In addition to these responsibilities, Sommers also will work closely with a major revamping of MMA computer systems. In a corresponding change, Sid Richard has been promoted to actuarial operations manager. He will manage the acturial (mathematical) work of the organization. This assignment involves setting rates and dividends, determining reserves, monitoring experience of plans, and directing the valuation of MMA's retirement plans.

Rachel Goering of Newton, Kan., has been appointed campus nurse at Hesston College. Goering, a 1974 graduate of the college's nursing program, received additional training at Kansas Newman College and Wichita State University. A registered nurse, Goering was recently certified as a Family Nurse Practitioner, qualifying her to perform routine examinations, testing, diagnosing, and treatment in cooperation with a physician. Her nurse practitioner training also emphasized health education and the preventive approach to personal health care, an approach she plans to use with students.

An enrichment event for engaged couples and those in the first year of marriage will be held the weekend of Feb. 17-19, 1984, at the Laurelville Mennonite Church Center. Engaged or newly married couples will explore various aspects of their unique relationships and plan their life together on the basis of solid and enriching patterns of communication and sharing. Resource leaders for this event will be Irvin and Kitty Weaver, Hollsopple, Pa. The Weavers are a certified marriage enrichment couple of the American Association of Marriage and Family Therapists. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; or call (412) 423-2056.

New members by baptism and confession of faith: Manson, Iowa: Kenton Wayne Bohn, James Robert Litwiller, and Michael Ray Johnson. Bethel, Gettysburg, Pa.: Bernadine Hoylman, Douglas Rider, and Ronald Weigle by baptism and Diane Cline, Rose and Ed Kehr by confession of faith.

Change of address: Cyril K. Gingerich from Stouffville, Ont., to c/o The German Church, Box 1139, Addis Ababa, Ethiopia, Africa.

BIRTHS

Bennett, John L. and Debbie (Shingleton), Harrisonville, Mo., first child, Jamie Matthew, Nov. 27.

Bergey, Roy and Linda (Brubaker), Shipshewana, Ind., second daughter, Krista Helen, Dec. 20.

Beuscher, Alan and Susan (Martin), Hazard, Ky., first child, Rachel Lynn, Nov. 30.

Bontrager, Brian and Judy (Hollinger), Fairview, Mich., first child, Joel Edward, Dec. 28.

Boshart, John and Beth (Eigsti), Wood River, Neb., second child, first daughter, Mikele Kay, Nov. 15.

Fisher, Richard and Donna (Helmuth), Bremen, Ohio, first child, Anthony Ian, Jan. 3.

Hedges, Jeff and Rhonda (Wittrig), Garden City, Mo., first child, Amanda Marie, Aug. 3.

Hershberger, Ron and Elaine (Beachy), Sarasota, Fla., first child, Benji, Dec. 5.

Hooley, Byron and Judith (Bruner), Jones, Mich., second child, first daughter, Raquel Lynn, Oct. 3.

Hoxie, Fred and Charlene (Parsell), Fairview, Mich., second child, first son, Benjamin Adam, Dec. 25.

King, Gregory and Ramona (Chupp), Burr Oak, Mich., fifth child, fourth daughter, Martha Jo, born on Sept. 13, 1983; received for adoption on Dec. 15.

Lehman, Bob and Loree (Paulgaard), Sherwood Park, Alta., second child, first son, Nathan Grant, Nov. 10.

Long, Kenneth and Darla (Beitzel), Ephrata, Pa., third son, Jensen Kyle, Dec. 27.

Mendez, Isauro and Marcia (Weaver), Hesston, Kan., second son, Christopher Gene, Dec. 27.

Nice, John and Beverly (Short), Morrison, Ill., third living son, Timothy John, Dec. 28. (One son is deceased.)

Nofziger, Keith and Donna, Archbold, Ohio, second child, first son, Curtis Allen, Dec. 17.

Nunemaker, Brian and Nancy (Chupp), Burr Oak, Mich., second child, first daughter, Emily Suzanne, Oct. 30.

O'Brien, Kevin and Chris (Schrock), Wauseon, Ohio, second child, first son, Clayton Kenneth, Dec. 11.

Sala, James and Karen (Sievers), Hollsopple, Pa., first child, Derek James, Dec. 18.

Wagler, Allen and Connie (Swartzentruber), Sarasota, Fla., second child, first daughter, Megan Elizabeth, Dec. 15.

Yoder, Curtis and Lois (Hunsberger), Kalona, Iowa, first child, Karl Nathan, Dec. 22.

Yoder, Rick and Cynthia (Roth), Cairo, Neb., third child, second daughter, Chelsey Rae, Nov. 18.

Yoder, Willard and Velma (Zook), Garden City, Mo., second child, first daughter, Emily Suzanne, Oct. 6.

MARRIAGES

Bailey — Otis. — Richard Bailey, Newport News, Va., and Caren Otis, Newport News, Va., Huntington cong., by Jonathan Kanagy, Dec. 16.

Burkholder — Atherton. — Steven Burkholder, Powhatan, Va., Powhatan cong., and Amy Atherton, Mount Union, Pa., by Lewis Burkholder, Nov. 25.

Drudge—Jantzi.—Stephen R. Drudge, Markham, Ont., Steelton Avenue cong., and Lynelle R. Jantzi, Wood River, Neb., Wood River cong., by Cloy Roth, Dec. 18.

Gill — Metzler. — Christopher Gill, Escanaba, Mich., Sky Ridge cong. (Kalamazoo), and Linda Metzler, Kalamazoo, Mich., Goshen College cong., by A. J. Metzler, Dec. 17.

Hess—Shultz.—D. Donald Hess, Mount Joy, Pa., Mt. Joy cong., and Kathy Renee Shultz, Lancaster, Pa., Sunnyside cong., by Harold B. Shultz, father of the bride, Dec. 31.

Marroquin—Falcon.—Fernando Marroquin, Defiance, Ohio, Defiance cong., and Judith Falcon, Aibonito, P.R., Aibonito cong., by Douglas Fike and Jock Tolmay, Dec. 17.

Miller — Eichorn. — Douglas Scott Miller, Portage, Mich., and Rebecca Jo Eichorn, Sturgis, Mich., Locust Grove cong., by James Carpenter, Dec. 17.

Plock — Blucker. — Michael Plock, Sturgis, Mich., and Sheila Blucker, Sturgis, Mich., Locust Grove cong., by Dean Brubaker, Oct. 22.

Shrock — Miller. — Elroy Schrock, Duncanville, Tex., and Bonnie Miller, Mesquite, Tex., both of Dallas Mennonite Fellowship, by Gilbert Davis, Jan. 1, 1984.

Smith—Miller.—Ron Smith, Mio, Mich., and Lisa Miller, Fairview, Mich., both of Fairview cong., by Virgil Hershberger, Dec. 31.

Wolf — Nussbaum. — Richard Wolf, Louisville, Ohio, and Sharon Nussbaum, Apple Creek, Ohio, both of Kidron cong., by Bill Detweiler, Gary Nussbaum and Terry Taylor, Dec. 31.

Yoder—Carpenter.—Allen J. Yoder, Shipshewana, Ind., and Evelyn Carpenter, Colon, Mich., both of Locust Grove cong., by James Carpenter, Dec. 10.

Yoder—Krabill.—Scot D. Yoder, Goshen, Ind., Mennonite Church of Normal, Ill., and Karen Krabill, Goshen, Ind., College cong., by Arnold C. Roth, Dec. 10.

Pontius **Joel Kauffmann**



OBITUARIES

Green, Mildred L., daughter of Charles and Penny Browder, was born at Newport News, Va., July 20, 1920; died of cancer at Riverside Hospital, Newport News, Va., Dec. 22, 1983; aged 63 y. In July 1941, she was married to William Green, who died on Oct. 25, 1981. Surviving are 2 sons (Wayne and Montand), 5 daughters (Geraldine Williams, Joyce McAfee, Sharon Hogue, Penny Green, and Yvonne Green). She was a member of Huntington Mennonite Church, where funeral services were held on Dec. 28, in charge of Jonathan Kanagy, Lloyd Weaver, and Gerald Showalter; interment in Warwick River Cemetery.

Hershey, Mark E., son of Enos and Sue (Eby) Hershey, was born at Paradise, Pa., Apr. 13, 1897; died at Lancaster (Pa.) General Hospital on Dec. 19, 1983; aged 86 y. On Nov. 2, 1922, he was married to _____ _____, who survives. Also surviving are 3 sons (Kenneth, Robert, and Lynford), 5 daughters (Jean, Doris—Mrs. Daryl Lichty, Ethel—Mrs. Martin Bender, Janet—Mrs. Robert Martin, and Velda—Mrs. Warren Peachey), one foster daughter (Ellen Rutt—Mrs. Clarence Neff), 27 grandchildren, 8 great-grandchildren, 3 sisters (Grace Smith, Helen Ranck, and Ethel Horst), and one brother (Warren). He was a member of Kinzer Mennonite Church, where funeral services were held on Dec. 22, in charge of Paul Clark and Clair Eby; interment in Kinzer Mennonite Cemetery.

High, Sanford H., son of David S. and Mary E. (Huber) High, was born at Lancaster, Pa., Aug. 23, 1907; died of a heart attack at Lancaster General Hospital on Dec. 25, 1983; aged 76 y. On Sept. 23, 1931, he was married to Erma Denlinger, who survives. Also surviving are 3 sons (Calvin G., Donald L., and Dale S.), 9 grandchildren, 6 sisters (Esther Slaymaker, Anna—Mrs. Aaron Martin, Lydia—Mrs. Raymond Denlinger, Mary—Mrs. Oliver Hurts, Nettie—Mrs. John Bare, and Rhoda Fisher), and 3 brothers (Benjamin, Mahlon, and David). He was a member of Mellinger Mennonite Church, where funeral services were held on Dec. 29, in charge of Paul Zehr and Leon H. Oberholtzer; interment in Mellinger Mennonite Cemetery.

Hofstetter, Raymond E., son of William and Sarah Ann (Gerber) Hofstetter, was born near Kidron, Ohio, Oct. 21, 1917; died from a heart attack at his home at Kidron, Ohio, Dec. 24, 1983; aged 66 y. On Dec. 27, 1947, he was married to Dorothy Sommer, who survives. Also surviving are 2 sons (Ralph and Ray), one daughter (Karen—Mrs. John Fouts), 5 grandchildren, one sister (Irene), and 6 brothers (Millard, Clarence, Roy, Edwin, Lloyd, and Leland). He was preceded in death by one sister (Martha—Mrs. Nathan Begly), and 2 brothers (Joel and Oscar). He was a member of the Kidron Mennonite Church, where memorial services were held on Dec. 27, in charge of Bill Detweiler; interment in the Kidron Church Cemetery.

Hostetter, John Jacob, Jr., son of John Jacob and Ruth E. (Berkey) Hostetter, was born in Denbigh, Va., Nov. 18, 1929; died of a massive stroke at Charleston, W.Va., Dec. 14, 1983; aged 54 y. On Dec. 23, 1950, he was married to Mildred Heacock, who survives. Also surviving are 5 sons (Vaughn, Alden, David, Loren, and John Eric), 2 daughters (Beverly—Mrs. Orie Wenger and Ardith), one grandson, his stepmother (Ruth S. Hostetter), and one sister (Gladys—Mrs. Gerald Burke). He was preceded in death by one daughter. He was a member of Berkey Avenue Fellowship, Goshen, Ind. Funeral services were held at Lindale Mennonite Church on Dec. 17, in charge of Art Smoker and Art Janz; interment in the adjoining cemetery.

Kauffman, Niles L., son of Amos and Ella (Lite) Kauffman, was born at Clarksville, Mich., Dec. 13, 1907; died of a heart attack at his home at Goshen, Ind., Dec. 7, 1983; aged 75 y. On Mar. 13, 1931, he was married to Vesta Johns, who survives. Also surviving are 2 sons (Kenneth and Charles), 3 daughters (Carolyn—Mrs. Dennis Mascarenas, Marybelle—Mrs. Harold Beachy, and Marcile—Mrs. Francis Miller), 15 grandchildren, 5 great-grandchildren, 2 brothers (Norman and Glen), one sister (Ruth—Mrs. Harold Christophel), and 2 stepbrothers (Homer and George Overholt). He was preceded in death by one son (Leland) and one brother (Paul). He was a member of Clinton Frame Mennonite Church, where funeral services were held on Dec. 10, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

King, Fannie M., daughter of Ezra and Rebecca (Miller) King, was born in Cass County, Mo., July 30, 1889; died at Green Hills Center, West Liberty, Ohio, Jan. 3, 1984; aged 94 y. She was preceded in death by 2 brothers. She was a member of Bethel Mennonite Church, where funeral services were held on Jan. 6, in charge of Duane Beck; interment in the South Union Mennonite Cemetery.

Kremer, William H., son of Benjamin and Lena (Schlegel) Kremer, was born at Milford, Neb., Oct. 11, 1888; died at Hesston, Kan., Dec. 29, 1983; aged 94 y. On June 6, 1912, he was married to Malinda Miller, who died on July 30, 1967. Surviving are one son (Loren), 3 daughters (Opal—Mrs. Wilbur Miller, Margaret—Mrs. Everette Roth, and Ora—Mrs. Daniel Bender), 14 grandchildren, and 14 great-grandchildren. He was preceded in death by 2 sons (Kenneth and Carrol), 2 grandchildren, and one great-grandchild. He was a member of East Fairview Mennonite Church, where funeral services were held on Jan. 2, in charge of Lloyd Gingerich and Lee Schlegel; interment in East Fairview Mennonite Cemetery.

Kulp, Esther D., daughter of Samuel and Mamie (Detweiler) Kulp, was born at Souderton, Pa., Nov. 9, 1919; died of a heart attack at Souderton, Pa., Dec. 13, 1983; aged 64 y. Surviving are one brother (Willard D. Kulp) and one sister (Ruth D. Kulp). She was a member of Rockhill Mennonite Church, where funeral services were held on Dec. 17, in charge of Paul Glanzer, Henry Ruth, and Russell Detweiler; interment in the Rockhill Cemetery.

Miller, Ivan E., son of Eli D. and Amanda (Conrad) Miller, was born near Marshallville, Ohio, Aug. 31, 1906; died at Sarasota, Fla., Dec. 12, 1983; aged 77 y. On Nov. 29, 1928, he was married to Annabelle Hartzler, who survives. Also surviving are one daughter (Joan—Mrs. C. J. Sauder), 2 grandchildren, 2 great-grandchildren, one brother (Russell Miller), and one sister (Mrs. Ruth Mussellman). He was a member of Oak Grove Mennonite Church, where funeral services were held on Dec. 16, in charge of Peter B. Wiebe and Leonard Adams; interment in Oak Grove Mennonite Church Cemetery.

Oesch, Edmund, son of John and Anna (Thieler) Oesch, was born in Hay Twp., Dec. 13, 1896; died at Queensway Nursing Home, Hensall, Dec. 18, 1983; aged 87 y. On Mar. 5, 1929, he was married to Mary Ann Schwartzentruber, who died on Dec. 9, 1983. Surviving are one son (Elmer), 4 daughters (Dorothy—Mrs. Anthony Etue, Gladys—Mrs. Ivan Bechler, Marg—Mrs. Ray Gautreau, and Linda—Mrs. Ross Fisher), 13 grandchildren, and one great-grandchild. He was a member of Blake Mennonite Church. Funeral services were held at Michael O'Connor Funeral Chapel on Dec. 20, in charge of Clayton Kuepfer; interment in Blake Mennonite Cemetery.

Roeschley, Emma, daughter of John and Mary (Forney) Beller, was born in Graymont, Ill., Feb. 16, 1895; died at Meadows Mennonite Home, Chenoa, Ill., Dec. 26, 1983; aged 88 y. On Dec. 17, 1919, she was married to Eli Roeschley, who died on Feb. 11, 1969. Surviving are 3 daughters (Myra Gunden, Sally White, and Wilma), one son (Burdell), 10 grandchildren, 5 great-grandchildren, and one sister (Lovina Roeschley). She was a member of Waldo Mennonite Church, where funeral services were held on Dec. 28, in charge of Lester Zook and Edwin J. Stalter; interment in Waldo Cemetery.

Weaver, Ruth E., daughter of Jacob and Amy (Hackman) Shoup, was born at Marshallville, Ohio, Jan. 5, 1910; died of cancer at Southside Hospital, Youngstown, Ohio, Jan. 2, 1984; aged nearly 74 y. On Jan. 15, 1936, she was married to John Weaver, who survives. Also surviving are one son (Kenneth), 3 daughters (Kathryn—Mrs. Ray Yoder, Valera—Mrs. Richard Riemenschneider, and Norma Weaver), 9 grandchildren, 7 great-grandchildren, 2 sisters (Adah—Mrs. Lee Nussbaum and Arlene—Mrs. Lawrence Kleinknecht), and 2 brothers (Millard and Arthur R. Shoup). She was a member of Midway Mennonite Church, where funeral services were held on Jan. 5, in charge of Ernest D. Martin and David Byer; interment in Midway Cemetery.

Yoder, Lydia Rovilla, daughter of Ezra J. and Elizabeth (Kurtz) Yoder, was born in Champaign Co., Ohio, Oct. 9, 1883; died at Heartland Nursing Center, Urbana, Ohio, Jan. 3, 1984; aged 100 y. She was preceded in death by one brother and one sister. She was a member of Bethel Mennonite Church, where funeral services were held on Jan. 6, in charge of Duane Beck; interment in West Liberty Fairview Cemetery.

Yoder, Vinnie Catherine, daughter of Samuel J. and Emma (Roth) Kauffman, was born at Hubbard, Ore., Nov. 26, 1897; died at Mt. Angel, Ore., Dec. 26, 1983; aged 86 y. On Mar. 24, 1917, she was married to Loney Yoder, who died on June 28, 1973. Surviving are 3 sons (Harold, Stanley, and Dwight), one daughter (Mildred Heyerly), 18 grandchildren, and 18 great-grandchildren. She was preceded in death by one son (Robert Junior). She was a member of Zion Mennonite Church, where funeral services were held, in charge of John P. Oyer and Eugene Blosser; interment in Zion Mennonite Church Cemetery.

CALENDAR

MCC annual meeting, British Columbia, Jan. 26-27
Mennonite Board of Education Board of Directors, Feb. 3-4
Mennonite Publication Board, Sarasota, Fla., Feb. 3-4
Comite Administrativo, Feb. 9-11
Afro-American Mennonite Association Executive Board, Inglewood, Calif., Feb. 10-11
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 23-25
Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29
Conversations on Faith, Laurelville, Pa., Feb. 27-29

CREDITS

Cover by Rick Smolan; p. 54 by Barbara Metzler; p. 56 by Gerald Schlabach; p. 57 by Russell Working; p. 57 (bottom) by D. Michael Hostetler; p. 58 by Dan Shenk; p. 59 by Howard Zehr; p. 60 record cover design by Judith Rempel.

ITEMS AND COMMENTS

Atheist group asks equal treatment by U.S. shelter program

A proposal to convert two federal warehouses in Denver into a Catholic church-operated shelter for the homeless has raised the ire of local atheists. Billy Talley of the American Atheist Addict Recovery Group said, "It bothers me that the government would be giving a building to a church." He said that if the church gets one warehouse, his group would like to get the other one to set up the "nation's first nonreligious treatment center for alcoholics and drug users." Most alcohol and drug recovery groups are based on "religiosity and Bible preaching," Mr. Talley asserted in a letter to a government official. "We are here for the others, atheists and agnostics whose painful recoveries can only be made more painful and perilous by moralizing, praying, and preaching."

Jewish scholar tells why he thinks resurrection was historical fact

An Orthodox Jewish scholar tells in a new book why he believes that the resurrection of Jesus was a historical fact. But the author, Pinchas Lapide, a specialist in the New Testament, who lives and teaches in West Germany, flatly denies that Jesus was the Messiah long awaited by Jews or the divine Son of God. Dr. Lapide concedes Jesus could be the Messiah of the Gentile church. In the book, *The Resurrection of Jesus: A Jewish Perspective* (Augsburg), Dr. Lapide argues that the Easter event was "primarily and chiefly a Jewish faith experience." And he says the resurrection can be proved or refuted only from Jewish sources "since the Nazarene, both in his lifetime and after Good Friday, has ministered only within his homeland and his people Israel."

Three U.S. religious scholars have hailed the Lapide work, which was first published in German in 1977, as an important contribution to the Jewish-Christian dialogue.

Jewish, Christian groups encouraged by Alfonsin election in Argentina

The Dec. 10 inauguration in Buenos Aires of Raul Alfonsin as Argentina's first democratically elected president in almost eight years brought expressions from Christian and Jewish groups of cautious optimism for the new government. The new president "has had a long and consistent record for human rights," said George Rogers, an associate of the Washington Office on Latin America, which is supported by more than 40 Christian and Jewish groups. The Argentine Permanent Assembly for Human Rights, a monitoring group which Mr. Alfonsin cofounded, "provided consistent documentation" on rights violations in the past decade, he said.

As president, Mr. Alfonsin, 56, has pledged to have the government try to clear up questions about the fate of more than 6,000 persons who disappeared during a military campaign against terrorists in the past decade. He has also been critical of U.S. intervention in Latin America.

Texas church offers worship services for allergy victims

Victims of severe allergies—who have stayed home from regular church services for years because they have severe reactions to the smell of cigarette smoke, hair spray, perfume, Bible, hymnbooks, or even their preacher's aftershave lotion—have formed a new church group in Fort Worth, Texas. It is strictly for chronic allergy sufferers, and it may be the first of its kind in the United States, says Dale Hunt, senior minister of the University United Methodist Church, where the group recently began meeting on Monday nights. "I told them (allergy victims) I would conduct special services if they could get 20 people to sign up," Hunt said.

British Methodists think new hymnal will be best-seller

The British Methodist Church's new hymn book, *Hymns and Psalms*, published in December, is set to break ecclesiastical popularity records. Massive worldwide sales are forecast. The original print order was for 100,000 copies, but 400,000 had been sold before publication. *Hymns and Psalms* replaces the standard *Methodist Hymn Book*, which has sold an estimated four million copies throughout the world since it was published 50 years ago. While the *Methodist Hymn Book* was a denominational book, *Hymns and Psalms* is subtitled a Methodist and ecumenical hymnal and is intended for interdenominational use. The committee which prepared it included representatives of the Church of England and other mainstream British churches.

Twenty-one charged with setting up fake churches

Twenty-one residents of Maryland and Virginia have been charged in separate cases with setting up fake churches as tax frauds. In Maryland, 18 residents of Prince George's County, including some active or former police officers, have been accused of tax fraud. State prosecutors charge they declared themselves pastors of the Universal Life Church of Modesto, Calif., and deducted large percentages of their income as contributions to the church. Virginia officials have charged three people in Richmond with selling church charters with instructions on how purchasers could use them to falsely claim tax deductions and exemptions. The operation was known as Liberty Ministries International.

NCC chief invites Reagan aide to visit Alabama soup kitchens

The president of the National Council of Churches has invited presidential counselor Edwin Meese to Alabama for a visit to soup kitchens. Bishop Philip R. Cousin of Birmingham was responding to Mr. Meese's widely reported comments about hunger, in which the presidential aide suggested that some people go to soup kitchens "because the food is free."

"There is a real reason for the fact that voluntary groups have been swamped with people in need of food and it has to do with the fact that the economy has not revived for many people with cuts in government hunger programs," wrote Bishop Cousin, who heads the 9th District of the African Methodist Episcopal Church. In the letter he sent to the White House on Dec. 9, the bishop invited Mr. Meese "to come to Alabama where I labor and let me personally show you the malnourished and hungry children and introduce you to the unemployed who have nowhere to turn but to food services that are free to them."

Evangelicals warn Congress on Social Security reforms

Evangelical Christian leaders have warned of mass tax-resistance by their churches unless Congress amends the new Social Security law which requires religious organizations to pay into the system. The church groups issued the warnings at a Dec. 14 hearing of the Senate Finance Committee, called in response to a storm of protest over the provision in the new Social Security rescue package, which goes into effect Jan. 1. The revised law repeals the exemption on nonprofit groups, including churches, from withholding Social Security taxes for their employees.

Forest D. Montgomery, legal counsel to the National Association of Evangelicals, which represents 38,000 churches, called on Congress "to act to forestall an inevitable confrontation between church and state." He added that many churches will simply "refuse to pay (the tax) on the basis of religious conviction."

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Believing and behaving

This is the editorial I started out to write last week. But that one took a specific direction and I followed it. Logically, the general should precede the specific, but we are not required always to be strictly logical, are we?

I wrote last week of the problems of governments in seeking to enforce laws which the people do not support and I held up the law of love as a better base for Christian decision-making. But what is the content and background of the law of love? Love is a four-letter abstraction which is open to varied interpretations. What is the motivation for following the law of love? In the Christian tradition, it is the love of God.

This needs repeating over and over, for we easily forget. Christians are not expected to suck motivation for good works out of our own thumbs. God in Christ has been there ahead of us. This is the message of the letters of Paul, particularly Romans, Ephesians, and Colossians. In the first part of each letter is a discussion of the grace of God and how this is effective for the human dilemma: "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus" (Rom. 3:23, 24).

After a thorough presentation of these theological good things, Paul moves in the latter part of the letter to an appeal for a response on the basis of what God has already done. The lists of dos and don'ts presented in these letters are considered part of the Christian's high calling. As Markus Barth observes in a comment on Eph. 4:1-16: "The way in which Paul introduces his exhortations shows how he *honors* his readers by expecting of them a specific conduct. His very imperatives imply a privilege the saints can enjoy, not a burden they ought to bear" (*The Anchor Bible, Ephesians 4—6*, p. 455).

In our use of the Scriptures to guide us in our behavior, it is urgent that we keep this perspective in view, for there are those who would distort this. Some would turn this relationship upside down so that behavior becomes an end in itself and an attempt to impress God. Another distortion is to focus on the grace of God alone and make the concern for behavior of little effect.

An important task of the Christian community is passing on from generation to generation significant learnings so that each new group is not forced to begin from nothing. This transmitting of tradition is not unique to Christians, for as Edward Shils writes in *The American Scholar* (Winter 1983/84), "No society could exist if its members had not the benefit of traditions."

We cannot be human without tradition, but we do have some choice in the nature and details of the tradition we choose, particularly in a society as diverse as North America. Mennonites here have traditionalized certain practices which not all Christians and certainly not all North Americans have accepted. As time goes on these traditional practices are tested, particularly in two ways: through the changing from one generation to another and through the acceptance of new people.

One way to discover how well traditional interpretations are holding up is to ask the new and the young whether or not they agree with them. Several traditional Mennonite assumptions were tested by a questionnaire given to young persons at the youth convention, Bethlehem 83, last summer. Though not a fully representative sample of Mennonite young people, the 800 persons who responded to an opinion survey gave some interesting answers.

Seventy-seven percent said that for them it is wrong to be a soldier, 78 percent considered it wrong for them to smoke and 79 percent considered sexual intercourse before marriage sinful. Thus a strong majority was in support of recent Mennonite understandings. However, on the question of alcohol use, only 56 percent considered total abstinence the best position.

On one issue there was a strong divergence from a traditional Mennonite understanding: 72 percent disagreed with the statement: For me it is wrong to dance. This helps to explain why the Goshen College overseers recently again had to take an action against dancing on the campus. Numerous young people from Mennonite churches do not agree with our Mennonite tradition against it.

This is not surprising since dancing is a common practice in our culture. If the church has a case against it, we need to make it clear. Indeed, it is some 10 years since I last heard a sermon against dancing. It is time for all to look more closely at the issue. What were our reasons against this practice? Do they remain valid?

These few forms of behavior in themselves are not the essential gospel, as implied above, but we can find that all have their origins in the Mennonite understanding of the call to be faithful. It has been our assumption that if something important is lost by refraining from any of these practices, more is gained by the joy of disciplined living and exalted relationships that are possible in the Christian community.

But these and all similar traditional responses need to be continually tested, updated, and explained to ourselves and others. The freedom of the Christian is paradoxical. On the one hand, the Christian is delivered from law and regulations. But on the other as Barth observes "when [Paul] honors [the saints] by expecting that they will follow the highest call . . . then he preaches the good news, the very gospel—even in the form of ethical imperatives."—Daniel Hertzler

February 7, 1984

GOSPEL HERALD



FEB 8 '84

When the church gets too big

by Virgil Vogt

This is the story of Reba Place in Evanston, Ill., a house-church which outgrew the house. The church kept on growing, and soon we outgrew our first meetinghouse—a rather small one, of course. So now we are in our second meetinghouse which easily accommodates the 350 to 375 persons who usually come for our Sunday morning worship.

Optimum size? We've tried them all (on the lower end of the scale), and feel that we are still learning about size and what it means in the life of a local congregation. At various points in our twenty-five-year history, size related questions have become lively topics in our common life, especially since Reba people tend to be reflective and quite intentional about their church practices. Size has been a hot topic.

I've heard it said, although that was before my time, that in the earliest days at Reba it seemed clear that when the community reached twenty members, it should be subdivided and two communities should be formed. This would preserve the small, family character of the community. Well, it didn't happen. And when we arrived in 1962, the membership already exceeded twenty. The advantages of remaining together obviously outweighed the advantages of separation. As we continued in the 20 to 30 members stage, Reba was still a very close-knit, Christian community with a high level of involvement on the part of all the members.

As the church continued to grow, we finally reached the point where something had to be done about size. Should we form two churches, or decentralize within a single church? We decided to remain together as one church, but formed three small groups operating as subunits within the congregation. Because of the strong "house-church" vision at Reba, we pictured these as house-churches, giving them a great deal of authority and pastoral function. In our zeal to empower the smaller groups, we swung too far in a decentralized direction. But with a couple of years' experience, and some

rebalancing in favor of the central congregation, we had a format that worked well for many years.

In those days, I felt we had the best of both worlds. We had small house-church groups, often numbering about a dozen persons. Much of the pastoral life, sharing, and decision-making were carried on in these groups. In addition, we had the benefit of a larger congregation which added much more in terms of total impact, worship, teaching, relationships, ministry, and growth resources. The central congregation carried a strong core of overall vision and final authority. Living on two levels made for a rather intense, but highly effective church life. And I thought that since the small groups cared for the more intimate, interpersonal needs that the larger congregation could grow as big as it wished without any loss of function.

But I was wrong. A decade came and went, while the church continued to grow. Gradually, however, many of us began to realize that a significant loss of function was occurring in relationship to the total congregation. By this time we numbered about 150 members. With children and other seekers and friends, the total groups included more than 300 persons.

As the number of extended relationships increased it was harder to keep the same quality or sense of closeness.

In relationship to the activities of the entire congregation, a growing number of Reba members felt somewhat disinterested, somewhat uninvolved or distant, in some cases even alienated and frustrated. Of course, factors other than size contribute to such feelings, but size was a significant cause. The congregation as a whole was losing its effectiveness. Small groups were still functioning well, but the rest of the life was not keeping pace.

We now see that the total congregation, even in its larger size, had been carrying a great deal of meaning for Reba people. It was an extended family, with lots of spiritual uncles, aunts, and cousins. There were many significant relationships and meanings carried by this larger group. But these functions have size limitations. As the number of extended relationships became more numerous, it was increasingly difficult to sustain the same quality or sense of closeness that was present in earlier times.

Again we faced the question of what to do about size. Should we form two separate congregations, or continue in some way as one church?

As we prayerfully considered this question, it seemed clear that we should stay together as one large congregation. In order to do this, however, we decided to form a third intermediate level of church life, transferring many of the functions of the total congregation to this middle level. In this way we have sought to re-create the values which we experienced when we were a congregation of 30 to 50 members.

Now we have three "clusters" within the framework of Reba Place Church. Each cluster includes several small groups which function in much the same way that small groups have functioned here over the years. But now, most of the pastoral leadership, pastoral decisions, picnics, workdays, child-care, extended family relationships, leadership development, and handling of crises are all organized at the cluster level, rather than at the all-church level. Each cluster has become a "congregation" in a rather full sense.

This means that we have diminished what the clusters do together or the number of functions which they fulfill together. We still gather every Sunday for worship. Sunday school is a joint effort of the whole church, as is the teen group. We have a group of elders who provide oversight and leadership, and a scaled-down organization to sustain those ministries which we want to continue on a churchwide basis. But our effort is to keep this minimal, so as to leave more space for clusters and small groups.

Why did we keep the whole church together? Basically because we felt God leading us to do so. Some of the factors which were included in this discernment are as follows. When we considered the relationship needs of various persons within our church, it did not seem that we were too large—the need for a youth group, peers at every age level among the children, peers among older couples, among single adults, for people with special interests and needs. As we considered these personal needs, it was obvious that separation would often mean loss rather than gain.

When we considered what it means to live in this neighborhood, it did not seem that we were too large. We live in a rather challenging neighborhood, where various kinds of crime and urban disturbance are quite common. In this setting, you greatly value the support of all the Christian brothers and sisters who help make it a safe, friendly environment, a place where young families can feel good about raising their children. As we considered what it would mean to shift a significant part of this congregation in another direction, it seemed that we would diminish rather than increase the quality of life for our people.

There is a core of leadership, vision and various ministry gifts which are now accessible to all members, even in the large church framework. Had we separated into two congregations, this would be less true. Yet, with

Virgil Vogt is pastoral leader of Reba Place Fellowship in Evanston, Ill. This article is reprinted from *The House Church*, November 1983. Used by permission.

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the extent of our decentralization of church functions and ministries, we have opened the possibility for younger leaders to emerge and take their place in shaping the congregational life.

The large congregation seems to serve well as a point of interest and attraction, drawing many guests and visitors to whom we can minister. The large congregation also serves well by providing a framework within which a great deal of diversity can be accommodated, where many different kinds of people, from various cultural and spiritual backgrounds can find a meaningful niche. The full range of these possibilities seems like an asset in our urban situation.

The change hasn't been easy. And not everyone is fully satisfied with the present three-tiered church (small group, cluster, whole church). Some find this too large and complex. They would prefer a simpler, smaller life in a single house-church or in a small congregation with several cell groups. We are encouraging those who feel this way to consider whether God may want them formed into sending units that can go out and start new congregations. Given the great need for starting new congregations, those who fit better in that kind of situation can serve well by forming the core of a new church.

We have not yet had enough experience with the three-tiered congregational life to draw any strong conclusions about its effectiveness. So far it seems to be working well, but the real impact must be judged over a longer period.

Our hope is that the present arrangement will help us meet requirements for both quantity and quality. We are called to grow and evangelize. We are also called to develop strong, covenant relationships which express what it means to be the household of faith. With God's help we want to live out this calling in a faithful and productive manner.

HEAR, HEAR!

Room for compassion

As a believer and a follower of Christ, where does compassion fit in?

On the one hand, we are called to faithful discipleship, to being light and salt on the earth. On the other hand, we are called to receive the mercy and forgiveness of a loving God with readiness and thanksgiving. We are called to confront brothers and sisters when we see them in a dangerous spot (Mt. 18); yet, we are called not to judge, lest we too be judged (Mt. 7). This poses a dilemma. How can Christians live in this tension?

We hear calls from conflicting corners of the church. One calls us to be more traditional; the other, to be adventuresome. One calls us to be more liberal; the other, more fundamentalist or conservative. One calls us to be quiet; the other, to speak out. We are confronted with the call to civil disobedience by some; to be suffering in prayerful silence, by others. We are confronted to withhold war taxes if we want to be faithful, by some; by others, to pay our taxes for the same reason. We are confronted by the call to accept gay persons and lesbians as our sisters and brothers in Christ, by some; by others, to do what the Bible clearly says about homosexual persons.

While I have my own current understanding of what the Spirit is asking me to do in each of these examples, as a church and as Christian people we are often confused by these and other similar contradictions within our peoplehood. We want to know what is right—"What does the Lord require of us?" While some of us long for the voice of authority to tell us what to believe, we no longer have that kind of security. We are each called to respond. The problem is, where shall we begin? We see leaders in the church claiming to follow God's leading but calling us to directly opposite responses.

One source of help to me has been to reflect on how our forebears responded in similar conflicts. Dress, appearance, millennialism, peace versus evangelism, and other issues have caused splits and fights among us. In those issues, as we look back we often see that compassion was missing. The particular focus may have passed but the pain and hurt has often lived on due to lack of gentleness and patience.

I have found that my greatest difficulty in following Christ is to love others (and their viewpoints and experiences) as I love myself. I see why Jesus called the greatest commandment, along with loving God, the call to love my neighbor as myself. Jesus is known for his compassion to all persons. Paul calls us to grow in spiritual fruitbearing—gentleness, meekness, kindness, self-control.

It is hard to be persons who live deeply in God's love and share that converting love with others. My own sinful ways are most often changed when I am cared about by another person. I have experienced enough judging from others to have built up a system to deal with that. I heap it on top of the pile I have already made by judging myself. But that does not change me. I am changed when God's love flows to me through others in such a way that I am melted and healed.

I continue to work at accepting the Spirit's gentleness so that I become less defensive when I feel threatened and attacked. I cringe and weep when I see other hurting persons being attacked and judged as I have been. I see the hurt grow deeper and the defenses higher. I have been hurting a lot and feeling a lot of sadness the past months as we roll over each other with labels of homosexual, liberal, fundamentalist. Let's stop using these labels.

I believe that the way to faithful discipleship is not to call each other to change but to share by listening to each other in compassion. As we hear others, our own understandings and behaviors can be informed by the experience of others. As we hear their hurts and discoveries, we can be brought closer together and closer to the Lord.

Let's give more room for compassion.

—**Keith G. Schrag,** Ames, Iowa

Not by bread alone

by Daniel Epp-Tiessen

Poor Filipino farmers have taught me in a new way the truth of Jesus' reply to Satan, that human beings do not live by bread alone but also need the word of the Lord. The spiritual dimension is an essential element of development, because true development does not occur unless people undergo a transformation of consciousness. That in turn means that development cannot be measured only in economic terms. What happens to the spirit of people in the process of development is as important as the economic benefits which might result.

For six months there had been no rain in parts of the island of Mindanao. Therefore, MCC was involved in providing some drought relief for people hard-hit by crop failure.

The meeting to consider how to get rice to the hungry began with Bible study and prayer. Only then did we move on to the business of rice.

An organized group of farmers from Bayabas came to us for aid. These farmers have established their own cooperative stores through which they purchase goods in bulk and thus avoid the high prices of the middlemen. The farmers also pool their produce and sell it directly to a sympathetic grain dealer, again bypassing the large fees charged by the middlemen.

Esther and I assumed our meeting with the Bayabas farmers would focus on the logistics of getting MCC-purchased rice to their villages up in the hills. To our surprise, the meeting began with the reading of a Bible passage, the account of the feeding of the five thousand. Then, as we sat in a circle various men and women reflected on the text and its relevance to their everyday struggle for existence. This was followed by prayer. Only then did we move on to the business of rice. What an illustration this was that human beings do not live by bread (rice) alone!

Conditioned to view themselves as ignorant, uneducated peasants on the bottom rung of the social ladder, many Filipino farmers would not possess the self-confidence of these Bayabas folk to believe that they are capable of interpreting Scripture. The freedom with which the Bayabas people interacted with us, was another indication of the self-dignity they possessed. Most poor Filipinos would not consider themselves worthy enough to talk to "Americanos."

Just recently, Noy Falix, a member of the Bayabas group, had occasion to visit our home. Not only did he stay for the night, but he ate with us (something which some people who drop by our house regularly are still too embarrassed to do), and at the supper table he even entertained us with his stories.

Noy Falix talked about how local government officials should not use public funds to set up their own public works or pet development projects which do little but enhance the politicians' prestige. Noy asserted that it should be the people who through a process of reflection and consultation decide what the real needs of the community are. To hear such thoughts from a farmer with tattered pants and calloused hands, was truly remarkable in a setting where politics has traditionally been a means used by the elite to lord it over the poor.

Later, Esther and I observed that what has happened to Noy Falix and his fellow farmers as persons and as Christians is every bit as important as any economic benefits which they have gained from the establishment of their co-ops. At the same time, it is precisely the new spirit and transformed consciousness of these people which gives them the determination and self-confidence necessary to organize themselves and strive for a better economic future.

Only in economic terms. The record of development projects contains far more failures than success stories. One of the major reasons is that many development planners, especially those employed in large government and World Bank projects, see development only in economic terms. But if a project focuses only on economic benefits or increased production, and does nothing in terms of conscientizing and transforming people, the people will not be motivated to support the project, and it will most likely fail.

The farmers of Bayabas are wiser than many development workers. They know that man does not live (develop) by bread alone. The thinking of a secular development worker is illustrated by the following statement which appeared in the 1982 Asia issue of *Newsweek* Magazine.

"The key to feeding the world's bulging population lies with the . . . multinational corporations. They have the know-how. They can get the capital. They have the organizational skills."

As someone who has always unashamedly sympathized with small farmers, I never used to believe that large agribusiness corporations could produce more food on an acre of land than could Third World subsistence farmers. My year and a half in the Philippines has con-

Daniel Epp-Tiessen is a development worker with Mennonite Central Committee in the Philippines.

vinced us otherwise.

The cattle on the Del Monte ranch are much fatter than the scrawny beasts which the village children watch over. The yields on the pineapple, banana, and sugarcane plantations of large corporations are much higher than what a small farmer can produce. Why? Because agribusinesses have access to fertilizers, pesticides, high-quality seeds and animal stock, and all-round better agricultural know-how.

Does that mean I believe multinational or large local agribusiness corporations promise a solution to the problem of world hunger? Absolutely not. What I have seen in the Philippines has convinced me that agribusiness only creates more hunger and suffering. But if agribusiness can increase food production, how can it at the same time make the problem of hunger worse?

The basic assumption of much development strategy is that increased production will result in less hunger. The problem with this is that it doesn't matter how much food is produced if the poor can't afford to buy it.

There is no doubt that large corporations can produce huge amounts of food, but they only do so if they can sell it for a profit. Ask the corporations how much profit can be made from selling rice and corn to Filipinos with virtually no cash income. It is no accident that agribusiness corporations in the Third World do not grow staple food crops for local use, but rather produce luxury crops like bananas, pineapples, coffee, cotton, sugar, and beef cattle for export to Europe, Japan, Canada, and the U.S.

Because such export agriculture is a profitable venture, more and more of the best farmland in the Philippines and other developing nations is controlled by agribusiness. Thus, the number of small farmers decreases, and the remaining ones are pushed to more and more marginal land. Thus, the food available for local consumption decreases. Thus, hunger and suffering increase.

Forced off the land. Agribusiness not only destroys small farmers in the Philippines, it also undermines our Canadian and American family farms. Instead of buying the food produced by our own farmers, we often buy the cheaper imports from Third World countries. I still remember how twenty-five years ago southern Ontario had a thriving sugar beet industry. It was shut down due to low sugar prices. But in the last fifteen years, 50,000 acres or more of the most fertile farmland in Bukidnon Province in the Philippines has been planted in sugarcane.

Large landowners forced thousands of share-cropping peasant families off the land, because profits from sugarcane are higher than profits from corn and rice. I have seen some of these displaced farmers trying to grow corn on land with a fifty- or sixty-degree slope. The beneficiaries of agribusiness tend to be the shareholders or wealthy landowners and the high-paid employees of the corporations.

We must always be suspicious of development schemes which proclaim that increased production is the answer to hunger. Of course we want to see more food grown, but what kind of food is grown and who gets to eat it are even more important concerns.

Increased food production will only solve the problem of hunger if it is the small farmers who produce more, and if the poor landless people can afford to buy what is produced.



Rice farmer in Vietnam. Increased production is not the answer to hunger unless it is the small farmer who produces more and the landless poor can afford to buy.

Managing the whole plantation

A conversation with A. Grace Wenger

by Barbara Metzler

A. Grace Wenger grew up in Lancaster County, Pennsylvania, on a farm that had belonged to her mother's family "from the beginning." The school she attended was on ancestral land, and the family cemetery was within walking distance.

As the youngest of five girls, and member of a family that was always the first to church, Grace, 64, grew up knowing who she was. "I was myself. I was the younger sister in the family, the pupil in school, the responsible person who took leadership when it came my way and didn't usually stop to ask if I could.

"It was always difficult for me to understand people who felt they didn't know who they were," Grace said, sitting in the living room of the Bareville house that had been home since she was nine years old. "I had a firm sense of identity. I'm very firmly rooted in the past." And when she does forget who she is, she added smiling, she has four sisters who tend to remind her.

Who Grace Wenger is also includes a teacher of English for 39 years. She began her teaching career in a one-room schoolhouse—50 students in eight grades. "It was the hardest job I ever had," she said. It was also her first attempt at teaching English as a second language (Pennsylvania Dutch students), something she would also discover in her later years as a college professor.

Grace's teaching career then took her to the public elementary schools for three years, to Eastern Mennonite High School in Virginia for 13 years, to Lancaster (Pa.) Mennonite for 10 years, and finally to Millersville (Pa.) State College where she retired at the age of 60 because: "I got tired of grading papers." She left behind her a record of concern. At Millersville, she had become aware of the great number of inner-city students, admitted under Equal Opportunity programs, who were flunking out, primarily because of an inability to comprehend standard English.

She took a year's leave of absence to relearn basic linguistics and the teaching of English as a second language, and became one of the first persons to develop materials for second dialect teaching. As a result, Grace was given a Commonwealth Teaching Award in 1977.

The Commonwealth Award was a surprise. Many colleagues had told her that the choice to give up teaching the more prestigious literary courses in order to teach on the lower level was irrational. "My Christian commitment made me feel a concern that a lot of good and capable colleagues didn't feel," she said. Ironically, she added, she would never have received a teaching award if she had continued in conventional teaching.



A. Grace Wenger: "Being part of the church extends my ministry."

Unexpected successes seem to be a part of Grace Wenger's life. When she began to design a quilt for the Mennonite Central Committee Relief Sale in Harrisburg, Pennsylvania, last spring, she had no idea that her design, illustrating the 300th anniversary of Mennonites in the U.S., would bring a record $6,500. "I've taught English for 39 years, and I seem to be going down in history as the maker of a quilt," she commented with a touch of humor.

Grace was also instrumental in giving life to Menno Housing, a nondiscriminatory rental agency in Lancaster. That also began as a hope to make life better for persons who were struggling with the norm. Grace became aware of discriminatory practices in housing as a result of observing several adopted nieces and nephews from Zaire who were trying to establish homes in Lancaster. She and her sister eventually found places for them, but she wasn't satisfied.

"I discovered how prejudiced people were in the area about renting to blacks, and I was concerned about people who didn't have white people to help them find places." Menno Housing was born when she met a Quaker who was beginning an organization elsewhere,

Barbara Metzler is a Mennonite free-lance writer living in Philadelphia, Pa. This is a Meetinghouse article, first in a series of profiles of persons who embody the spirit of the Mennonite tradition.

that was similar to what she had in mind. He met with her and several other persons in 1967 and Menno Housing was organized as a profit-sharing corporation with beginning investments of $4,650.

Records from 1980 show Menno Housing now has assets of $575,899, 59 properties, and over 100 stockholders. But again, she isn't satisfied. "There's much more that could be done. We ought to have much more invested." The local churches, she feels, are not as involved as they might be. "It's not quite as exciting to them as something being done overseas."

Yet she considers Menno Housing one of her most significant accomplishments. The Mennonite Church, she said, has helped her to make contributions that she is proud of.

"Being part of the church extends my ministry beyond what I would have been able to do individually," she said. She appreciates the Mennonite Church's strong emphasis on social service, combined with respect for the Bible. "The concern for human need has become very important to me," she said, "and I get excited about being a part of a group that has a world-wide vision, and that's concerned about need and justice."

Grace's devotion to ideas and to bettering the lives of others is unswerving. "Whatever I was doing I was completely devoted to," she said, explaining that she could never understand how her colleagues could manage both a family and a career. "To have to split my energies like that would be very difficult," she said.

Grace has a lecture she gives about women of velvet and women of steel, taken from a line by Stephen Vincent Benet: "The velvet sheathing the steel demurely." "The old Anabaptist women were extremely strong characters," she said, adding, "I think we sort of lost that when women were supposed to be submissive." The poetry line came from "Portrait of a Southern Lady," she explained. "She played the soft lady, but she managed the whole plantation."

READERS SAY

Gordon Hunsberger, St. Jacobs, Ont. Thanks to Michael King for his excellent article "In the year of our Lord 1984" (Jan. 3). His insight and explanation of true reality is most helpful. I believe that if we, the church, would follow his advice, and allow God's reality to defend itself, rather than try to coerce others to accept our personal understandings, much of the dissension within the church would disappear.

Roy Bender, Canton, Kan. After reading Michael King's article "In the Year of Our Lord 1984," (Jan. 3) discussing it with a fellow pastor, and rereading it, I wish to express my appreciation for this well-timed and timely article.

No doubt many *Gospel Herald* readers are aware that the inerrancy issue has provoked an abundance of discussion. Yet when the final argument over this issue is laid to rest and the air has cleared, the fact will remain as King suggests that the Bible does not call itself inerrant as it witnesses to God's reality.

Could it be that we are so busy defending the inerrancy of the Bible that we end up distorting the message of the gospel? It seems to me that the best defense we can make on God's behalf comes not through heated debates over the inerrancy issue, but rather it is through living the good news which includes realizing a spirit of unity and harmony among diversity.

King also addressed our tendency as Mennonites to succumb to the use of coercive power to promote our doctrines which at times may be somewhat narrow.

Doctrines are not ends in themselves but rather means in helping us interpret the end which is understanding and living the good news. Thus it appears that when we resort to the use of Thought Police to monitor to what extent the people, authors, and professors are carrying out these doctrines, we are really showing how fragile and replaceable these doctrines are; and how threatened and insecure we become when these doctrines are called into account. Could this be a reflection that our doctrines have become an end, a replacement for the good news itself?

Thanks to the *Gospel Herald* for another thought-provoking article that is both fitting and useful in beginning a new year.

Bruce Leichty, Oak Brook, Ill. I was disturbed by the direction of Roy Koch's questions in Readers Say (Jan. 10) but I think answers can be given which are not necessarily the answers he assumes.

Why are males "dominant" throughout creation? Even if one accepts that they are, let us ask other puzzling questions about the created order. Why do small children fight over toys? Surely we do not believe that merely because something *is,* then it is so by God's design. Surely, too, we do not believe that if male animals are dominant (whatever that means), then male humans are destined or meant to act the same way.

Why are males dominant throughout Scripture? Let us look closer to home. Why are males dominant in our Mennonite church? Was it God who put them there, or was it (at least in part) men? Did God choose males for writers, leaders, and genealogical points of reference because they were his chosen tools, or did the prevailing male point of view in those days (which conferred value on writings, teachings, roles, and people) have anything at all to do with it?

There are certain views of the Bible which hold that God dictated it all. Those views do not fully take into account the human element in the formation of what we now call Scripture. And it needs to be said that the Christian faith does not rest on those mechanistic assumptions or any other theory about the biblical texts.

There may well be legitimate questions to be explored about sex-determined or sex-based differences between men and women. There may even be evidence or reasons for male supremacy in some areas (and then, equally plausible, female supremacy in some areas). But I do not accept the arguments from nature and Scripture which Roy seems to be using here to support a belief about the preeminence of men before God.

Jonas Ramer, Baden, Ont. I want to express my appreciation for the many good articles I found in the *Gospel Herald* this past year, as well as the many thought-provoking editorials. Space would not permit me to list all the articles I would like to mention, but I would say I deeply appreciated "A Lament for Resounding Praise" by Carl Schalk (July 5), "Studies in Revelation" by Ted Grimsrud (Oct. 11—Nov. 22), "Some Marks of a Growing Church" by Philip Jenks (Dec. 13), and "Weary of Words" by Phyllis Pellman Good (Jan. 3, 1984). May God bless you in your work.

CHURCH NEWS

European parliament puts squeeze play on Strasbourg, MWC

Housing has become a critical issue for planners of the MWC XI Assembly according to Paul N. Kraybill, executive secretary of Mennonite World Conference.

The European Parliament, representing the ten nations of the European common markets, has planned a special inaugural session in Strasbourg in July 1984 for the newly elected parliament. This is an exceptional meeting since the parliament, which meets about ten times per year, does not normally meet in July.

This has caused some anxiety for planners of the XI MWC Assembly. The hotel requirements of the parliament normally are about equal to the space required for the MWC XI Assembly. This special parliament, however, will require even more space than usual because of the special inaugural character of the session.

It is now clear that the parliament will meet on precisely the same dates as the XI Assembly. Fortunately, Mennonite World Conference, in cooperation with its official travel agency, Menno Travel Service, already in December 1981 contacted the city's hotels and reserved large blocks of space in preparation for the XI Assembly.

At that time it was clear that no parliament sessions were planned on that date in July 1984; the special parliament session is a recent development. Now there are some who question whether it will be possible for the parliament and the Mennonite World Conference both to meet at the same time.

It is clear, however, that the Mennonite World Conference cannot at this late date change its plans. Likewise, the parliament has refused to change to another date or location.

The city of Strasbourg has clearly supported and affirmed the contract written by Mennonite World Conference with the various city agencies and with the hotels. The hotels have also clearly declared their intentions to honor the contract written between them and Mennonite World Conference.

Mennonite World Conference, together with Menno Travel Service, has adequate space reserved to accommodate the projected attendance for the XI Assembly. However, persons planning to attend have already reserved more than half the available space and have made down payments.

It is of extreme urgency that every person planning to reserve hotel space for the XI Assembly do so as promptly as possible. Any space not reserved soon may be in jeopardy. Additional space is available in student dormitories but these are single rooms only.

Persons planning to attend the Mennonite World Conference are also reminded that it is necessary to register. Participants from North America may register by sending the registration forms to the MWC Office in Lombard.

Housing for North Americans can be secured through one of the branch offices of Menno Travel Service located throughout U.S. and Canada. Registration and/or housing forms may be obtained from the MWC registrar, Jane Friesen, 528 East Madison, Lombard, IL 60148.

Military taxes—continuing agenda in 1984

"Were you able in 1983 to find the resources to support religious, charitable, and peace efforts equal to the taxes you were required to pay for the military establishment?" The Friends Committee on National Legislation uses this question to encourage people to examine the consistency of their peace witness while filling out income tax forms.

In 1983 current military expenditures consumed 33 percent of federal appropriations, or 46 percent if the cost of past wars (interest on the national debt and veterans programs) is included, reports Delton Franz of MCC Peace Section Washington Office.

Concern about "war taxes" is reaching beyond the traditional peace churches. The United Church of Christ and the United Methodist Church have adopted statements of support for members who conscientiously oppose payment of taxes for military purposes. The United Presbyterian Church in the U.S.A. has initiated a churchwide study on war tax resistance.

While the religious community in the United States has moved toward greater support for conscientious objection to paying taxes for military purposes, the Internal Revenue Service has beefed up its efforts to penalize tax "protests" of all kinds. An estimated 4,700 taxpayers were fined $500 each during the first eight months of 1983 for expressing their religious, moral, or political views on their income tax forms.

Congress enacted this automatic $500 fine as a provision of the Tax Equity and Fiscal Responsibility Act of 1982. The Internal Revenue Service began enforcing the penalty soon after its passage by Congress.

At least 30 people, including those of Mennonite, Quaker, Catholic, and other religious backgrounds, are challenging the constitutionality of this regulation in court. Lawyers believe that the penalty violates freedom of speech and that the expression of religious convictions on income tax forms is not "frivolous." Courts are expected to issue summary judgments in a number of cases in the coming year.

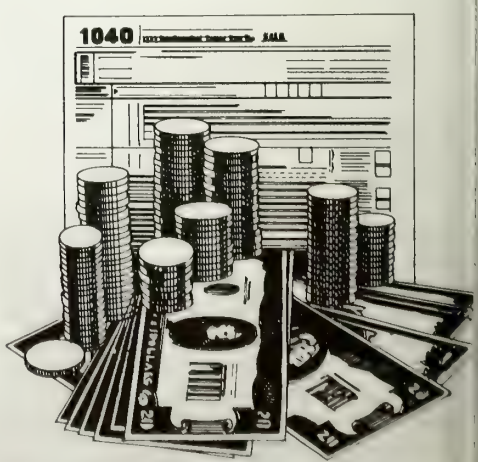
Internal Revenue Service officials invited Mennonite representatives to meet with them in mid-December to discuss the application of the penalty for "frivolous" returns. IRS officials told U.S. Peace Section staff that the penalty is a *processing* penalty, designed to protect the efficiency of processing millions of tax returns.

People who have filled their tax forms out correctly and have simply not paid the full amount of taxes owed, are not subject to this penalty. However, taking a "war tax" credit or deduction or writing other comments on the tax form itself can result in a penalty.

The IRS officials agreed that the World Peace Tax Fund bill would be a solution if it were enacted. Abatement of the penalties already imposed is highly unlikely, but Senators who helped formulate the legislation remain concerned about its application against Mennonites and Quakers in particular.

In 1982 MCC U.S. Peace Section approved guidelines for a "War Tax Witness Relief Fund." This fund was established to provide financial assistance to people within the MCC constituency who face financial hardship from court cases resulting from a war tax witness.

People in financial straits because they contributed the military portion of their taxes to a charitable organization and then had to face an IRS levy,



The IRS has begun to fine taxpayers $500 for expressing their moral or religious viewpoints on their tax forms.

property seizure, or garnishment of wages would also be eligible for assistance.

To date, no money has been budgeted for the U.S. Peace Section "War Tax Witness Relief Fund" and the existence of the fund has not been publicized. U.S. Peace Section, however, will consider aiding those who are unable to acquire assistance from their congregation or conference.

U.S. Peace Section continues to accept contributions of redirected telephone and federal income tax money to its "Taxes for Peace" fund. Donations to this fund have supported special projects and the ongoing work of U.S. Peace Section.

EMC spiritual renewal week—Swartley marks way for all nations

The Gospel of Mark records Jesus' "multimedia presentation" of his new way for people everywhere, Willard Swartley said during Eastern Mennonite College's spring semester spiritual renewal week.

Swartley, associate professor of New Testament at the Associated Mennonite Biblical Seminaries at Elkhart, Ind., spoke in college assembly and evening presentations, Jan. 9-13.

Basileas, a drama group composed of EMC students, presented excerpts from Urie Bender's dramatization of Swartley's 1979 book, *Mark: The Way for All Nations.* The group performed at all sessions and presented the entire drama on Jan. 13.

The Gospel of Mark shows that "the old ways of thinking—exclusivism, nationalism, hierarchical ways of reaching God—all have to go," Swartley said. "In their place comes a new order.

"Jesus appears on the pages of Mark opposing Satan and evil in many guises," the speaker said.

Jesus taught in parables, healed (even on the Sabbath), fed multitudes, became popular but withdrew to maintain perspective, drew many followers, and selected 12.

"In all these actions and teachings, God's kingdom came near," Swartley said.

Jesus presents the images of the cross, child, and servant as alternatives to the continuing temptations of power, prestige, and position, Swartley said. In the crucifixion, Jesus demonstrates that "standing for justice even to the point of death is God's way of redemption."

A member of the EMC Bible faculty from 1965 to 1968 and 1971 to 1978, Swartley has participated in two previous lecture-drama series about Mark's Gospel—at the 1977 Mennonite Church General Assembly at Estes Park, Colo., and at EMC in 1978.

He believes that the dramatic form of the book lends itself well to such treatment.

In addition to drama, Basileas used mime, music, slides, and other media in its presentations. Group member Carl Stauffer, a sophomore from Harrisonburg, cited chorics as the most difficult part of the material to perform.

In addition to speaking on Mark, Swartley addressed college Bible majors about biblical interpretation and issues related to his 1983 book, *Slavery, Sabbath, War and Women: Case Issues in Biblical Interpretation.* He also met with Virginia Mennonite Conference pastors and spoke at Mennonite Board of Missions' Harrisonburg offices and Eastern Mennonite High School.

Swartley was also one of the speakers for Eastern Mennonite Seminary's ministers week, Jan. 16-19.



Willard Swartley speaks on Mark as Carolyn Swarr of the EMC drama group Basileas looks on. Swartley led the college's spring semester spiritual renewal week and Basileas presented drama excerpts in each session.

Illinois farmers weigh ethics of 'PIK' program

The third annual Faith and Farm Forum was held at the Calvary Mennonite Church, Washington, Ill., Jan. 21, 1984. This forum is a cooperative venture of several Mennonite groups in the central Illinois area. More than 80 farmers (both men and women) braved the sub-zero temperatures to attend.

The featured speaker was Carl Kreider, professor of economics at Goshen College. He gave three lectures in the morning: Farming as a Christian Vocation; Economic Problems of Agriculture; and Ethical Issues Arising from Government Farm Programs.

A two-hour panel discussion followed in response to the ethical issues which had been raised. Participants in the panel were Robert Yoder, a farmer from Eureka, Ill., and member of the Roanoke Mennonite Church; Ted Sommer from Pekin, Ill., member of the General Conference Bethel Mennonite Church who is engaged in agribusiness; Elmo Springer, a farmer from Stanford, Ill., and member of the Hopedale Mennonite Church; and Carl Kreider.

Although many issues were discussed, most of the attention focused on the PIK (Payment in Kind) program. A front page article in the *Wall Street Journal* on August 12, 1983, datelined Roanoke, Ill., had called attention to some of the reservations Woodford County farmers had about participation in this program. It has meant "financial salvation for many of the 1,000 participating farmers of Woodford County" and it has enabled them to engage in some needed conservation practices. But it has also touched a "sensitive nerve in many farmers who pride themselves for being hardworking and self-reliant."

An article in the "Hear, Hear" section of the *Gospel Herald* (Oct. 4, 1983), by farmer Howard Landis of Sterling, Ill., raised even more pointed questions about the ethical issues stemming from the huge cost of the program, from taking cropland out of production when 10,000 persons are dying of starvation each day, and from taking only the poor ground out of cultivation in return from the government payments.

It was apparent that most of the farmers present had participated in the PIK program, but that many had done



YES team goes to Belize

A Youth Evangelism Service (YES) team sponsored by Eastern Mennonite Board of Missions left the Lancaster area on Jan. 8 for seven months of training and service which will take them to Arkansas and Belize.

The team will spend three months in preparation for their service assignment at a Youth with a Mission training center in Springdale, Ark. They will assist the Belize (Central America) Mennonite Church in evangelism in Hopkins Village.

Team members are *(seated left to right)*: Stuart Landis and Audrey Metzler; *(standing)*: Alicia Gingrich, Julia Martin, and Paul Blank.

Jeryl Hollinger, who directs Eastern Board's YES program, says the purpose of YES is to give opportunity for youth to think seriously about developing their Christian lives and to share their faith with others. He believes that youth with their energy and enthusiasm can bring encouragement and new ideas to churches where they minister.

YES volunteers raise their own support for transportation and living expenses and receive no allowance.

so with a heavy heart, and they were eager to discuss the ethical issues with each other. They also engaged in creative dialogue on ways in which Mennonite farmers can use their agricultural expertise in helping the poor of the world help themselves become more productive.

Some persons on the planning committee had served under MCC overseas (in Bolivia, for example) and all expressed a desire to give generously to the work of the church as it attempts to deal with these knotty problems.

Markham church welcomes Salvadoran refugee family

A Salvadoran refugee family will be publicly welcomed into the "sanctuary" of the Community Mennonite Church of Markham, Ill., a suburb south of Chicago. A public welcoming service was held at the church on Sunday, Jan. 29.

The father of this Salvadoran family, a union leader in El Salvador, was forced to flee his country with his wife and four teenage children because of persecution at the hands of the government of El Salvador. The Markham Mennonites recognize that sheltering the family violates U.S. policy, since Salvadorans are not recognized as refugees.

Leaders at Markham explain that they feel "called to minister to our Central American brothers and sisters" both as a humanitarian gesture and as a challenge to the U.S. government policy of deporting Salvadorans and Guatemalans back to their war-torn homelands. They also strongly oppose any U.S. aid to governments which "consistently violate human rights."

This marks the second time in the past year that the Markham congregation has given "public sanctuary" to Central American refugees. In June of last year the congregation gave refuge to Mauricio Acosta Garcia, a young student who fled El Salvador when his name appeared on a government death list.

Paul Weaver, staff person for the Markham refugee program, explained that "loving our neighbor includes giving shelter to the homeless. We have been doing that locally for several years through Hope Community Services, and now we are being called to help those who are here in exile from their homelands.

"We feel a special responsibility to these people because their suffering is a direct result of the foreign policy of our government," says Weaver. "In the past four years we [the U.S. government] have given over a billion dollars of aid to prop up the authoritarian government of El Salvador. That government is responsible for the repression which has produced over 40,000 deaths and over one million refugees (out of a total population of five million people)."

Weaver said that the congregation intends to continue aiding Central American refugees until Salvadorans and Guatemalans in the United States are granted permission to remain here temporarily (as Poles and Cubans have been treated), or until the repression in their home countries ends and they can return home.

Detweiler visits sponsorship sites

Ruth Detweiler, who coordinates Mennonite Central Committee's Child Sponsorship program, spent five weeks in Asia and the Middle East this fall visiting children being sponsored through the program.

Says Detweiler of her trip: "I witnessed firsthand dedicated Christian staff—both MCC volunteers and nationals—who with local school administrators provide educational opportunities for many students who would otherwise not be able to attend school. I visited both schools and homes and heard heartfelt appreciation for our support."

In India the sponsorship program enables 625 children to go to school. Of these 625 children, 389 attend 19 schools in Calcutta and 236 attend 10 schools outside the city.

Detweiler spent one week in India visiting three of these 29 schools. At each school the students are receiving a well-rounded, quality education.

"I was also really impressed with the dedication and commitment of the MCC staff who work with this Educational Assistance Program (EAP)" Detweiler reports. They visit all 29 schools twice a year and each of the children in their homes at least once a year.

The home visits, explains Detweiler, give them insight into the children's lives and also brings hope to the children's families. They also become aware of needs, other than educational, that the families have.

During these home visits, the staff also realized most of the children do not have a good place to study in their homes, explains Detweiler. So in 1983, EAP staff rented a room near the MCC office in Calcutta where sponsored children can go and study every day after school. They have also hired a tutor who works in the study room helping those children who need extra tutoring.

Another part of the MCC sponsorship program in India, the Vocational Training Program (VTP), enables 175 older students to receive vocational training. Detweiler visited three of the institutions where VTP students study and three of the students' homes. "I was overwhelmed by pervasive poverty I saw as we traveled to the homes and schools," she says.

In Egypt Detweiler visited the schools in Tanta and Elkahater that receive money from MCC sponsors. The Coptic Evangelical Church operates these two and 14 other schools in Egypt. These schools, Detweiler says, have a very good reputation. Christians and Muslims who can afford it, send their children to these schools rather than government schools even though they



Yee Sui Wah, a 17-year-old Chinese boy, who MCC sponsors in India, stands in front of his home with other members of his family. Ruth Detweiler, coordinator of the program, stands in the back on the right.

need to pay tuition and other fees.

In Rangamati, Bangladesh, MCC sponsorship money enables 135 children who live in the Chittagong Hill Tracts near the Indian and Burmese borders to attend St. Theresa's, a primary school operated by Bengali Catholic sisters.

Detweiler says she was impressed by the sisters' conscientiousness. They not only teach, she notes. They also visit the families of the children regularly to talk about the children's progress in school and to teach proper hygiene, sewing, nutrition, and parental responsibilities for nurturing children spiritually.

Detweiler also visited St. Scholastica's in Chittagong, Bangladesh, where MCC sponsors 30 orphan girls, and Hope Secondary School in West Bank, where in 1983 MCC sponsored all of the 110 students enrolled.

New England Mennonites explore an association

Leaders from scattered and isolated Mennonite congregations in New England recently met to share how God's spirit is moving in their midst. Meeting for the first time for fellowship and networking, this December 3, 1983, meeting at Hillcrest Retreat Center near Boston was somewhat of a historic occasion for New England church leaders.

The consultation was enthusiastically attended by representatives of all but one of the twelve congregations. It included persons from three conferences (Atlantic Coast, Franconia, and Lancaster) of the Mennonite Church and also the General Conference.

Serving as moderator, David Shenk of Eastern Mennonite Board of Missions and Charities, allowed time for reporting from the congregational leaders and their spouses. Included in the one-day discussions was a look at demographic trends by Art McPhee and a report on Anabaptist witness in New England by Bruce Rechtsteiner. Opening and closing devotional comments were made by J. Nelson Kraybill.

It became apparent that Mennonite church leaders in New England are committed to work side by side with other denominations in their communities for the common task of calling persons into relationship with Jesus Christ. However, the importance of maintaining a distinctive Anabaptist identity was emphasized, so that its unique contribution, "a blending of word and deed," would not be lost.

The congregations represented, while diverse in expression, had many similarities. Most had been started as mission stations and were great distances from either "mother" congregations or conference centers. This results in a sense of aloneness and dependency on God, and of urgency in mission.

Wrapping up the consultation, David Shenk opened discussion on the need for an association or fellowship of New England churches in the future. A unanimous decision was made to appoint J. Nelson Kraybill to explore ways to bring New England churches closer together for mutual encouragement and planning for the growth.

An upcoming event planned for New England Mennonites is a Church Planters Retreat on May 18, 1984.—Jewel Martin

Response impressive to Christmas sharing fund

A steady flow of contributions for the Christmas Sharing Fund has reached the Mennonite Church General Board during the last weeks of December and the first weeks of January. A total of $17,387.67 was received as of January 13.

"This represents mostly individual gifts," noted Wayne North, associate secretary of the General Board. "A few congregational contributions are included but those usually come later as they are passed on by conference treasurers."

A number of "family gifts" were received, which means that families gave to the Christmas Sharing Fund an amount equal to what they would have given to each other.

"During the past three years contributions to this fund had been declining," reported North. "I didn't know whether people were just tired of the fund or whether our publicity was weak. The stronger response this year might indicate that the economy may have been a factor as well."

This year the Christmas Sharing Fund was designated for the following projects: Black and Hispanic Leadership Education, United Action newsletter for the Afro-American Mennonite Association, non-collegiate leadership training seminars for Hispanic pastors, urban economic congregational development, and General Board debt reduction.



Young Mennonites in Chicago, Ill., recently enjoyed Coffee House IV, now an annual winter tradition. Stuart Gehring (in photo) was one of many performers who played and sang his own compositions. The event has become an important happening for young Chicago Mennonites and their friends. This year's opened with an artistic exhibit. The gallery included photography, sculpture, watercolors, weaving, Fraktur, and oil paintings. Later, in candlelight, 100 enjoyed poetry readings, vocalists, and traditional folk music.

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A workshop for and about young adults is set for Feb. 25 at Iowa Mennonite School, Kalona, Iowa. Entitled "Support Your Local Young Adults," the eight-hour workshop will deal with issues facing the "baby boom generation" born between 1947 and 1964. Featured speaker will be Marilyn Creel, Chicago, Ill. Creel is a resource to local church leaders in 55 cities and towns on how to minister to college-age people in the congregational setting. Cost for the workshop is $7.50 which includes lunch. No pre-registration is required. Especially invited to participate in the workshop are young adults, pastors, Sunday school teachers of young adult classes, church council members, elders, congregational education committee members, and parents. "Support Your Local Young Adults" is sponsored by the Congregational Ministries Board of Iowa-Nebraska Mennonite Conference, along with a Task Force on Young Adult Ministries. To receive a brochure, contact Steve Reschly, program coordinator, 1721 Washington St., Cedar Falls, IA 50613; call (319) 266-2133, office; (319) 268-0768, home.



The **Eastern Mennonite College and Seminary** trustees have elected Delbert L. Seitz of Port Republic, Va., treasurer of the 32-member board. Seitz, who is in his second four-year term as a trustee representative of Virginia Mennonite Conference, replaces R. Clair Sauder of Lancaster, Pa., who was a trustee and treasurer seven years. As treasurer, Seitz will also chair the trustee finance committee and serve on the trustee executive committee. The new treasurer is financial manager of Harman Farm Supplies, Inc., of Harrisonburg and operates a private financial management consulting service. He has worked 15 years in profit and nonprofit business enterprises and has taught business courses part time at EMC.

The **Chamber Singers of Eastern Mennonite College** will give sacred music programs in 12 congregations and two Mennonite high schools in Virginia, Maryland, and Pennsylvania during its 1984 tour. The 32-voice choir is directed by EMC music department chairman Kenneth J. Nafziger. Their itinerary follows: Feb. 24, 7:30 p.m., First Mennonite Church, Richmond, Va.; Feb. 25, 7:30 p.m., Warwick River Mennonite Church, Newport News, Va.; Feb. 26, 10:30 a.m., Mt. Pleasant Mennonite Church, Chesapeake, Va.; Feb. 26, 7:00 p.m., Holly Grove Mennonite Church, Westover, Md.; Feb. 27, 7:30 p.m., Swamp Mennonite Church, Quakertown, Pa.; Feb. 28, 7:00 p.m., Blooming Glen (Pa.) Mennonite Church; and Feb. 29, 7:30 p.m., Franconia (Pa.) Mennonite Church; Mar. 1, 9:45 a.m., Christopher Dock Mennonite High School, Lansdale, Pa.; Mar. 1, 7:30 p.m., Frazer Mennonite Church, Malvern, Pa.; Mar. 2, 8:30 a.m., Lancaster (Pa.) Mennonite High School; Mar. 2, 7:30 p.m., East Petersburg (Pa.) Mennonite Church; Mar. 3, 7:30 p.m., New Holland (Pa.) Mennonite Church; Mar. 4, 10:15 a.m., Landisville (Pa.) Mennonite Church; and Mar. 4, 7:00 p.m., Stephens City (Va.) Mennonite Church.

Mennonite Publishing House has an opening for a broadly-skilled maintenance person to work at the Scottdale plant. The assignment will include servicing and repair of electronically operated equipment, mechanical repair, and some building maintenance. This person will be part of a three-member workforce responsible for maintenance of all Publishing House equipment and buildings, including office equipment, electronic typesetting terminals, presses, and bindery equipment. Contact Nelson Waybill, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

A coordinator for a church-supported social services agency in a small midwestern city is needed. Person desired should have a commitment to the poor based on biblical teaching and Christian faith. Send résumé to Church Community Services, 1703 Benham Ave., Elkhart, IN 46516.

About the Mennonite Church, a six-panel brochure to help Mennonite congregations introduce themselves to their community, has been well received, according to Kenneth Weaver, director of Media Ministries for Mennonite Board of Missions. Some 23,000 copies of the brochure are now in print, including a number that were imprinted by Mennonite congregations and businesses. Because the piece is written in everyday language, it is especially suited for enclosure in information packets congregations use in their follow-up contacts with visitors. Information on quantity prices and imprints can be obtained from MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Paul Springer, sales representative for Northern Ontario Choice Books, reported recently that Elliott Lake is "really excited" about Choice Books. The town of 15,000 is known as "the uranium capital of the world," with four large ore-producing mines. Volunteer sales representative Kathleen Bretzlaff has been servicing racks there for four years and when she contacted the town's weekly newspaper, *The Standard,* about placing an advertisement, the editor suggested a feature story instead. Although one cannot know the exact impact of such a feature, some 800 books were purchased in the town last year.



Bolivia Mennonite Church recently celebrated the baptism of Roberto and Elisabeth Sequeira (right). Assisting in the ceremony were Mennonite Board of Missions workers Steve Fath (left) and Delbert Erb (center). The ceremony was held during a church retreat near Santa Cruz. The newly emerging Bolivian church has about 50 members in four congregations.

Some 40 pastors and others have decided to place two new *Hope* television spots on their local stations. Mennonite Board of Missions sent film prints of the spots to about 500 stations in late December for use during January and February. "During these months, stations have less demand for paid advertising and are more willing to use public service material, and more persons tend to view TV during these winter days," said MBM media distribution coordinator Lois Hertzler. One of the spots will be produced for a Spanish-speaking audience. Both spots point to God as the source of hope. MBM pooled resources with Mennonite Radio and Television in Canada to produce and release the spots.

The Lancaster Mennonite Historical Society's board of directors has acted to broaden the base of the present research fund to include manuscript purchase and translation projects as well as research projects. The fund is designated to encourage Mennonite-related historical research and translation with an emphasis on the Pennsylvania Mennonite scene and its background and to acquire and make available primary source and printed material related to these concerns. Priority will be given to scholarly research and translation in the area of Anabaptist-Mennonite studies associated with groups related to the southeastern and central areas of Pennsylvania. Persons or groups applying for assistance shall be trained or experienced in methods of historical research and translation or be under the supervision of persons experienced in such research. A proposal for the project must be submitted in writing to the membership executive committee and should include the purpose and goals of the project, methods, and procedures to be used in conducting the project, estimated costs, and all other financial sources. Deadline for receipt of applications for 1984 is March 31. Further details are available from Carolyn C. Wenger at Society headquarters, 2215 Millstream Road, Lancaster, PA 17602.

L. William Yolton, Presbyterian minister and longtime peacemaker, was unanimously elected executive director by the board of directors of the National Interreligious Service Board for Conscientious Objectors. Bill Yolton will assume his position at NISBCO on Feb. 1. He brings to NISBCO a vast wealth of ministerial experiences in local congregations, in denominational agencies, and in ecumenical positions. He has been a pastor, a teacher, administrator, researcher, and social analyst. During most of his life he has been involved in aspects of peacemaking. The Mennonites are among some 50 denominations and religious organizations which participate in NISBCO. He succeeds Warren W. Hoover, a member of the Church of the Brethren, who resigned as executive director on Oct. 1, 1983.

Positions available at Eastern Mennonite College: Full-time teaching position in accounting and business. Send résumé to Dean Albert N. Keim, Eastern Mennonite College. Financial aid counselor/office manager, full-time position beginning on Mar. 5. Responsibilities include assisting students and parents in the financial aid application process and managing all related office functions. Reports to director of financial aid. Bachelor's degree and secretarial skills required. Office and computer experience desired. Administrative assistant in development office, full-time position beginning on Mar. 26. Duties include carrying out receipting process for all contributions, maintaining donor-sponsor files and records,

maintaining computer records, and secretarial services for development team. Reports to director of development. High school diploma required, college experience preferred. Experience in administration, computer operations, and public relations are necessary. For applications for last two positions, contact: Joyce R. Eby, Personnel Office, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801; phone (703) 433-2771.

Camp Deerpark, Westbrookville, N.Y., which serves the New York City churches, needs a resident couple for maintenance, hosting, and food service. Summer staff are also needed for children's camping. Contact Miriam Cruz, 2931 Mickle Ave., Bronx, N.Y. 10469.

Titus Mast of Croghan, New York, was ordained to the ministry on Jan. 15, 1984. He will serve as assistant pastor of the Naumberg Conservative Mennonite Church, Castorland, N.Y.

Community Mennonite Church, Markham, Ill., is holding a series of weekly, outdoor, public vigils as part of its Central American program. (See "Markham Church welcomes Salvadoran family" in Church News). These vigils will be in various suburbs south of Chicago. The next three are: Thursday, Feb. 2—Homewood (corner of Ridge Rd., and Harwood train station), 5:00 to 6:00 p.m.; Thursday, Feb. 9—Hazelcrest 183rd and Kedzie, 3:45-4:30 p.m.; Thursday, Feb. 16—Park Forest (corner of Indianwood and Orchard), 3:45-4:30 p.m.

Fairview, Okla., will be the site of the MCC Central States annual meeting on Feb. 25. Fairview Mennonite Brethren Church will host the event from 10:30 a.m. to 4:00 p.m. MCC Central States constituency will hear administrators of Mennonite Central Committee's overseas and domestic programs: Bert Lobe, MCC overseas secretary for East Asia and China Educational Exchange Program; Harold A. Penner, executive director for MCC U.S. Program; and Rich Sider, MCC overseas secretary for Central America, recently returned from Guatemala, will bring updates on present programs and preview of 1984. Griselda Shelly, director of MCC Central States, Newton, Kan., will report on regional activities and answer questions related to MCC programs.

Another **Faith and Agriculture Forum** is scheduled for southeast Iowa, Feb. 17 and 18. The meeting will be held at Washington (Iowa) Mennonite Church and will deal with issues in American agriculture which relate to global hunger, poverty, and injustice. Art and Jocele Meyer from the MCC Development Education Office, Akron, Pa., will lead the forum. Don Gingerich, Parnell, Iowa, and Lynn Slagle of Washington, Iowa, will also give presentations. The forum will begin at 7:00 p.m. on Friday and continue from 9:30 a.m. to 8:00 p.m. on Saturday. For more information contact Duane K. Miller, R. 2, Box 15, Wellman, Iowa, (319) 646-2451.

Jeff Gundy, chairman of the English Department at Hesston College, successfully defended his doctoral dissertation at Indiana University on Dec. 19. His dissertation, entitled "I and Me Above and in All Things: Versions of the Self in Modern Poetry," has been nominated for the Esther L. Kinsley Dissertation Award, which is a prize of $2,000 given annually to two or three outstanding dissertations at the university.

Men in the Franconia-Lancaster area are invited to attend four rehearsals of the Pennsylvania Mennonite Mens' Choir in preparation for March concerts. Simultaneous rehearsals are arranged for every Sunday in February at 3:00 p.m. at the following churches: Salford and Blooming Glen in the Franconia area; and Morgantown (Conestoga) and Mellinger in the Lancaster area. Participants may select the rehearsal location most convenient. Rehearsal conductors are J. Clyde Landis, Lee Dengler, Dean Landis, and John J. Miller. The conductor for the March concerts will be Hiram Hershey, Harleysville. The concerts are scheduled for the evening of Mar. 3 in Lancaster and the afternoon of Mar. 4 at the Franconia Mennonite meetinghouse. Bring *Selected Songs for Men* edited by Christiansen and Wycisk. Additional copies will be available at rehearsal for purchase. Call (215) 287-8888 for more information.

"Housing Trends for the 80s" will be the theme of the weekend retreat, Mar. 2-4, at the Laurelville Mennonite Church Center. Builders and homeowners who are looking for innovative ideas in the planning and construction or remodeling of housing are invited to attend. The retreat will be led by architect, LeRoy Troyer, South Bend, Ind.; home economist, Catherine Mumaw, Goshen, Ind.; and interior designer, Terry L. Troyer, South Bend, Ind. The team will conduct workshops in a wide variety of areas covering basic issues to consider in planning home construction, new or remodeled. Participants are invited to submit their floor plans for critique and review. For more information and registration contact Laurelville Mennonite Church Center, Rt. 5, Box 145, Mt. Pleasant, PA 15666; telephone (412) 423-2056.

Managing Congregational Conflict is a weekend retreat to be held at Laurelville Mennonite Church Center, Feb. 24-26. This retreat is designed to assist all congregational leaders in the management of conflict in the life of the church so that the mission and growth of the church can be enhanced. Both lay and ordained leadership on congregational, conference, and institutional levels are urged to attend. Active leadership teams are encouraged to attend as a group. Resource leader will be Ron Kraybill, director of the Mennonite Conciliation Service and author of the book *Repairing the Breach.* For more information and registration contact Laurelville Mennonite Church Center (see address above).

A retreat for truck drivers and their spouses is to be held Feb. 24-26, 1984, at Spruce Lake Retreat, Canadensis, Pa. Vernon Kratz, medical director of Penn Foundation and elder at Ambler Mennonite Church, will be the speaker and worship leader. A special Saturday evening dinner will include the ViCounts, a quartet from Palm, Pa. To register write to Spruce Lake Retreat, R. D. 1, Box 605, Canadensis, PA 18325; or call (717) 595-7505.

New Gospel Herald Every-Home-Plan churches: Peace Mennonite Church, Grafton, Ohio, and Iglesia Mennonite Del Buen Pastor at Archbold, Ohio.

Special meetings: Fred Augsburger at Martins, Orrville, Ohio, Mar. 25-27.

New members by baptism and confession of faith: North Main Street, Nappanee, Ind.: Dorothy Blucker, Fred Hochstetler, Terry Hochstetler, Lavern Hochstetler, Ida Hochstetler, Deann Farmwald, and Tim Schmucker by baptism and William Blucker by confession of faith.

BIRTHS

Arndt, Douglas and Patricia (Jones), N. Canton, Ohio, first child, Jameson Douglas, Jan. 12.

Bergey, Philip and Evan (Swartzentruber), Hatfield, Pa., second son, Bryce Jonathan, Jan. 9.

Chupp, Arthur and Donna, West Liberty, Ohio, third child, second daughter, Sarah Kathryn, Dec. 23.

Conley, Richard and Joyce (Kandel), Wooster, Ohio, second child, first daughter, Jessica Lynn, Dec. 17.

Derstine, Douglas and Sally (Landis), Telford, Pa., first child, Jason Douglass, Nov. 3.

Good, Dale and Sharon (Zimmerman), Stevens, Pa., second child, first daughter, Trisha Yvonne, Jan. 17.

Hartman, Joe and Cindy (Sheeter), Elida, Ohio, second son, Luke Elliot, Jan. 18.

Hershberger, Roger and DeAnn (Willems), Harrisonburg, Va., second daughter, Greta Elise, Dec. 20.

Kornhaus, Brent and Lisa (Eicher), Colorado Springs, Colo., second child, first son, Steven Brent, Jan. 5.

Martin, John and Sue (Hershey), Sellersville, Pa., second child, first son, Joel Leon, Jan. 19.

Miller, Dick and LaWanda, Holmesville, Ohio, first child, Nicholas Adam, Jan. 16.

Miller, Elmer and Ileen (Bender), Harrisonburg, Va., second son, Micah David, Jan. 4.

Mishler, Robert and Carol (Pellman), Harrisonburg, Va., second daughter, Mary Kathryn, Jan. 2.

Moreland, Tony and Ruth (Beachey), San Antonio, Tex., second son, Andrew David, Jan. 12.

Nafziger, Ned and Jane (Yousey), Goshen, Ind., first child, Benjamin Harris, Jan. 6.

Plett, Grant and Celia (Penner), Winnipeg, Canada, first child, Jeremy Kyle, Dec. 4.

Rosado, Fernando and Sharon (Landes), Goshen, Ind., second daughter, Lydia Anna, Jan. 16.

Sallosy, Doug and Evylin (Eby), Guernsey, Sask., second child, first son, Justin Clifford

Pontius — **Joel Kauffmann**



Boyd, Dec. 27.

Schweitzer, Brad and Sherrill (Klassen), Shickley, Neb., second daughter, Cara Cristyn, Dec. 20.

Shank, Sheldon and Lois (Ruth), Harrisonburg, Va., second son, Joel Richard, Jan. 13.

Short, Keith and Joan, Archbold, Ohio, sixth child, second son, Timothy Ryan, Dec. 4. (Twin daughters deceased.)

Smucker, Mervin and Ann (Hostetler), Philadelphia, Pa., first child, Elizabeth Maria, Jan. 9.

Stuckey, Mike and Linda, Archbold, Ohio, second son, Aaron Joel, Dec. 26.

Troyer, Dennis R. and Kathleen (Miller), Shipshewana, Ind., first child, Ryan Nicholas, Jan. 14.

Yoder, Joe and Mim (Miller), Harrisonburg, Va., second son, Joshua David, Jan. 6.

Correction: The birth announcement for Art and Jane Childs in the Jan. 17 issue should have read third child, first daughter (first son deceased).

MARRIAGES

Bonds — Goings. — Curtis Bonds, Newport News, Va., and Regina Goings, Holland, Ohio, Bancroft cong., by Phil Ebersole, Dec. 17.

Clemens—Leidy.—Marcus A. Clemens, Telford, Pa., Plains cong., and Phyllis Walker Leidy, Souderton, Pa., Lutheran Church, by Gerald C. Studer and Richard Miller, Jr., Jan. 14.

Erb—Hanouw.—Jerry Erb and Julie Hanouw, both of Salem cong., Shickley, Neb., by Wilton Detweiler, Jan. 7.

Hoover—Swartley.—Wendell L. Hoover, Bloomsburg, Pa., and Patricia Ann Swartley, Harleysville, Pa., both of Plains cong., by Gerald C. Studer and Richard J. Lichty, Jan. 14.

Martin — Pomeroy. — Daryl Lynn Martin, Ephrata, Pa., Ephrata cong., and Dawn Carey Pomeroy, Lititz, Pa., United Methodist Church, by C. D. Ulrich and Wilbert Lind, Jan. 14.

OBITUARIES

Blosser, Clinton, son of Joel D. and Mary A. (Moyer) Blosser, was born in Mahoning Co., Ohio, May 2, 1892; died at Salem, Ohio, Jan. 8, 1984; aged 91 y. On June 18, 1913, he was married to Edith Lewis, who died on Jan. 26, 1974. Surviving are 4 daughters (Laura—Mrs. Isaac Helfrick, Lois—Mrs. Clifford Amstutz, Doris—Mrs. Ralph Witmer, and Velma Blosser), 5 sons (Howard, Paul, Evan, Carl, and Don), 38 grandchildren, 22 great-grandchildren, one sister (Emma Rice), and 2 brothers (Harvey and Stelvin). He was a member of Midway Mennonite Church, where funeral services were held on Jan. 11, in charge of Ernest Martin and David Byer; interment in Midway Cemetery.

Davis, Magdalena D., daughter of Dan and Sarah Troyer, was born in White Cloud, Mich., May 16, 1907; died at Colorado Springs, Colo., Dec. 30, 1983; aged 76 y. On Feb. 28, 1933, she was married to Ora M. Davis, who died in 1968. Surviving are 2 sons (Wayne and Dean), one daughter (Eleanor Jones), and 4 brothers (Mose, Perry, Lyman, and Day Troyer). She was a member of Beth-El Mennonite Church. Funeral services were held at Swan-Law Chapel on Jan. 3, in charge of Glen Crago; interment in Evergreen Cemetery.

Gresser, Orie R., son of Amos and Emma (Spiker) Gresser, was born on Jan. 10, 1902; died at Orrville, Ohio, Dec. 19, 1983; aged 81 y. In 1925 he was married to Ruth Conrad, who died in 1978. Surviving is one son (Robert), 4 grandchildren, and 4 great-grandchildren. He was a member of Oak Grove Mennonite Church. Funeral services were held at the Gresser Funeral Home on Dec. 22, in charge of Peter B. Wiebe; interment in Oak Grove Mennonite Church Cemetery.

Keller, Flossie Frieda, daughter of Peter M. and Lena (Smith) Ulrich, was born at Buda, Ill., Nov. 13, 1902; died at Eureka, Ill., Dec. 29, 1983; aged 81 y. On Dec. 7, 1920, she was married to Emmanuel Keller, who died on Dec. 19, 1967. Surviving are one son (Richard), 4 daughters (Pearl—Mrs. Roy Springer, Betty—Mrs. Harley King, Ruby—Mrs. Paul Hartzler, and Mary Jo—Mrs. Phillip Starr), 23 grandchildren, 25 great-grandchildren, one great-great-grandchild, 3 brothers (Ervin, Merlin, and Harley Ulrich), and 3 sisters (Emma Stoller, Lillie Hauter, and Opal Gries). She was preceded in death by one grandchild, 4 brothers, and 2 sisters. She was a member of Linn Mennonite Church, where funeral services were held on Jan. 1, 1984; interment in Roanoke Mennonite Cemetery.

Landis, John N., son of Eli L. and Hettie (Nolt) Landis, was born in West Earl Twp., Pa., Dec. 27, 1898; died at Ephrata Community Hospital, Ephrata, Pa., Dec. 16, 1983; aged 84 y. On Nov. 3, 1921, he was married to Susan Shearer, who died on Aug. 28, 1940. On Nov. 27, 1941, he was married to Rebecca Kauffman, who survives. Also surviving are one daughter (Susan Jane Landis), one son (Glenn), 2 grandchildren, 2 sisters (Mrs. Mabel Rohrer and Mrs. Anna Kreider), and one brother (Eli N.). He was a member of Landis Valley Mennonite Church, where funeral services were held on Dec. 20, in charge of Richard Miller, Paul Weaver, and Irwin Weaver; interment in the adjoining cemetery.

Lugbill, Mary, daughter of Edward L. and Mary (Wyse) Schmucker, was born in Fulton Co., Ohio, Apr. 22, 1898; died at Fulton County Health Center on Jan. 10, 1984; aged 85 y. On Nov. 13, 1917, she was married to Sylvanus Lugbill, who died on June 22, 1971. Surviving are 2 sons (Charles and Ralph), 3 daughters (Wanda—Mrs. Clarence Rich, Grace—Mrs. Lawrence Nofziger, and Mrs. Donna Wyse), 13 grandchildren, 12 great-grandchildren, and one sister (Jessie—Mrs. Richard Hann). She was a member of Zion Mennonite Church, where funeral services were held on Jan. 14, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Miller, Elizabeth, daughter of Ben and Anna Grieser, was born in Minier, Ill., Nov. 25, 1885; died at Hydro, Okla., Jan. 1, 1984; aged 98 y. On Jan. 3, 1907, she was married to Julius Miller, who died in 1964. Surviving are 2 sons (Paul and Melvin), 4 daughters (Mrs. Bill Ehrisman, Mrs. John Detweiler, Mrs. Kenneth Masoner, and Mrs. Bill Eastin), 14 grandchildren, 22 great-grandchildren, 2 brothers (Chris and Dan Grieser), and 4 sisters (Mrs. Annie Erb, Mrs. Mary Erb, Mrs. Rose Waters, and Mrs. Kathryn Kerler). She was a member of Pleasant View Mennonite Church, where funeral services were held on Jan. 4, in charge of Leland Oswald and Chalmer Weigman; interment in Pleasant View Mennonite Cemetery.

Mull, Chauncey Dale, son of Daniel and Emma (Nafziger) Mull, was born at Wauson, Ohio, Oct. 3, 1915; died of heart failure at a hospital at Toledo, Ohio, Jan. 14, 1984; aged 68 y. On Mar. 15, 1942, he was married to Verda Nafziger, who survives. Also surviving are one son (Daniel) and 3 sisters (Mrs. Mary Short, Mrs. Ira Wyse, and Mrs. Blanche Grieser). He was a member of Tedrow Mennonite Church, where funeral services were held on Jan. 18, in charge of Dale Wyse and Randall Nafziger; interment in Pettisville Cemetery.

Rains, Debra Marie, daughter of Myron E. and Leona (Schrock) Ross, was born on July 3, 1962; died at Riverside Hospital, Newport News, Va., Jan. 9, 1984; aged 21 y. She was married to Joe Rains, who survives. Also surviving are one daughter (Nicole), 2 brothers (Mike and Jerry Ross), and maternal grandparents (Mr. and Mrs. Herbert Schrock). She was a member of Warwick River Mennonite Church, where funeral services were held on Jan. 11, in charge of Lloyd Weaver, Jr., and Kenneth Good; interment in the church cemetery.

Reesor, Elmer Carl, son of Carl and Annie (Wideman) Reesor, was born at Unionville, Ont., Mar. 10, 1929; died at his home of amyotrophic lateral sclerosis on Nov. 20, 1983; aged 54 y. On June 7, 1953, he was married to Stella Witmer, who survives. Also surviving are one daughter (Joanna—Mrs. Andy Reesor-McDowell), 5 sons (James, Eugene, Edward, Richard, and Robert), 2 grandsons, 4 brothers (Cecil, John, Harold, and Kenneth), and 5 sisters (Marian—Mrs. Norman Wenger, Marie—Mrs. Aliner Brubacher, Evelyn—Mrs. Arthur Byer, Nancy—Mrs. Owen Witmer, and Kathryn—Mrs. Alex Morrison). He was a member of Hagerman Mennonite Church. Funeral services were held at Wideman Mennonite Church on Nov. 23, in charge of David Martin and Maurice Martin; interment in the Wideman Cemetery.

Schlabach, Myrtle Odell, daughter of Noah and Louise (Biehn) Weber, was born at Guernsey, Sask., June 4, 1917; died at Lanigan Union Hospital on Nov. 22, 1983; aged 66 y. On July 30, 1944, she was married to Claude Schlabach, who survives. Also surviving are 2 sons (Larry and Merlin), 2 daughters (Gloria Willms and Evonne Stauffer), 9 grandchildren, 4 brothers (Howard, Gordon, Floyd, and Lyle), and one sister (Irene—Mrs. Ivan Eby). She was a member of Sharon Mennonite Church, where funeral services were held on Nov. 25, in charge of Jim Mullet and William Bast.

Shantz, Alice, daughter of Eli B. and Maryann (Brubacher) Martin, was born at Waterloo Co., Ont., Jan. 30, 1930; died of cancer at Kitchener, Ont., Jan. 5, 1984; aged 53 y. On Mar. 6, 1952, she was married to Melvin Shantz, who survives. Also surviving are 2 sons (Murray and David), one daughter (Ann), and one brother (Donald Martin). She was a member of Floradale Mennonite Church, where funeral services were held on Jan. 8, in charge of J. Lester Kehl, Amsey Martin, and Orvie Brubacher; interment in the Floradale Mennonite Church Cemetery.

Correction: One surviving daughter's name was missed from the obituary of Rhoda Mae Martin in the Jan. 17 issue. Her name is *Lovina Baer.*

CALENDAR

Comite Administrativo, Feb. 9-11
Afro-American Mennonite Association Executive Board, Inglewood, Calif., Feb. 10-11
Buffalo area Keystone Bible Institute, Buffalo Mennonite Church, Feb. 13-17
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 23-25
MCC Central States Annual Meeting, Mennonite Brethren Church, Fairview, Okla., Feb. 25.
Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29
Conversations on Faith, Laurelville, Pa., Feb. 27-29

CREDITS

P. 93 by Eric L. Wheater; p. 94 by Barbara Metzler, p. 97 by Randy Shenk; p. 99 (top) by Mary Krehbiel; p. 99 (bottom) by Carolyn Proeb; p. 100 by Steve Intagliata.

ITEMS AND COMMENTS

British Methodist Church spawns new order based on medieval friars

A new religious order, based on the example and discipline of medieval friars, is at work in the British Methodist Church. It is drawing on the riches of the past to serve the church of the future. The order, which is the creation of a downtown minister in Manchester, binds volunteer members to near poverty, and puts them to work in whatever part of the country they are most needed. It could have a far-reaching influence on reviving Methodism's mission to hard-hit areas. The order is called OASIS—for Order After Stephen in Service—and was formed by Peter Willis, who works in an inner-city Manchester church. It operates as an official experiment within the British Methodist Church.

OASIS membership requirements are stiff. They include full-time service for one to five years, total obedience to the order's directions, willingness to work without pay wherever directed, and readiness to follow a disciplined spiritual life through a course of religious study. In return, the order provides basic accommodation; an allowance of $30 a year to cover a member's essential expenses; two weeks holiday a year; and promises to consider any application for urgent help for, say, clothes or shoes.

Church bingo game raid stirs priest to protest

An Indiana state police raid on a church bingo game has created a row between St. Francis Xavier Roman Catholic Church and local authorities at Ake Station, Ind., who seized church records and gambling equipment in the raid. The Rev. Richard Orlinski, the church's administrator, described the Saturday night bingo games in this community 25 miles east of Chicago as "simply a fundraiser to keep our school open." The church runs a grade school with 100 pupils.

But Lake County prosecutor Jack Crawford said the gambling, which had attracted 1,000 persons on Dec. 17, the night of the raid, "was not a small, local church bingo" and should not be confused with typical fundraising efforts by charitable organizations that are generally overlooked despite a state law that bans bingo in any form as illegal. "When an operation grosses over $1 million a year, regularly promotes the transportation of players across state lines, provides for personal profit for operators, and uses children in gambling activity, it clearly crosses the line of permissible activity," the prosecutor said.

Seabury Press shuts doors after 32 years of publishing

The Episcopal Church-owned Seabury Press, publishers of works by such Christian authors as James Cone, Jacques Ellul, Martin Marty, and Alan Paton, shut its doors on Jan. 1 after 32 years of publishing. Church officials blamed heavy and continuing deficits for the company's demise. The church's executive council decided last November that Seabury's annual deficit of $250,000 was too high to bear any longer. It authorized an interest-free loan of up to $500,000 to help meet transition expenses.

"Caught between a fear of branching into non-religious trade book sales that might jeopardize its tax-exempt status and the desire to provide the church with needed, but not always profitable, teaching resources, Seabury Press ran out of both money and time," *The Episcopalian*, monthly periodical of the Episcopal Church, said in reporting the shutdown in its January issue.

Reagan invited to dine with Cleveland's poor

President Reagan has been invited by a Cleveland religious leader to have dinner in Cleveland with the poor. Responding to recent contentions by the president and his White House adviser, Edwin Meese, that hunger is not a serious problem in the United States, the head of the Greater Cleveland Interchurch Council challenged Mr. Reagan to come to Cleveland to witness hunger at firsthand. Thomas W. Olcott, 42, executive director of the council, sent the president a telegram reminding him that amid the joy of the Christmas celebration, many Americans remained burdened with poverty and are in need of food.

U.S. famine relief for Africa urged 'without delay'

Warning that Africa is facing its worst famine in recent history, a coalition of 21 overseas relief and religious agencies has urged the United States to act "without delay" to avert the starvation deaths of hundreds of thousands of people there. Representatives of the agencies complained at a Dec. 19 news conference that the U.S. response to appeals by international organizations has been slow. They demanded the release of food aid already appropriated by Congress, additional aid in the form of a supplemental appropriation, and tapping the U.S. emergency food reserve if needed.

Nations reported to be most affected are spread throughout the entire continent, and include Angola, Benin, Botswana, Cape Verde, the Central African Republic, Chad, Ethiopia, Gambia, Ghana, Guinea, Lesotho, Mali, Mauritania, Mozambique, the islands of Sao Tome and Principe, Senegal, Somalia, Swaziland, Tanzania, Togo, Zambia, and Zimbabwe.

Nuclear arms debate again leads RNS 'top 10' list

The churches' involvement in the nuclear-arms debate, highlighted by the U.S. Catholic bishops' pastoral letter on that subject, has been chosen the top religion story of the year by the staff of Religious News Service. It was the second year in a row that topic was ranked number one in religion news by the RNS staff. In 1982 discussions leading up to the pastoral letter were a focal point for the debate on the morality of nuclear war. This past year, the bishops gave final approval to their letter, stirring additional discussion, as Protestants and Jews drew the bishops' message into their own deliberations.

Ranking second on the Religious News Service list of top 1983 stories was the 500th anniversary of the birth of Martin Luther. According to the poll, the third most significant was the reunion of the Presbyterian Church (U.S.) and the United Presbyterian Church in the USA which met in Atlanta to form the 3.2 million-member Presbyterian Church (U.S.A.).

Historian predicts movement of whites into black churches

Instead of blacks joining white congregations, as it was first envisioned, just the reverse probably will happen when church integration finally comes, says a leading black church historian. "As white people move back into the city, as they are doing now in Detroit, Philadelphia, Atlanta, and other cities, they are going to be drawn into the black church," says Gayraud S. Wilmore, dean of the New York Theological Seminary.

"I think you are going to find young white people coming into the black church in search of a deeper spirituality linked with a keener sense of the role of the church in the struggle for liberation." The Presbyterian scholar said he also sees "a good future in the joining together of the ethnic religious communities—black, Hispanic, Native American, Asian-American—around an agenda of greater justice in society. Many white young people will be attracted to that.

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The Ten Commandments and the four no-nos

A movement surfaced at Bowling Green 81 to revise the 1963 Mennonite Confession of Faith. It no longer speaks for us, some said, and we need a revised version. Greater wisdom prevailed and after consideration, the Council on Faith, Life, and Strategy concluded that to revise the 1963 Confession would not be helpful to the church. It should stand as a statement of Mennonite conviction at that time. Rather than change that one, they proposed, let us give thought to the function of confessions of faith—and presumably, if necessary, write another for a later time.

Indeed, what is the function of a confession of faith? I think one purpose is the promotion of unity. A confession becomes a common platform on which people can unite. They belong together because they agree on these points. Every organization that takes itself seriously has such a statement and the church needs them too.

Some of these statements are essentially timeless, others go out of date when the issues change. For example, many earnest people today have respect for the Ten Commandments even though they were compiled for a situation centuries ago and culturally far removed from ours. Jesus himself did not follow the Ten Commandments in every detail. His cavalier attitude toward the Sabbath was probably as much the cause for his rejection by the Jewish establishment as anything he did. Yet the Gospel, particularly Matthew, reports his respect for the general tenor of the decalogue.

A quite different set of regulations is the four no-nos given in Acts 15. I have for some time wondered about this short list of abstentions proposed by James as the condition for continued fellowship between Gentile and Jewish Christians. Why only four prohibitions and why these four?

The context of Acts 15 is well known, but let us review it briefly. Conflict arose in some Gentile churches because the evangelists had not insisted that converts be circumcised. Then along came some conservatives who insisted that this rite was necessary for all male Christians. So an assembly was called—the first church council—and a solution was offered by James, evidently head of the Jerusalem Church and a recognized conservative. When we stop to think of it, several things are remarkable about the Jerusalem pronouncements: (1) the fact that there are only four; and (2) the nature of the four.

"My judgment," said James, "is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood" (Acts 15:19-20).

I used to consider it interesting that of these four only one, unchastity, seemed to be an issue of long-term significance. Then I found that some believe all four of these were drawn from Leviticus 17 and 18. If so, what James was concerned about was not ordinary shacking up which, it is said, the Gentile churches would have agreed was not to be done, but rather marriage to the "near of kin" (Lev. 18:6).

So in contrast to the Ten Commandments, we have here a set of concerns which seem to be time and culture bound and of little relevance to us today. Who that we know would argue that Christians want to eat blood or meat improperly bled? Who in our culture is confronted with meat offered to idols? If we assume as above that "unchastity" was a specific and not a general concern the four no-nos are basically nonissues.

Yet there may be learnings for us from such an experience. We observe, for example, that James believed "that we should not trouble these of the Gentiles who turn to God." The nurture of new believers is one of the more difficult tasks which the church is called upon to undertake. In the first flush of their life in Christ, most want to do the right thing and some would do more than they ought to. The delicate relationship between grace and law is more than the most mature of us can really fathom. What a mystery it must be to the young in the faith. We should not "trouble" them by laying on them anything unnecessary, but should make room for the Spirit of God to work with them.

We may observe, however, that the set of exhortations proposed by James was not a random list as might appear to us. Leviticus has been labeled a "holiness code" and is filled with living lessons on how to be a people separated for God, holy as he is holy. "The question of 'what ought I to be?' precedes the question of 'what ought I to do?' " writes Stanley Hauerwas (*Interpretation*, Oct. 1983, p. 377). Even before Jesus and the Christian missionaries, Gentiles were attracted to the Jewish religion because the Jews stood out as a people who were different because their faith in God and their distinctive wholesome practices made them emerge as a disciplined and blessed people. To seek to become one of them without accepting spiritual discipline would both threaten the discipline and fail to obtain the blessing.

Mennonites too have been seen as a disciplined and blessed people. Mennonite practice has never been as uniform or as static as some would have us think. But for us too there is a need to discern in the orientation of new believers whether the issue at stake is optional, like circumcision was considered to be, or whether it is sufficiently basic to be laid on people. This is not to trouble them, but to invite them to participate in the disciplined life without which it is not possible to be a people holy for the Lord and a light to the nations.—Daniel Hertzler

February 14, 1984

GOSPEL HERALD

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Ripped off . . . for Jesus' sake

You've done a good deed but end up being taken advantage of. Do you vow, "Never again," or do you keep on doing good, as Jesus said? These people have all been "used," yet they say they'd do it again.



Twice on a limb

by Don Ratzlaff

If anyone deserved a helping hand toward a new start in life it was Jay. He had come to know Christ in the state reformatory while serving a sentence for burglary. In the months that followed he had begun studying the Word in earnest, attending chapel services and witnessing to fellow inmates. For many new believers in the prison he was a "big brother" and a model.

Among those who had noticed the change in Jay's life was John Ratzlaff, pastor-elder of the Marion (Kan.) Mennonite Brethren Church, who had been coming to the reformatory regularly to help with chapel services. When Jay came up for parole, Ratzlaff and the church agreed that the intentional community living arrangement that had developed within the congregation might be the best place for Jay to gain a toehold in society while gaining a tighter hold on his Christian faith.

"John was convinced that if anyone from the prison had a chance of making it as a Christian on the outside, it would be Jay," recall Glenn and Jackie Whitman, members of the "household" based in nearby Hillsboro.

Jay was given a room in a church-owned apartment house next door. The church helped him find a job at a local dairy and gave him free access to a car so he could drive to and from work each day. He shared three meals a day with the household and worshiped with them on Sunday mornings. The arrangement seemed to be working well.

"That was one of the toughest things for us when these other things started happening," says Glenn. "We did have a good relationship with him. He didn't mind getting close to you. He wasn't distant or aloof. We felt comfortable with this ex-con relating to our kids. In fact, we felt comfortable leaving our kids with him—and did so several times."

But "other things" did begin happening. Household members noticed faint traces of alcohol on Jay's breath.

Later he began making weekend trips to Wichita, borrowing a household car without permission to make the 100-mile round trip. He said he wanted to visit a female friend he had made through a Wichita church's singles ministry. "He told some wild stories," recalls Glenn. "We wanted to believe him too. So we took kind of a wait-and-see attitude."

Eventually the truth of what was happening was undeniable—to everyone but Jay, who vehemently maintained his innocence. Shortly afterward, he was gone, apparently for good. He took one of the cars and left behind a legacy of more than $450 in purchases made with hot checks. The church agreed to cover the obligations.

Eventually the car was found abandoned in Oklahoma. But there was no sign of Jay, who was now wanted by the authorities for violating his parole.

He took one of the cars and left behind $450 in hot checks. The church agreed to cover the obligations.

Several months later, Jay called from Arizona. He wanted to turn himself in and wanted Ratzlaff to accompany him. The church paid Jay's bus fare to Hillsboro and he was "home" again in time for Sunday morning services. But that wasn't the end of it. That same evening, only a few hours before he was to turn himself in, Jay took off again—this time with the money from the petty cash drawer.

"You feel like an idiot," admits Glenn, "a real sucker." When Jay had come back that Sunday morning, he adds, the temptation had been to berate him for what he had done. "But I restrained myself, remembering the things Jesus said about forgiving seventy times seven and all that. Then he comes home just long enough to go to church with you—and rips you off again." He shakes his head at the recollection. "I felt a lot of anger and disbelief."

Both Jackie and Glenn agree that their unique living situation gave them the needed support and encouragement to take the risk with Jay in the first place. When Jay left, the group worked through the disappointment and hurt they felt. "We were able to talk about it, pray about it, and to reread what Jesus teaches about showing compassion. It helped us see things through the proper perspective."

"We'd do it again, no problem," adds Glenn. "The next guy might be different. If I felt everyone was a Jay, and this was going to be our experience every time, it would be tempting to not do it again."

Since that time, the doors of the Whitman home and the homes of others in the church have been opened to people in need of a place to stay. The church has developed a reputation in the community as a body of believers willing to take in the stranger, the hungry, and the homeless. It has a reputation for risk-taking for the sake of the gospel. For the sake of people.

"We always have made it a point to share Christ with them, but our expectations aren't that they are going to stay with us and become a part of us," says Jackie. "We hope they will see that we take them in because Christ is in our lives, and that sometime down the road they will remember that and it will make a difference in their lives."

Don Ratzlaff is managing editor of *The Christian Leader*, Hillsboro, Kan. This and the following article reprinted from *The Christian Leader*. Used by permission.

Our Dan

by Peggy Voth

Dan stashed his bedroll behind our couch for 13 days. Dan had been hitchhiking when my husband picked him up. His questions concerning our Christian faith led to a supper invitation, and eventually an open invitation to share our life.

A tall, strapping young man who filled our preschool sons' days with games and conversation, an aspiring poet and an all-round gentle person, Dan won our trust. He ate with us, went everywhere we went, wore my husband's clothes, and abided by the rules of the house. And he continued to ask questions about our beliefs. On the evening of his eleventh day with us, Dan prayed a simple, sincere prayer, tears running down his cheeks. That prayer was a confession of sin and a request for Jesus to live within him. We felt we had known Dan forever. We watched him read the Gospel of John and felt pride and excitement. We were eager for Sunday to arrive, when we could stand with him in church and announce his decision to allow others to celebrate with him and us the new birth in his life.

Saturday evening, the thirteenth day of Dan's stay, we left as a family for an Oriental dinner in town. Someone had given us enough tickets for our family. Being seminary students and always without money, we had told Dan that morning of our plans and mentioned that we did not have a ticket for him but we would leave him some supper. "That's fine," he said. I felt he was quieter than usual all day, but then I have days like that too. We left him working on a colored pencil sketch at 4:30 in the afternoon.

When we returned at 6:00 p.m., Dan's bedroll was still behind our couch, but Dan was nowhere around. After a brief search for Dan, we discovered several of our possessions were missing. I felt disbelief, panic, and a cold numbness. My night was interrupted by spells of wakefulness which I spent in prayer for Dan.

The next morning, Sunday, I sat in church boiling

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with anger at God. Our family had practiced what his Word taught, and I felt God had failed on his end. When Dan asked us for a jacket, we had given a jacket *plus* a shirt and undershorts. Dan was a stranger and we had taken him in. He was hungry and we had fed him. We had given without expecting return.

And we got ripped off.

I asked God where his protection was. We had honestly tried to live right, and I didn't see those blessings I thought were promised for our efforts.

I sat while the congregation stood for the responsive reading: *"God blesses those who are kind to the poor. He helps them out of their trouble."*

Baloney, I thought. It's more like they ask for trouble.

"Praise the Lord! For all who fear God and trust in him are blessed beyond expression."

Tears stung my eyes. That verse spoke of me. Where was the blessing?

"Their reward shall be prosperity and happiness."

Oh yeah? Wait until you hear my story.

"Your wife shall be contented in your home. And look at all those children. There they sit around the dinner table as vigorous and healthy as young olive trees."

Then I saw God's protection clearly. Our family was intact. We had not been harmed physically. The emotional damage—the feelings of being violated, the bitterness, the fear—would heal if we allowed it to.

During the days that followed, I continued to find things missing. Anger flared instantly. The fact that Dan could live with us for two weeks and win our trust and affection, yet coldly calculate which of our possessions he would take if given an opportunity, hurt me. Every time I found something missing, I hated Dan.

About a month after Dan's disappearance, my five-year-old son said, "Mom, remember our Dan? The one that built me a tepee out of tree branches?"

"Yes, I remember him." (Indeed, how could I forget him?)

"Well, he's my best friend."

I honestly wished for a loving, forgiving spirit like that of my child. A few nights later my two-year-old son said at bedtime, "Let's pray for our Dan. He must be lonely." After tucking the children into bed that night, I sat alone, pondering the bits of wisdom they had spoken. The desire to forgive began to chip away at my wall of anger and hatred.

Today, almost two years later, if Dan were to stand at my door, I would throw my arms around his neck, whether he said sorry or not. I would again clothe him and feed him. For me to say that I forgave Dan means, in essence, that I am again willing to open my home, my family, and my life to a stranger. I am not completely free of fear and distrust when I say that, but I am risking involvement with strangers.

Peggy Voth and her husband, Dennis, serve as elder couple in the Community Christian Fellowship, Fort McMurray, Alberta.

READERS SAY

Titus Martin, Bird-in-Hand, Pa. The editorial "Form and Reform" (Jan. 10) was appreciated. I was surprised to learn of some of the things the Morgantown church faced around the turn of the century. It reminded me of some of the things I read in the book, *The Jonas Martin Era*, by Amos Hoover.

In his editorial the editor made some comparisons with some of the things about which we do not think alike today. We have no definite Scripture against four-part singing or the telephone as given in the Martin book. Today some of the issues on which we do not think alike I feel we do have some Scriptures. Divorce and remarriage, I feel is one issue. I'll use Romans 7:1-3 as an example. Paul did not use this to teach against divorce and remarriage, but as an example to teach the Romans some other truth. However, I can hardly conceive he would use a controversial Scripture to do this. I see a difference when we testify against a thing we do not like with a Scripture like "Be not conformed to this world" when we may not agree what is worldly, or one like "Thou shalt not kill." Some of us feel that one of the latter-day signs as given in 1 Tim. 4:1 we see fulfilled in our day.

In a recent Sunday school lesson Isaiah lamented the fact that Israel went away from the Lord backward. Why worded thus? Was it not that they kept their eyes on the Lord for a while, but were slowly getting farther away from him, and at last turned to idols? Let us beware that this does not happen to the Mennonite Church. I agree with the editor that some of these things have no easy answers.

George R. Brunk II, Harrisonburg, Va. As one of the conveners of the Fellowship of Concerned Mennonites at Berea, Ohio, on Jan. 4, I have read the report written by News Editor Richard Kauffman in the Jan. 17 issue with more than usual interest and amazement. I am disappointed with this kind of reporting by an editor of our official paper. Is it too much to expect objective, unbiased, and honest reporting?

This is not the first time that the conservatives have been misrepresented as "plain coat," plain dress fanatics. Kauffman states in the report that "plain coats for men ... were championed by many persons present." Now the truth of the matter is that not one reference to the plain coat was made or even implied in the entire proceedings (which were fully recorded and since reviewed.) Tapes are available on request. Also these tapes confirm that there are other discrepancies in the report.

Surely editor Kauffman has a right to his own private interpretation of an event but is he not duty bound to faithfulness?

Thank you for your willingness to report the Berea meeting.

News Editor's response: Nonconformity was an issue at Berea. Plain suits and prayer veilings were mentioned from the floor, as I recall, at a time when the roving mike was not being used. But in the interest of fairness, and for the historical record, let me modify one sentence: "Whether the FCM can speak for all Mennonites who are self-confessed conservatives may be tested if nonconformity issues such as plain coats for men and the hair veiling for women are added to the doctrinal agenda of FCM."

William H. Wining, Leetonia, Ohio. I found your editorial "There Oughta Be a Law" (Jan. 17) to be very informative but it fell very short in direction. I consider abstinence as only the pivot point of action. Not buying, not storing,

(continued on page 111)

Fairview: full of life

by Sanford and Orpha Eash

It's a small town that is different from most Michigan towns. The Mennonites don't run the bank, or the police department, or the tavern on the hill but they're into just about everything else. That includes the only church which isn't small; it has over 350 members.

Fairview, Michigan, was dressed in its finest when we visited in mid-October. Nature displayed its different shades of color everywhere. It was breathtaking. The deer hunters were in town, some had pickup loads of carrots as bait for the deer. But the deer are getting wise. They are also prolific and are increasing every year.

The native timber had all been cut when the Mennonites came to Fairview in the early part of the century and only "stump land" was left. This land was cheap and all it took to make it into farmland was determination and strength. The Mennonites had a lot of both.

The first church house was built in 1904 while Eli Bontrager served as the first minister. Some of his sons are still in the congregation. Menno Esch, a single young man, came from Iowa, bought a farm, and went to work. He found a wife in 1906, was ordained a minister in 1907 and a bishop in 1909. His first home was a small shack but he soon built a new house, and kept on building it bigger as the family grew. He also built a big barn for his livestock, especially the Jersey cows. Esch was a community man as well as a successful church leader. The church grew to nearly 500 members in his time.

"How did your father ever get all the work done?" we asked his son Ira. He grinned a little and said, "He put us five boys to work as soon as possible." Those five sons are still living in the Fairview community.

Apparently Bishop Esch led the church with a firm hand, as was the case in many Mennonite churches of that time. Eli Bontrager left in 1916. The Steiner brothers Mose and Menno served as minister and deacon. In 1946 Harvey Handrich was ordained as minister but Menno Esch was active until 1952. He preached his last sermon in 1966 and died in 1967 at the age of 88.

Handrich retired in the late sixties and has moved into a retirement home. He is an optimistic man and sees the church reaching more "outside" people than it ever did in its history. He says he has no regrets about his years of service, even though the church was going through changing and difficult times. Evidently he soon thought of finding a younger pastor.

Virgil Hershberger grew up in Fairview. He had one year of college when Harvey Handrich told him, "I think the Lord wants to use you in the Fairview church." So he was licensed to preach in 1962 at age nineteen. Ellsworth Handrich was ordained as deacon at the same time. Virgil went on to college, took some seminary, and was installed as pastor in 1967. Soon after this about 10 percent of the congregation silently withdrew and formed a conservative fellowship in the community.

What is Fairview like today? It isn't isolated although there is no other Mennonite church nearby. A lot of young people go away to college and they have probably a higher percentage of college educated folks than the average Mennonite church. They have school officials, teachers, nurses, business and professional people, and just a few farmers. It is a diverse group. Some probably don't like change, and some would like more. They have the elderly people and also young persons with families. It is not a dying community.

The Fairview church cares about people. All people. One way of helping people is by cutting wood for the winter's fuel supply for the elderly, widows, handicapped, or other needy people, within the church or outside. There is plenty of wood to cut. Twenty years ago when fuel was cheap they just let this wood go to waste, but today most people have a big woodpile.

Linda Esch is a young mother who did not grow up in a Mennonite home. She says, "Most churches say they are friendly but these people practice what they preach." Linda stayed with her grandparents after her mother remarried. She had been baptized as a child but lived a rebellious life as a young teenager. Linda says today, "God must have kept me somehow." She came back to her family when her mother moved into the Fairview area.

The Ira Esch family lived close by and took Linda and her brother along to church. Linda rededicated her life at the age of seventeen. "I sometimes felt people looking at me as something different but I never let it bother me," Linda says. Linda's outgoing personality no doubt helped her through. Two of her brothers have come into the church since then.

In time Ira Esch's son John dated Linda and later married her. They are the parents of two young daughters. Ira and his wife moved off the old Menno Esch homestead and John and Linda are farming it and milking cows. The young family is making a contribution to the Fairview church. Fairview is not afraid of "new blood."

Ellsworth Handrich and his wife have a real estate office on the main square of Fairview. Ellsworth says, "Our outreach to the outsider has improved. We are accepted by more people. About 20 percent of our congregation has no Mennonite background. But I don't look back on those earlier days and the leaders as having failed. They allowed the Holy Spirit to guide them and God used them in their time. Maybe we are losing too

Sanford and Orpha Eash are Mennonite free-lance writers from Goshen, Ind.



The Virgil Hershberger family with Fairview Mennonite meetinghouse in the background. "I see now that many people took responsibility in helping me as a very young pastor."



The John (left) and Ira Esches in front of the Menno Esch homestead. During Menno's leadership the church grew to nearly 500 members.

many guidelines for the church today."

The young associate pastor, Cleo Yoder, came from southern Indiana. His musings about Fairview: "I think there are solid things about Fairview. Mennonites are everywhere in town. We are also working with people who aren't Mennonites, although we are not always successful. If the outsiders are aggressive and want to stay, they do. But some get scared when they see so many old line family groups. We try not to make a big splash in our first contact with people. We try to help them where they are. We keep working at it and we are gaining."

"Going from a sixty-five-year-old pastor to a twenty-three-year-old, just fresh out of college and seminary must have been difficult for the congregation," says Virgil Hershberger, as he looks back to the sixteen years since he has been pastor. "I see now that many people took responsibility in helping me as a very young pastor. I now see the ebb and flow of the congregation. Early in the seventies there was a renewal in our church. Where did it start? Among the young people. It had a charismatic flavor, and that was threatening to some, but in the next few months it filtered through to many people. The whole church gained by it. Since then periods go by and nothing seems to happen. But our lives are like that and we are not always on top."

Then Virgil took us to see Jim Wagner. Jim Wagner was an energetic farmer and contractor. He is now in his late fifties and just recently celebrated ten years since he had his stroke. He has partially recovered, but his right side is useless. His speech is slow and precise. We found him sitting in an easy chair by an open fire. His wife works in a nearby drugstore. Every morning she brings in a cart full of wood from the big rack that the church people have cut for them. He is a jolly fellow and a great talker.

There is a lot of recording equipment in the room. Jim makes and sends out tapes with his chatty talk, special music, and choice bits of sermons that he gets by radio. They go to friends, far and wide. A lot of them come back with messages for Jim. "I have to be careful with those tapes that come back," Jim says. "They say a lot of nice things and I am apt to get a 'big head.' Then the Lord has to get me back down again." How is it possible that this paralytic before us would ever get a "big head"? What about the rest of us who like a little praise now and then?

Jim talks about his stroke. "A stroke is not necessarily a burden. It can be the richest, fullest life when lived for Christ. But sometimes it is wearisome, oppressive, and a full load and God seems far away. I wonder, where is God? But I love this little village of Fairview." He continues, "I would rather live here than any other place in the world. The people are so good to me." But because of his condition Jim cannot attend church services.

So the Fairview church is trying to be all things to all people. They admit they don't always get it done, but they are enthusiastic and full of life.

Free to choice

In seven days the master planner pleased
To form a world with nothing gone amiss.
The earth and sky and heaven's light he breezed
Through Spirit brooding over the abyss.
Then Man he breathed to life with God alike
And gave him power to rule just as he would.
But one grave rule he gave them not to strike
The fruit that spoke of evil and of good.
Eternal time retells of each man's will.
God made his fruit to show the only way.
Why his to live and his to make the kill?
Why free to choice God made the Man that day?

Because his love demands to set us free—
Which makes you, you and which makes me be me.

—Kenton Beachy

Jake Tilitzky: he tries to be fair

by Amy Rinner Dueckman

He has chaired meetings of the Conference of Mennonites in Canada and General Conference Mennonite Church, told and illustrated stories and sermons, directed choirs, and served as longtime minister. In his spare time he likes to play golf and volleyball, assemble model airplanes, participate in a men's chorus, and relax by reading and listening to classical music.

He is Jacob Tilitzky, current president of the 65,000-member General Conference Mennonite Church and pastor of the 400-member Eben-Ezer Mennonite congregation in Clearbrook, British Columbia. Like many Canadian Mennonites today, Tilitzky was born in Russia and migrated to Canada as a youngster in the 1920s. After eight years in Saskatchewan the family moved to British Columbia in 1936, where he has made his home ever since.

Growing up in a Christian home and having a minister for a father helped shape Tilitzky's desire to enter the ministry. "I came to the faith and to a saving knowledge of Jesus Christ at age 21 and became part of the West Abbotsford (B.C.) Mennonite Church. There I was involved in youth work and in music work as choir director. Some people let me know in a kind way that perhaps music wasn't my thing and that I should rather be in something else, such as the ministry," he smiles. In 1956 came the young Jake's chance to move into the ministry, when he and three others from West Abbotsford church were elected as ministers on a trial basis.

In 1957 he was ordained and in 1963 called to be pastor of the Eben-Ezer Church, then an all-German-speaking congregation composed largely of persons who had recently migrated from Paraguay. He served there for 14 years until accepting the post as conference minister for the Conference of Mennonites in British Columbia, where he remained four years.

In 1982, however, Tilitzky felt a call to return to Eben-Ezer Church as leading minister. In the pastoral ministry, he explains, "I can work face to face, shoulder to shoulder, and heart to heart with people. Being with people—in marriage, in death, as children are born and families grow—that whole gamut gives perspective on life that I have found immensely rewarding."

The years Tilitzky spent as B.C. Conference minister were enriching for him, enabling him to meet and work closely with a variety of people and situations. He cited being part of the establishment of the Chinese Mennonite Church in Vancouver as one highlight of that time. Now he finds that his contacts as General Conference president also expand his awareness and horizons. During travel to Africa, Europe, and Latin America, he has been impressed by the disparity between North American and Third World living standards.



Jake Tilitzky, Clearbrook, British Columbia: "This is what the Lord would have me do."

"I've been to the Third World and seen the terrible poverty there, but one need only to go to our cities to see poverty," he adds. On a recent trip to Denver, for example, Tilitzky says he was struck by the poverty he saw where Mennonite Voluntary Service workers are living. "There are some really hungry people here too," he noted.

Tilitzky's burden for those less fortunate is not empty talk; it is reflected in his own way of life, a conscious attempt to live a simpler life. He and his wife, Erna, have lived in the same three-room house throughout their 30-year marriage. "We live in a very, very simple home without a lot of conveniences that many people have: we don't have a TV, we don't have a refrigerator, we don't have an indoor toilet. We get along very easily, but then there's just the two of us. We could have built a larger home but have deliberately chosen not to."

Tilitzky admits he has difficulty understanding people who close their eyes to poverty at home while taking

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Amy Rinner Dueckman is a member of the Olivet Mennonite Church in Clearbrook, British Columbia. This is a Meetinghouse article, second in a series on people who are seen to embody the spirit of the Mennonite tradition.

expensive vacations to faraway places, or who build large, elaborate homes especially after their families are grown and gone. "I believe many overdo it," he says. But he is also quick to explain that he does not want to judge others' choice of lifestyle, saying a simpler lifestyle can also be a burden in some ways. "We must be careful not to get 'tied' to our little house. I want to be able to relate to people of different income levels."

One frustration for Tilitzky is trying to relate his experiences on the conference level to those back home. "I see what's happening in the total conference and these things feel good. Then I come back to my church and just don't feel quite right; I'm at a different place than they are, though not saying that they're wrong and I'm right."

These days Jake Tilitzky tries to divide his time fairly between responsibilities at the Eben-Ezer Church and his role as General Conference leader. Though he is approaching retirement age, a glance at his schedule would not reveal any decrease in activities. In the last year conference-related travel took him away from his home church on 14 Sundays; in the summer of 1983, duties at the Conference of Mennonites in Canada and General Conference sessions again kept him on the road. The church "has been very kind," he says.

Tilitzky has now served one three-year term as president of the General Conference and was reelected last summer for a second term. At the midway point, he reflects on what the General Conference Mennonite Church means to him, and what he hopes to see develop.

"I feel my personality is such that I can serve a fairly good priestly role in the church," he says. "We are a very diversified group; we have the fundamentalists and the liberals. Trying to bridge the gap is one of my objectives. I feel very excited about work between Mennonite denominations, the feeling of closeness we had at Bethlehem 83."

Tilitzky does not feel that the General Conference and Mennonite Church are or should be moving rapidly to a complete merger in the foreseeable future, but does say, "We should work together wherever we can, as in our mission work. We should work together in terms of having inter-Mennonite mission centers in North America, Asia, and Africa. I feel strongly led to global ministries and global missions. The days of paternalistic mission centers reaching from here to the other side of the world are over. Perhaps this will be the role of the Mennonite World Conference, which at this point is basically inspirational. Those gatherings could become a Mennonite mission base."

As a leader and spokesman for the General Conference Mennonite Church, Tilitzky is aware of the difficulty in trying to be a voice for everyone. Sometimes he has sensed that people feel he doesn't necessarily speak for them, or conversely, that they feel good about him personally but not about the rest of the conference. Of attempting to solve such dilemmas he says, "You have your own inner convictions; you don't want to be compromising. All in all, I try to be fair. It's sometimes difficult but sometimes a lot of fun."

The demands of two church positions ensure that Tilitzky is always busy, whether at home or away. He does regret that he doesn't have as much time as he'd like to continue his education and enrich himself personally. After retirement he hopes to go on preaching tours and attend more inspirational meetings. "I'd like to go now but I'm away so much already. Once I'm finished with the presidency, then I'll do those kinds of things. I'll have as much time as I need."

For now, however, Jake Tilitzky is satisfied that he is where God wants him to be, serving his own church and the entire conference in his characteristically quiet way. "I'm in leadership," he says simply. "This is what the Lord would have me do."

Readers Say (continued from p. 107)

and not consuming put together in one package is "do nothing." As a follower of Jesus Christ I can't worship alcohol in either camp. One camp of alcohol worshipers claims it to have the power to enrich the life of a person; the other to impoverish. One says it takes a person to utopia; one says it takes you to hell. Christ says that it is a beverage with no power of life or death, sickness or health, heaven or hell. Maybe it's time to chop up the altars we have long established to this pagan god that is nothing more than the residue of barley and corn and move in a positive direction: seeking our Lord.

Only by seeking, following, and serving Jesus Christ will we find the life that our souls thirst for and in finding the well of living waters show others the way. There are a multitude of things in this life that I will never do for many reasons but my Lord has called me into salvation to do things and make a difference in this world to help establish his kingdom.

Linnford Otto, Bunker Hill, Ind. This is in response to the letter by Jim Derstine (Jan. 24), about homosexuality. The Bible speaks strongly against the subject in the Old Testament and also the New. God destroyed the cities of Sodom and Gomorrah because of sin. One of the sins practiced was homosexuality (Gen. 18:20; 19:4-11). Romans 1 also speaks strongly against it, in saying that because they thought more of themselves than God, God gave them over to depraved minds to practice what is unnatural.

The only place a homosexual has in the church is to hear the gospel and become saved. There is no place in the church of Jesus Christ for a homosexual to have any responsibility or church duty!

If the issue that Paul was speaking about is not relevant for today, then neither is the death and resurrection of Jesus, nor is heaven or hell. All Scripture is given by inspiration of God (2 Tim. 3:16).

Who are we going to follow? A seminary professor or the Bible? Are we going to accept homosexuals and make them feel comfortable in their sin until Jesus comes so they can end up in hellfire and burn forever? Would it not be much better to preach against their sin so they can turn from their wicked ways and be saved and spare them from the awful doom and damnation that would await them? Not only are they alone guilty, but also those that accept them in their sin (Rom. 1:32). Come on, church, let's quit compromising and get down to business. Sin is sin and let's consider it as such. Jesus is coming for a pure church, so let's live pure and holy now.

Mennonite Central Committee

World food situation, budget emphasized at annual meeting in British Columbia

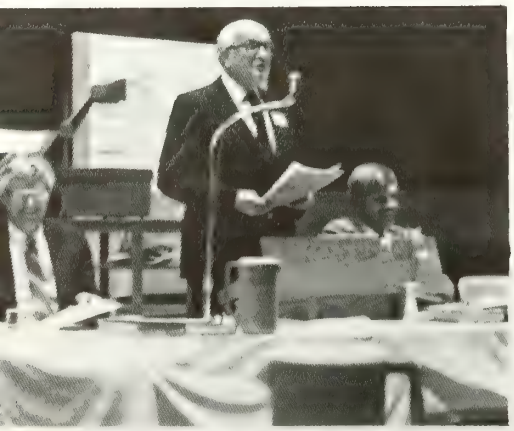
Responding to food emergency situations in Africa and renewing a commitment to work against hunger worldwide were actions taken by board members at the Mennonite Central Committee annual meeting held in Richmond, British Columbia.

In a report on the Africa food situation, Africa staff said that many factors contribute to the current food crisis on that continent—military conflicts, world recession, political corruption, urbanization, increasing population, dependency on export crops, and weather extremes.

Where there are adequate food supplies, the poor often do not have access to that food, either due to economic restraints or because of wars. Many countries suffering food shortages, such as Chad, Angola, and Mozambique, are embroiled in military conflicts that absorb economic resources and impede access to food.

The paper endorsed by the board states the need to maintain and strengthen the current emphasis on both food aid and agricultural development and places both programs in the context of commitment to peacemaking.

Specifically the group proposes to appoint a special person in Africa to relate to food and peacemaking concerns throughout the continent, and to place three regional resource people—one in the Horn of Africa to give attention to refugee and food aid needs, one in Central Africa to focus on agricultural activities, and one in the Sahel to give emphasis on environmental concerns.



Robert Kreider (at the microphone), reviews the MCC workbook at the annual meeting. He is flanked by Elmer Neufeld, chairperson (left), and Reg Toews, executive secretary.

Emphasis will be on supporting agricultural programs of the churches and other agencies that are the local partners of MCC.

Board members described this as a 10- to 20-year commitment to food production in Africa. They noted the need for more agriculturists to address hunger needs in Africa and in other continents.

The largest amount of the board's time was spent hearing reports from the various overseas departments and reviewing 1984 plans.

Board members underlined the importance of transcultural exchange, but agreed that staff should carry out a general review of both the Visitor Exchange Program which brings young people from countries to North America, and the Inter-Menno Program, through which North American young people spend a year in Europe.

The decision to review the programs followed observations that some Third World visitors have difficulty entering and leaving North America.

Both MCC Canada and MCC U.S. annual meetings, held just before the MCC meeting, passed resolutions on Central American concerns. The MCC board also passed a resolution, including a commitment to pray for the region, to serve, and to interpret the needs of the region to both constituents and governments.

Items discussed in the overseas reporting time included the possibility of a large hog repopulation program in Haiti, where hogs have died of the swine flu; plans to recruit a social worker with expertise in treatment of alcohol problems for Botswana; investigation of the feasibility of forestry programs in India and Egypt; and the need for additional workers in Eastern European countries.

The board approved a cash and material aid budget totaling $24 million for 1984—a $16.5 million cash budget and $7.5 million in anticipated material aid sent. The cash budget is up from the $14.8 million spent in 1983. Constituency contributions will need to increase by just under 7 percent to reach that increased cash budget.



Aerial view of EMC's fire-ravaged ad

Cause of EMC fire still under investigation

Work continues on assessing the extent of damage to Eastern Mennonite College's administration building in the wake of a major fire that struck on Jan. 17.

The school has not yet received a report from fire investigators on the probable cause of the blaze, according to EMC&S President Richard C. Detweiler.

Detweiler said on Jan. 31 that he hopes to receive that report "in a week to 10 days." He added that "a full report from insurance investigators and architect's representatives should be in hand by Feb. 10" in order to begin feasibility studies for the building's future.

A representative from LeRoy Troyer & Associates architectural firm, Mishawaka, Ind., spent a week on campus to complete an inventory loss in cooperation with insurance representatives.

Findings and proposals for the next step in rebuilding plans will be studied in the next regularly scheduled meeting of the EMC&S board of trustees, Detweiler stated, adding: "We expect to set a direction at that point whether to tie into the remaining structure or begin making plans for a completely new building."

The president had said earlier that whatever course the trustees decide to take, "the basic campus center concept will be kept, with redesign plans tying



lding shows gutted interior.

into and helping to anchor other campus buildings."

An "EMC rebuilding fund" has been established as a channel for individuals and groups to respond financially to the fire, Detweiler announced. Pastors and lay leaders who were on campus for the school's annual Ministers Week when the fire occurred took a "love offering" of $4,000 in cash and pledges at their own initiative as a gesture of support.

Persons attending a pastor's workshop a week later at Associated Mennonite Biblical Seminaries in Elkhart, Ind., sent EMC more than $700 as an expression of solidarity.

EMC's 65-year-old administration building had been vacated in June 1983 and work began in August on a $3.1 million renovation of the four-story facility into a campus center. The projected completion date was early 1985.

Greater unity is the goal of theological consultation

Plans are now taking shape for a theological consultation sponsored by the General Board of the Mennonite Church. To be called "Conversations on Faith," the consultation will be held at Laurelville Mennonite Church Center, February 27 to 29.

The purpose of the meeting, according to the planning committee appointed by the General Board, is to provide opportunity for the church to struggle with issues and concerns about its faith and life in a positive way; to provide a setting where members of the church with differing viewpoints can fellowship, worship, and pray together; and to bring Mennonites together so that a higher level of Christian love, understanding, confidence, and trust can grow.

The goal is that the theological consultation will bring about greater clarity and unity in faith, resulting from examination of Scripture and our own theological heritage.

"I think this meeting is obviously not going to be the last meeting of its kind, said Ivan Kauffmann, general secretary of the General Board. "It will be the beginning of conversations." Kauffmann says that it is his hope that the Laurelville consultation will begin to clarify the issues and to give the church some ideas about what the next steps should be in working toward greater understanding and unity.

The topics for discussion are theological influences in the church, the wholeness of salvation, the church's peace emphasis, the use of biblical criticism, and evangelism and social action.

Each topic will receive input from up to five different persons. Persons giving input were chosen to represent differing viewpoints. In addition, there will be small-group discussion of the issues. Time will also be spent in corporate worship and prayer, and in the sharing of faith stories. (For more detail, see program in box.)

Some individuals have wondered whether ten-minute speeches can do justice to the complex issues and differences being aired. A few persons have chosen not to accept speaking assignments for that reason.

Kauffmann responded to that concern: "We're further ahead at least

Conversations on Faith

Following is the program for the theological consultation sponsored by the General Board of the Mennonite Church. It will be held at the Laurelville Mennonite Church Center, Feb. 27-29, 1984.

Mon., Feb. 27, 7:30 p.m. to 9:00 p.m.

Worship led by John and Naomi Lederach
Message by John Drescher, Calling the Church to Fellowship and Unity in Christ

Tues., Feb. 28, 8:30 to 11:30 a.m.

Conversation 1: Theological Influences in the Church
Devotional by John E. Lapp
Speakers: Ed Stoltzfus, General Sketches of Mennonite History—The Pluralism of Theological Options; J. C. Wenger, The Influences of Fundamentalism and Modernism on the Mennonite Church (MC); Beulah Hostetler, The Influence of Pietism on the MC

1:30 to 4:30 p.m.

Conversation 2: The Wholeness of Salvation
Devotional by Helen Alderfer
Speakers: Paul Lederach, Tom Finger, George R. Brunk II, Elmer Jantzi, Don Blosser

6:30 to 9:30 p.m.

Conversation 3: The Church's Peace Emphasis
Devotional by Ruth Brunk Stoltzfus
Speakers: James R. Hess, Freeman Miller, James C. Longacre, Urbane Peachey, Janet Reedy

Wed., Feb. 29, 8:30 to 11:30 a.m.

Conversation 4: The Use of Biblical Criticism
Devotional by John R. Mumaw
Speakers: J. Otis Yoder, Dorothy Yoder Nyce, Willard Mayer, Paul M. Zehr, Willard Swartley

1:30 to 4:30 p.m.

Conversation 5: Evangelism and Social Action
Devotional by A. J. Metzler
Speakers: Calvin Shenk, Don Jacobs, Ray Gingerich, Marie Moyer, Hubert Brown

5:30 to 7:00 p.m.

Worship led by Gerald and Martha Smith Good
Message by Myron Augsburger, Calling the Church to Its Mission

Interspersed through these meetings will be time for prayer, small-group and plenary discussion, and the sharing of faith stories.

giving it a try rather than doing nothing." He indicated that, despite this criticism, he is optimistic about the outcome of the meeting—"providing people come in the right spirit," he added. "I hope it can provide a setting where our commonalities can come out rather than just our differences."

The General Board is anticipating over 200 persons will be in attendance. Of the available space one hundred berths were reserved for interested persons. The rest of the space will be taken by conference, board, and agency, and committee representatives.

There is widespread interest in the consultation, according to the registrations received. In fact, space is already limited and persons wishing to attend should contact the General Board offices at Lombard, Ill., immediately.

It is expected that individuals will be responsible for their own travel, meal, and lodging expense. Congregations, conferences, and boards are encouraged to pay the way of persons attending from their groups.

Ivan Kauffmann asks that congregations and members make this consultation a matter of prayer in the next several weeks.—Richard A. Kauffman



Betty Hochstetler (left), Mennonite Board of Missions worker in Brasilia, Brazil, is caught in a sunny mood as she shops. She picked out vegetables in this fiera*—weekly street market—and later that same evening helped prepare the food for supper at camp for the Church Directory Council of the Brazil Mennonite Church. Betty and her husband, Otis, have lived in Brasilia for sixteen years. She processes legal documents for Mennonite and other Protestant groups, assists in editing a conference paper, and leads a women's Bible study.*

New EMC&S, MBE relationship under review

Impending changes in the governance of one of the Mennonite Church's schools highlighted a Jan. 5 dinner meeting in Harrisonburg, Va.

The meeting brought the Constituent Conferences Committee (CCC) together with the executive committee of the Eastern Mennonite College and Seminary board of trustees and a number of EMC&S staff members.

The CCC, made up of appointed representatives from supporting conferences of the Mennonite Church in the east, meets annually with the EMC&S board of trustees or its executive committee.

Also present were Albert J. Meyer, executive secretary of Mennonite Board of Education (MBE); Charles Gautsche, MBE president; and Paul M. Zehr of Lancaster, Pa., a recent MBE appointee.

The group reviewed editorial changes in the draft of articles and bylaws for the MBE-EMC governance design that will be acted on by the EMC&S board at its February meeting. The proposed changes will bring Eastern Mennonite College and Seminary into a direct line relationship with and accountability to MBE.

Gautsche reported that the MBE board of directors is "looking with favor" on the possibility of opening an eastern office to relate more closely to the district conferences of the Eastern Seaboard area as well as to EMC&S, adding that "it may involve a staff person on one-fourth time" for this role.

Owen Burkholder, CCC chairman, affirmed the EMC trustee and staff representatives for their efforts at seeking to meet particular needs being expressed in the larger church. "Interest is growing in continuing education and theological extension courses both on and off campus," Burkholder said.

The group also discussed a possible seminar with the CCC and the new, smaller board of EMC&S trustees that will emerge when the new MBE-EMC governance takes effect.

Trustees chairman Joseph L. Lapp suggested such a meeting include the Goshen and Hesston College and Goshen Biblical Seminary board of overseers along with MBE members as a way of strengthening relationships with the broader educational programs of the Mennonite Church.

"Loaves and fishes" the theme of Lancaster worship seminar

Twenty-two persons from five congregations joined Lancaster Conference's Worship and Creative Expression Commission in a "Loaves and Fishes" experiment on Jan. 21 at Salunga, Pa. Present were worship leaders, pastors, song leaders, Sunday school superintendents, and ministerial teams who shared ideas and experiences of worship in their unique settings.

The "loaves and fishes" concept was based on the hope that the wisdom and experiences each group shared would multiply and enrich the larger body. Throughout the day there were sessions of interaction between each group as well as with the commission on what were the greatest strengths of the respective congregations.

Attention was also given to what is unique about corporate worship, what kinds of music are being used, the role of women in leading in worship, how the entire congregation can be involved, whether worship is passive or active, whether the sermon is the most important element of worship, how significant is fellowship, and whether worship can happen when persons are not reconciled to each other within the congregation.

Some of the strengths of these five congregations were hospitality; acceptance; times of "eyes lifted heavenward, communicating with God"; singing of hymns, Scripture songs, and choruses; small-group fellowships within the larger congregation; intergenerational relationships; messages from the Word; congregational litanies written by members; singing families; and a sense of expectancy that something is going to happen.

Weaknesses were mentioned, too—reluctance to confess sin or areas of need, lack of spontaneity, insufficient planning for "flow" of service, negative attitudes toward anything new, and dif-



Representatives from the East Petersburg and Mountville, Pa., congregations talk about worship at a Loaves and Fishes seminar conducted by the Worship and Creative Expression Commission of the Lancaster Conference.

ficulties in integrating two or more cultures.

Two previous worship seminars sponsored by the commission had included guest speakers and suggestions of "models" for worship. In this seminar the featured speakers were the participants themselves, as the commission felt there was a wealth of wisdom within the congregations that could be shared. As with all new ventures, there was the question—would it work?

The lack of focus bothered some who had come expecting more formal input. Some felt the experience of sharing with other congregations was good, but that specific action must grow out of congregational life. Most participants rated the meeting as good or excellent and recommended that similar meetings be held in the future.

One person said, "These discussions came at just the right time for us. I think this will make a big difference in our congregational life."

Participating congregations were Hampden (Reading), Slate Hill, Risser, East Petersburg, and Mountville.—Janet Kreider

Mennonite Church census reveals rapidly changing denomination

Final results of a census of the Mennonite Church taken in 1982 are now being released by the Mennonite Board of Education. The 1982 Mennonite Census documents the increasing diversity now found among Mennonites on major social characteristics such as race, denominational background, residence, education, occupation, and marital status.

The findings show Mennonites in the 22 major district conferences of the Mennonite Church to be less distinct from their non-Mennonite neighbors than has been true in the past, although they remain significantly more rural and are characterized by greater family stability. The study also finds major differences between minority and white Mennonites and reveals Hispanics to be the largest minority group in the church.

The census was funded by the Schowalter Foundation and sponsored by the Mennonite Board of Education in order to provide data on numbers of Mennonite school-age children. The study was directed by sociologist Michael Yoder, professor of sociology, Northwestern College, Orange City, Iowa.

Results of the census are based on a sample of 205 Mennonite congregations in the 22 major district conferences. Volunteer census takers in these congregations counted 27,640 members and regular attenders, the latter mostly unbaptized children. Computer analysis indicates that, for the church as a whole, there are more than 145,000 members and regular attenders.

Comparisons with the 1963 Mennonite Family Census reveal the increasing diversity in the church. One of every 14 Mennonites is now Hispanic, black, Asian, or native American.

While in 1963, 94 percent of Mennonites were found to be of Mennonite origin, in 1982 only 76 percent of the adult members were found to have a Mennonite Church background. Most of those of non-Mennonite origin come from various Protestant groups (Methodist, Baptist, Lutheran, Brethren, Presbyterian). Of Mennonite-related groups, the Amish have contributed more persons (5 percent) to the Mennonite Church than have all other Mennonite groups combined (3 percent).

From 1963 to 1982 the percentage of college graduates more than tripled to 19 percent, or almost one in five adults. Yet the estimated 17,500 college graduates are far outnumbered by their brothers and sisters with less than a high school education—around 30,000.

In the same period the percentage of Mennonite men employed in farming was cut in half to 19 percent. Farmers are now outnumbered by both craftsmen and skilled workers and by those with professional and technical occupations.

Almost half of Mennonite women are now employed at least part-time. The employment of Mennonite women is very close to that of American women in general, now just over half. Among adult members and regular attenders, one in 20 Mennonites have experienced divorce or separation.

While these changes make Mennonites less distinct from their North American neighbors than they once were, Mennonites are still much more likely to be rural than urban residents, and much less likely to be divorced or separated than the U.S. population in general. (Owing to the similarity of the Canadian and American populations and the fact that 90 percent of the Mennonite Church is in the U.S., direct comparisons to Canada are not included.) Sixty-five percent of Mennonites are still rural residents, and Mennonite men are still five times more likely to be farmers than other American men.

Hispanics outnumber blacks by about 4,000 to 3,600. A surprisingly large number of Mennonites are now of Asian descent, roughly 2,000, but probably are

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Mennonite Mutual Aid

much less recognized because they are much more scattered and because many children or recently settled refugees, many of whom have not yet established church membership.

The Southwest Conference and Gulf States Fellowship have the highest percentages of minority persons, although total numbers of minority Mennonites are greater in the larger Lancaster, Ohio, Illinois, and Indiana-Michigan conferences. Minority Mennonites were found to be much younger on the average than white Mennonites, with a higher percentage of females and larger families. They are also more urban and much more likely to have been divorced or separated.

Of particular encouragement to Mennonite schools and colleges was the finding that the decline in numbers of Mennonite children below age 20 is less severe than for the U.S. population as a whole. This is true despite a marked decrease in the size of the average Mennonite family, formerly larger than the U.S. average, but now almost even at slightly over two children per family.

The Mennonite population still includes a few more children than does the U.S. population, because the large Mennonite families of the past produced relatively more young Mennonites who today are parents and potential parents than is true for the general population.

According to the census, 10 percent of Mennonite Church members have attended a Mennonite grade school, 19 percent a Mennonite high school, and 20 percent a Mennonite college, Bible institute, or seminary.

Copies of the more extensive final report are being sent free of charge to volunteer census takers who served the project. Others who wish copies may order them from the Mennonite Board of Education, Box 1142, Elkhart, IN 46515, for a charge of $1.75 per copy to cover duplication and mailing costs.—Michael Yoder, Orange City, Iowa



In some villages in Nepal, women lug containers of spring water 100 to 200 feet up a steep mountainside to their homes each day. In other villages the nearest clean water source is from 400 to 500 feet downhill so residents use contaminated water from a nearer source. To remedy this dilemma Mennonite Central Committee worker Randy Friesen of Garden City, Kan., spent three years in Nepal developing a simple hydraulic ram pump so that hilltop villages could have drinking water. A hydraulic ram pump is a pump in which the momentum of a falling column of water is used to raise a portion of that water to an even greater height. The first installation in a village of 40 houses was difficult. "They had a hard time believing that the water was going to go uphill without a diesel or electric pump," says Friesen. "In the end they were pleasantly surprised to see 1,500 gallons of water a day being supplied automatically from this amazing little pump 400 feet below their village." Several more installations have since been made.

MENNOSCOPE

The Mennonite Mutual Aid Wellness program will be introduced in the Lancaster, Pa., area Feb. 20-22. Ann Raber, MMA Wellness director from Goshen, Ind., will speak at four locations concerning the basic beliefs supporting this program and the goals and objectives of the program as it relates to congregations, institutions, business groups, and individuals. The dates and locations are: Feb. 20, Mt. Joy Mennonite Church; Feb. 21, Lancaster Mennonite High School and First Deaf Mennonite Church; Feb. 22, Mennonite Home. A resource training program is also being planned for a May 11-13 retreat. For more information, call the Lancaster MMA office at (717) 394-0769.

Goshen College is announcing 39 new achievement scholarships in 13 departments for freshmen enrolling at Goshen College this fall. High school seniors who have done well in a particular area are being considered for the $500, one-year awards based on their leadership, initiative, and involvement in that area. These criteria will help students whose enthusiasm and effort in high school programs may not be reflected in such measurements as class rank, grade point average, or SAT scores. Achievement scholarships can be added to other scholarships or grants that students may receive after applying for financial aid at Goshen. Prospective applicants should contact the admissions office toll-free at (800) 348-7422 or collect at (219) 533-3161 from Indiana and Canada for more information.

The **Gulf States Mennonite Fellowship** will be sponsoring its third annual benefit sale and auction on April 7, 1984, for Pine Lake Fellowship Camp. Pine Lake, located near Meridian, Miss., conducts four weeks of summer camp for children from a variety of cultural and religious backgrounds. The benefit sale helps to support Pine Lake. Such attractions as baked goods, demonstrations of Mennonite folklore, and crafts are drawing increased interest from the community. To support the camp and the benefit sale contact: Milford and Carolyn Lyndaker, Rt. 9, Box 493A, Meridian, MI 39301; phone (601) 483-8767.

Goshen College will host a two-week seminar in international development, June 18-29. Co-sponsored annually by the Mennonite Central Committee, Bethel College, Eastern Mennonite College, and Goshen College, the Transcultural Seminar is designed for persons who anticipate overseas service in a field related to agriculture, education, health care, nutrition, and general development. The seminar format will combine lectures, small-group discussions, films, and case studies. The seminar may be audited or taken for three undergraduate semester hours credit. Persons interested in registering for or receiving more information on the seminar should contact Catherine Mumaw, seminar director, Goshen College, (219) 533-3161, ext. 386.

A library workshop for Virginia Mennonite Conference and Harrisonburg area churches will be held on Mar. 31, from 9:00 a.m. to 3:00 p.m. Clara Bernice Miller, author of *Crying Heart, the Tender Herb, Katie,* and *To All Generations,* will speak about her writing. Books useful in celebrating the 500th anniversary of Martin Luther's birth, 300 years of the Mennonite experience in North America, and 200 years of American Methodism will be on display along with ideas for promoting these denominational highlights. The workshop will be held in the EMC library. Call (703) 434-3110 for more information.

Arnold and Linda Snyder and their four children, from Bluffton, Ohio, will be leaving for Nicaragua on Feb. 10. There they will be working for the next ten months with the Witness for Peace (WFP) project. The purpose of WFP is to develop a "prayerfully, biblically based community of United States citizens who stand with the Nicaraguan people" to resist nonviolently the U.S. overt or covert intervention in Nicaragua. The ultimate aim is to help change U.S. policy in Central America to one that will foster peace, justice, and friendship. Arnold will be the Managua director of WFP during these 10 months, and Linda will assist in administration, especially in bookkeeping. Their children range in age from 18 months to nine years old.

A Believers' Church Conference will convene on the Anderson (Ind.) College campus June 3-5, 1984. This ecumenical gathering, the seventh in a series, is composed of representatives from evangelical churches which practice believer's baptism rather than infant baptism. This session will give particular attention to the recent statement, "Baptism, Eucharist and Ministry," which currently is being presented by the Faith and Order Commission of the World Council of Churches to the various churches for reception. The Anderson conference will give specific attention, from a believers' church perspective, to the section on baptism. The Conference program will be geared to pastors and Christian educators as well as scholars. Several internationally known speakers have been invited such as British theologian Dr. Geoffrey Wainwright, currently at Duke University, and former Faith and Order staff member, Dr. Michael

Kinnamon, presently at Christian Theological Seminary, Indianapolis. Selected leaders from representative believers' church communions, including Mennonites, will also make presentations and lead discussion groups. Previous conferences in this series date back to 1967 when Southern Baptist Seminary, Louisville, Ky., hosted sessions dealing with the basic theme, "The Concept of the Believers' Church." John Howard Yoder is convener of the planning committee. For more information contact Dr. John W. V. Smith, Anderson College, Anderson, IN 46012.

Lancaster Mennonite High School has teaching positions available for the 1984-85 school year in the following areas: industrial arts (one year only), business education, learning disabilities program, and educably mentally retarded program. Apply to: J. Richard Thomas, Principal, Lancaster Mennonite High School, 2176 Lincoln Highway East, Lancaster, PA 17602; phone: (717) 299-0436.

Sunshine Children's Home, of Maumee, Ohio, a program affiliated with the Mennonite Church, is seeking applicants for the position of executive director. The executive director is to have overall responsibility for the administration of a residential program serving 80 profoundly retarded children and group homes with 15 to 25 residents in the Toledo area. All programs are expanding, including development of community services to children in their own homes. Deadline for receipt of applications is Mar. 15. Applications must include three letters of reference. Minimum requirement is a bachelor's degree and administrative experience. Send all applications to: S C H Search Committee, c/o Robert Murray, 2421 Wildwood, Toledo, OH 43614.

Goshen College welcomes applicants for a faculty position as a resident hall director. Qualifications: bachelor's, preferably a master's, degree and work experience. Send résumé and three letters of recommendation to Norman Kauffmann, Dean of Student Development, Goshen College, Goshen, IN 46526.

A full-time youth minister is needed for the Illinois Mennonite Conference and Central District of the Central Conference (west). The position is available on July 1, 1984. For more information, contact Lois M. King, Box 526, Fisher, IL 61843; telephone (217) 897-6598.

Goodville Mutual Casualty Company needs an IBM systems 38 programmer/analyst. RPG programming required. Send résumé to New Holland, PA 17557, or call collect (717) 354-4921.

On Jan. 22, sixteen metric tons of dry milk from Canada left Miami on its way to Haiti, reports John Hostetler, director of Mennonite Central Committee material aid. The milk was part of a larger shipment to Haiti that also included 20 tons of Kansas wheat and 20 tons of Michigan beans, donated by the Apostolic Christian Church there. MCC is still trying to get more milk powder to send. This year has been difficult for Haitians living in the Artibonite Valley because of prolonged drought. The food aid will be distributed through the nutrition program of Hospital Albert Schweitzer, where medical workers prescribe food supplements for patients, mostly children, who suffer from malnutrition.

A new **Central America study packet** will be available from MCC on Mar. 1. The packet includes country-by-country sketches, an update on the refugee situation, and a report on MCC work in the region. A new MCC slide set titled "Hear Us: Voices from Central America" will also be released on Mar. 1. The slide set examines the Central American situation from the perspective of a Guatemalan Indian farmer and a Salvadoran refugee now living in Honduras. For more information on the new packet and the slide set write: MCC Akron, 21 South 12th St., Akron, PA 17501 or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB, R3T 2C8.

New members by baptism and confession of faith: Bethel, Gettysburg, Pa.: Bernadine Hoylman, Douglas Rider, and Ronald Weigle by baptism and Diane Cline, and Rose and Ed Kehr by confession of faith.

An ordination service for John L. Schrock will be held on Feb. 26 at Zion Mennonite Church, Souderton, Pa. Schrock has served as a pastor for the Zion congregation during the last year. Son of the late Cletus D. Schrock and Phoebe Mae of Pettisville, Ohio, Schrock participated actively in the programs at West Clinton and North Clinton Mennonite churches of Pettisville and Wauseon, Ohio, respectively, as he grew up. Prior to going to seminary and entering the ministry, Schrock taught fifth through eighth grade for 11 years.

BIRTHS

Baur, Greg and Kim (Vornauf), Harper, Kan., second child, first son, Zachary Claude, Jan. 18.

Beachy, Brad and Bev (Yoder), N. Canton, Ohio, first child, Megan Elizabeth, Jan. 27.

Bender, L. Roy and Connie (Kreider), Canton, Kan., second son, Ryan Scott, Jan. 20.

Birky, Donald and Debra (Brenneman), Foosland, Ill., third child, first son, Matthew Donald, Jan. 16.

Eby, Kenrick and Carlene (Horst), Greencastle, Pa., first child, Justin Mark, Jan. 17.

Eichelberger, Don and Cindy (Coon), Mt. Pleasant, Iowa, first and second children, Morgan Alicia and Travis John, Jan. 11.

Harnish, Martin and Sandi (Bontrager), Willow Street, Pa., second child, first son, Daniel Martin, Nov. 6.

Hostetler, Donald L. and Cynthia (Miller), Wellman, Iowa, third child, first son, Dustin Joseph, Jan. 17.

Hostetler, James and Ronda, Topeka, Ind., second child, first son, Matthew Allen, Jan. 19.

Lengacher, Reynold and Kim (Souder), Harlan, Ind., second child, first daughter, Amber Diane, Jan. 11.

Peachey, G. Sheldon and Barbara (King), Belleville, Pa., second child, first son, Joel Ryan, Jan. 22.

Regier, Jerry and Janet (Friesen), Evanston, Ill., second child, first daughter, Emily Friesen, Nov. 8.

Yoder, Nelson and Patricia (Shoemaker), Charlottesville, Va., first child, Krista Renee, Jan. 22.

MARRIAGES

Bontrager — Delagrange. — Craig Bontrager, Sunrise Chapel, Grabill, Ind., and Cristal Delagrange, Central cong., Fort Wayne, Ind., by Don Delagrange, Joe Schwartz and Jake Schrock, Dec. 24.

Delagrange—Cooper.—Scott Delagrange and Sherri Cooper, Grabill, Ind., Central cong., by Wayne Goldsmith and Don Delagrange, Oct. 22.

Delagrange — Miller. — Doug Delagrange and ViEtta Miller, Spencerville, Ind., by Stan Miller, father of the bride, and Don Delagrange, Nov. 26.

Garber — Kenagy. — John Garber, Jr., Aurora, Ore., and Cheryl Kenagy, Hubbard, Ore., both of Zion cong., by Eugene Blosser, Nov. 25.

Herline — Bence. — Michael Herline, Manns Choice, Pa., and Sharon Bence, Bedford, Pa., both of Pleasant View cong., by Charles Shetler, Dec. 17.

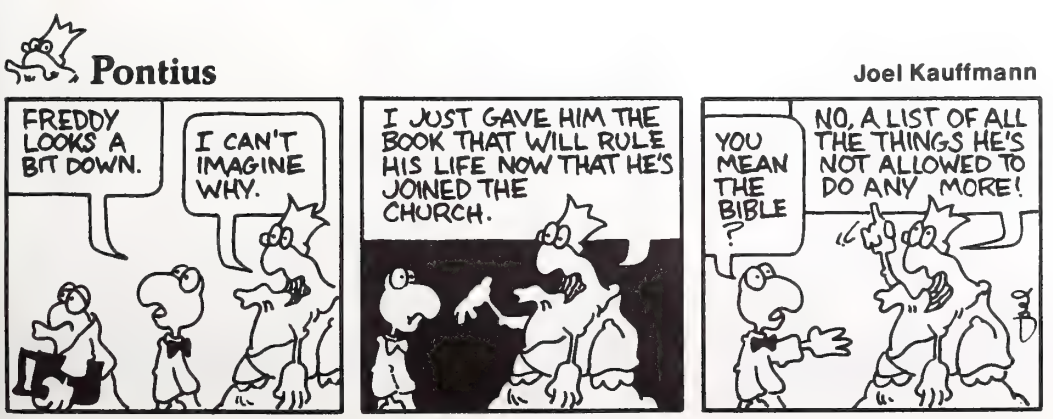
Herschberger—Mast.—Brian Herschberger, Kalona, Iowa, Kalona cong., and Sylvia Mast, Downey, Calif., Faith cong., by Donald G. King, John and Cynthia Simpson, Jan. 21.

Martin—Nolt.—Lester Z. Martin, Elverson, Pa., Hopewell cong., and Janet M. Nolt, Denver, Pa., Bowmansville cong., by Robert E. Nolt, brother of the bride and Ben Brubacher, Jan. 14.

Stutzman — Roth. — Dan Stutzman, Mt. Pleasant, Iowa, and Melanie Roth, Wayland, Iowa, both of Sugar Creek cong., by Edmund Miller, Dec. 23.

Ulrey—Kurtz.—Eric Ulrey, Akron, Ohio, Cathedral of Tomorrow, and Phyllis Kurtz, Streetsboro, Ohio, Aurora cong., by Lawrence Brunk, Jan. 7.

Wells—Plank.—Jeffrey L. Wells, Lutheran Church, Woodburn, Ind., and Audrey L. Plank, Central cong., Fort Wayne, Ind., by Don Delagrange, Jan. 7.



OBITUARIES

Cressman, Lloyd, son of Herbert and Maryann (Allemang) Cressman, was born in Breslau, Ont., May 29, 1915; died of a heart attack at Kitchener, Ont., Jan. 14, 1984; aged 68 y. In 1942 he was married to Alice Louise Milne, who died on Aug. 23, 1983. Surviving are 4 daughters (Martha—Mrs. Wayne Hilker, Elizabeth, Ann—Mrs. Greg Bronson, and Charlotte—Mrs. Dave Dolson), and 2 sisters (Mabel and Eunice—Mrs. Roy Burkhart). He was a member of

Breslau Mennonite Church, where funeral services were held on Jan. 17, in charge of Horace Cressman and Erwin Wiens; interment in Breslau Mennonite Cemetery.

Davenport, Grenoble, daughter of Forrest Samuel and Ruth (Hewitt) Howard, was born at Stuarts Draft, Va., July 11, 1920; died of lung cancer at Waynesboro Community Hospital, Waynesboro, Va., Jan. 2, 1984; aged 63 y. On Apr. 25, 1938, she was married to Russell Thompson; on May 12, 1974, she married Jesse Campbell; and on May 2, 1983, she married Felton Davenport, who survives. Also surviving are 2 sons (Russell Lee and Richard Dale), 2 daughters (Mrs. Marley Ann Bradfield and Mrs. Shelby Jean Taylor), a foster daughter (Mrs. Betty Ford), 8 grandchildren, 4 foster granddaughters, 3 brothers (Wade, Stanley, and Ray), and 2 sisters (Mrs. Dorothy Stone and Mrs. Lorraine Vaughan). She was a member of Waynesboro Mennonite Church. Funeral services were held at the Etter Funeral Chapel on Jan. 5, in charge of Roy D. Kiser and Stan Shirk; interment in the Stuarts Draft Mennonite Church Cemetery.

Gochnauer, Philip Ryan, son of John and Ruth Ann Gochnauer, was born at St. Louis, Mo., Jan. 7, 1975; died of cancer at Mountville, Pa., Nov. 3, 1983; aged 8 y. Surviving are his parents, one brother (Bradly), paternal grandparents (Mr. and Mrs. John B. Gochnauer), maternal grandparents (Mr. and Mrs. Walter B. Hess), and maternal great-grandfather (Rueben Horst).

Groff, J. Clarence, son of Christian B. and Emma (Neff) Groff, was born in East Lampeter Twp., Pa., Jan. 3, 1914; died unexpectedly at his home in Strasburg, Pa., Dec. 11, 1983; aged 69 y. He was married to Edna V. Groff, who survives. Also surviving are one son (Dale E.), 3 daughters (Patricia, Elma—Mrs. John W. Hess, and Cheryl—Mrs. Gerald Erb), 7 grandchildren, his stepmother (Esther R. Groff), one brother (E. Marvin), and 3 sisters (Mary—Mrs. Sanford Leaman, Anna—Mrs. Marvin Landis, and Edna—Mrs. Roy Martin). He was a member of Strasburg Mennonite Church, where funeral services were held on Dec. 14, in charge of Charles Good, Wade Groff, and Isaac Frederick; interment in the church cemetery.

Jantzi, Martha, daughter of Jonas B. and Mattie (Schwartzentruber) Jantzi, was born in Tavistock, Ont., Apr. 29, 1908; died at her home at New Hamburg, Ont., Jan. 16, 1984; aged 75 y. Surviving are one brother (Jonas) and one sister (Grace—Mrs. Clayton Nauman). She was preceded in death by 2 brothers. She was a member of First Mennonite Church, Kitchener. Funeral services were held at Ratz-Bechtel Chapel on Jan. 18, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery.

Kauffman, D. Chauncey, son of Nicholas and Alice (King) Kauffman, was born near West Liberty, Ohio, Aug. 15, 1896; died at his home in West Liberty, Dec. 21, 1983; aged 87 y. On June 14, 1921, he was married to Nellie Byler, who survives. Also surviving are one foster son (Robert E. Byler) and 3 grandchildren. He was a member of Oak Grove Mennonite Church, where funeral services were held on Dec. 26, in charge of David L. Gehman and Frank Byler; interment in the Oak Grove Cemetery.

Koss, Michael Paul, son of Michael John and Alice (Berzonski) Koss, was born in Jerome, Pa., Feb. 3, 1935; died at Memorial Hospital, Johnstown, Pa., Jan. 20, 1984; aged 48 y. He was married to Helen Forster, who survives. Also surviving are 2 daughters (Debra—Mrs. Edward Pebley and Anna Marie), 2 sons (Robert Paul and Michael John), 4 grandchildren, 3 brothers (John, Donald, and Fred), and 3 sisters (Ann, Betty, and Patricia). He was preceded in death by one son (William). He was a member of First Mennonite Church. Funeral services were held at the John Henderson Co. Funeral Home on Jan. 23, in charge of Phillip King; interment in Richland Cemetery.

Lehman, Wayne C., son of George Frank and Jennie V. (Longenecker) Lehman, was born in Dauphin Co., Pa., Mar. 25, 1916; died at Elizabethtown, Pa., Jan. 12, 1984; aged 67 y. He was married to Elizabeth Cannon, who died in October 1980. In August 1981, he was married to Esther N. Miller, who survives. Also surviving are 2 daughters (Lois—Mrs. Walter R. Schwanger and Helen—Mrs. Robert J. Keener), 3 stepsons (John M., J. Marlan, and Kenneth M. Nissley), 5 grandchildren, 10 stepgrandchildren, 2 sisters (Mrs. Alice Gall and Ruth—Mrs. Clarence Givens), and 3 brothers (Mahlon, Glenn, and Ammon). He was a member of Elizabethtown Mennonite Church, where funeral services were held on Jan. 16, in charge of Richard H. Frank, Walter L. Keener, and Glen Goshorn; interment in Elizabethtown Mennonite Cemetery.

Mishler, Clem, son of Enos and Lovina (Schrock) Mishler, was born in Lagrange Co., Ind., June 28, 1906; died at his home on Jan. 18, 1984; aged 77 y. On Dec. 24, 1925, he was married to Ida Schrock, who survives. Also surviving are one daughter (Norma—Mrs. Harry Burgess), 3 sons (Lester, Loyd, and Harold), 16 grandchildren, 10 great-grandchildren, and 5 sisters (Nina Baer, Marie Schrock, Ruth—Mrs. Frank Ropp, Esther Nelson, and Beulah—Mrs. Golan Yoder). He was preceded in death by 3 sisters and one brother. He was a member of Shore Mennonite Church, where funeral services were held on Jan. 21, in charge of Orville G. Miller and O. H. Hooley; interment in Shore Cemetery.

Roes, Barbara, daughter of Jacob L. and Mary (Schwartzentruber) Wagler, was born in Wellesley, Ont., Jan. 29, 1898; died at Baden, Ont., Dec. 31, 1983; aged 85 y. On Feb. 1, 1923, she was married to John Roes, who died in 1940. Surviving are one son (Lloyd), 2 daughters (Florence and Mary—Mrs. Roy Zehr), and 2 brothers (Noah and Jacob Wagler). She was preceded in death by one daughter, one grandson, and one sister (Mary). She was a member of Riverdale Mennonite Church, where funeral services were held on Jan. 2, in charge of Glenn Zehr, Elmer Schwartzentruber, and Melvin Roes; interment in Mapleview Mennonite Cemetery.

Sommer, Alma, daughter of Jacob and Anna (Moser) Sommer, was born at Kidron, Ohio, Aug. 22, 1902; died at Aultman Hospital, Canton, Ohio, Jan. 22, 1984; aged 81 y. Surviving are 3 sisters (Ellen—Mrs. Allen Bixler, Rose, and Esther—Mrs. Delvin Gerber). She was preceded in death by 3 sisters and 2 brothers. She was a charter member of Kidron Mennonite church, where memorial services were held on Jan. 25, in charge of Bill Detweiler and Lowell Gerber; interment in the Kidron Mennonite Church Cemetery.

Stutzman, Mary Ann, daughter of Joni A. and Susanna (Miller) Yoder, was born in Thomas, Okla., Oct. 25, 1907; died at Salem, Ore., Jan. 15, 1984; aged 76 y. On Jan. 29, 1925, she was married to Levi N. Stutzman, who survives. Also surviving are 6 daughters (Nora Brubaker, Lorene Smith, Thelma Blackstone, Sue Swartzendruber, Mary Herman, and Dottie Stutzman), 4 sons (Nelson, Freeman, Clamens, and Leon), 48 grandchildren, 34 great-grandchildren, 5 sisters (Lizzie Chupp, Barbara Ann Thomas, Susan Yoder, Delila Yoder, and Fannie Stutzman), and 2 brothers (Alva and Amos Yoder). She was preceded in death by one daughter (Fannie Troyer) and 4 sons (Ira, Amos, David, and Floyd). She was a member of Salem Mennonite Church, where funeral services were held on Jan. 19, in charge of Max Yoder and Jerry Stutzman; interment in Mennonite Cemetery, Willamina, Ore.

Witmer, Nathan Paul, son of Raymond and Mary (Diller) Witmer, was born on Mar. 19, 1929; died of a heart attack at his home on Jan. 21, 1984; aged 54 y. On Nov. 26, 1947, he was married to Catherine Smith, who survives. Also surviving are one son (Dennis Witmer), one daughter (Cindy Gaylor), 2 grandchildren, his mother, 4 brothers (Kenneth, Richard, Clarence, and Raymond), and 3 sisters (Dortha Parmer, Retha Keener, and Mildred Landis). He was a member of Cedar Grove Mennonite Church, where funeral services were held on Jan. 24, in charge of Nelson L. Martin; interment in Cedar Lawn Memorial Gardens.

Yoder, Samuel James, son of Joseph Z. and Nancy (Stoltzfus) Yoder, was born at Belleville, Pa., Jan. 13, 1900; died at Lewistown (Pa.) Hospital on Jan. 7, 1984; aged 83 y. He was the last of his immediate family, having been preceded in death by one brother (Frank E. Yoder), 10 half-sisters, and 2 half-brothers. He was a member of Maple Grove Mennonite Church, where funeral services were held on Jan. 10, in charge of Leroy Umble; interment in St. John's Lutheran Cemetery.

Zeager, Nelson L., son of Lehman and Parthene (Steel) Zeager, was born in West Donegal Twp., Pa., Dec. 17, 1923; died of accidental asphyxiation at his home at Elizabethtown, Pa., Jan. 14, 1984; aged 60 y. On June 28, 1947, he was married to Hilda M. Frey, who survives. Also surviving are one daughter (Carol—Mrs. Marlin Fahnestock), 2 sons (Harold N. and Wayne), 10 grandchildren, 2 sisters (Reba—Mrs. Donald Stonesifer and Grace—Mrs. Raymond Harman), and 4 brothers (Carl B., Glenn S., L. Walter, and S. Donald). He was a member of Bossler Mennonite Church, where funeral services were held on Jan. 18, in charge of Harlan Hoover, Fred Garber, Simon Kraybill, and Russell Baer; interment in Bossler Cemetery.

Zehr, Roy William, son of Nelson and Barbara (Roth) Zehr, was born in Kitchener, Ont., Aug. 7, 1962; died as a result of a snowmobile accident at Wellesley, Ont., Dec. 26, 1983; aged 21 y. Surviving are his parents, one brother (Wayne), one sister (Doris), and his paternal grandmother (Druscilla Zehr). He was a member of St. Agatha Mennonite Church, where funeral services were held on Dec. 29, in charge of Nelson Martin and Laverne Schwartzentruber; interment in St. Agatha Mennonite Cemetery.

CALENDAR

Buffalo area Keystone Bible Institute, Buffalo Mennonite Church, Feb. 13-17

Weaverland/New Holland/Bowmansville area Keystone Bible Institute, Weaverland Mennonite Church, February 19-23

Lancaster East Keystone Bible Institute, Mellinger Mennonite Church, Feb. 19-23

Willow Hill area Keystone Bible Institute, Shady Pine Mennonite Church, Feb. 19-23

Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 23-25

MCC Central States Annual Meeting, Mennonite Brethren Church, Fairview, Okla., Feb. 25

Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29

Conversations on Faith, Laurelville, Pa., Feb. 27-29

CREDITS

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ITEMS AND COMMENTS

U.S. clears Church World Service aid to Vietnam

The United States Treasury Department has granted Church World Service a license to ship nearly one-quarter million dollars of medical supplies and other equipment to Vietnam.

Since 1975, CWS has sent about $4 million in aid to Vietnam. About half of that was included in a 1978 shipment of 10,000 tons of wheat to the country that was recovering from the effects of protracted war. According to Paul McCleary, executive director of CWS, the projects are part of the normal emergency relief given by the agency, and "a way of reconciliation between former enemies."

Scottish churches plan global peace gathering at Easter

The Edinburgh Christian Council and the Scottish Churches' Council are inviting Christians from all over the world to visit Edinburgh at Easter, 1984, for a "Gathering for Peace." The aim is to encourage Christians to reflect together on the great issues of today, to accept the integrity of those who hold different opinions, and to enlarge their own opinions through creative discussion and meditation. The majority of those taking part are expected to come from the Scottish churches, but organizers hope also to attract Christians from Europe, America, and the Third World.

The gathering begins on Wednesday, April 18, with a welcoming rally. Events include a silent walk of witness in central Edinburgh. There will be a dawn celebration of Holy Communion on Easter morning.

Statistics on abortion, divorce, and birth in Canada

Statistics Canada reports that there were 66,319 "therapeutic" abortions performed in Canadian hospitals in 1982. In addition, some were done in Quebec clinics and some Canadian women went to clinics in the U.S. With these qualifications, it is an increase of only 1,192 from the 1981 figure. On a national average there were 18 abortions for 100 live births, although in Toronto abortions exceed live births. The majority were done for single women, under 24 years of age.

Regarding divorce, there were 70,436 in Canada in 1982. Ten years earlier, in 1972, there were only 32,389. In the past five years the number of divorced people has increased at a rate of 65 percent, to 500,000, while the population as a whole has increased by only 10 percent. One reason for the slow increase in population is the low birthrate. At 15.1 per 1000 people in 1982, it is the lowest on record. In 1959 it was 27.4 births per 1000 people.

Prayer for emperor bothers Japanese Anglicans

How to pray for the emperor has become a concern in the Anglican Church of Japan, according to a report from the Christian Council of Asia. The prayer book of the Nippon Seikokai, the Anglican Church of Japan, carries the phrase "we pray for the emperor" in line with customary Anglican tradition of praying for the head of state.

But in 1983 a symposium on the phrase was held to discuss the appropriateness of prayer for the emperor, once considered a god by Shintoists. Another aspect of the discussion was the debate over the Yasukuni Shinto shrine, which some feel contributes to the growth of a nationalistic religious feeling. According to the Christian Council of Asia newsletter, published in Singapore, the church is considering a more intensive study of the issue, along with an examination of the "structure of control in Japanese society."

Dramatic member loss reported for Britain's Free Churches

Britain's Free Churches have suffered a dramatic membership decline over the past 30 years, according to the annual report of the Free Church Federal Council. The number of children and young people belonging to member churches of the council has fallen from 1.58 million to 573,000 while adult membership has declined by more than 600,000 to 1.05 million. The number of ministers has changed little over the same period, falling from 10,682 to 10,410.

Three women open school of theology for women

A new school of theology run by women for women has opened in Minneapolis. It was started by three Twin Cities' women who believe that religious education is dominated too much by men. The Sojourner Truth School of Women and Religion had 28 students for its first series of classes last fall at the Sabathani Community Center. In February, eight new courses will be given on topics ranging from an anthology of female theological scholarship to women's rights in the workplace. Sojourner Truth, a nondenominational school, is trying to offer a less traditional academic approach to religious study. It does not require a college degree and is inexpensive—from $15 to $50 a course.

American Baptists told they put too much stress on pluralism

The president of American Baptist Churches has warned fellow church members against overvaluing religious pluralism. "Most American Baptists think our primary identity is pluralism," Robert C. Campbell told the General Board of the 1.6-million-member denomination. "That's a lousy identity." The denomination's news service reported that Dr. Campbell warned the semiannual board meeting in Philadelphia that letting pluralism become an ideology was "dangerous, because it is a way of excluding others." He expressed concern that it involves emphasizing differences rather than what Baptists have in common.

The general secretary also warned against too much individualism in Baptist life. "Our authority is God—not our individual experience," he said.

Vatican efforts for peace expected to pick up

The Vatican is expected to take more concrete steps to work for world peace in 1984, Vatican officials say. Such steps include an anticipated visit by Vatican Secretary of State Agostino Casaroli to the Soviet Union for meetings with Soviet leaders, and increased activity by papal nuncios around the world to stress Vatican stands on peace issues with individual governments.

Vatican sources point to the dramatic meeting December 27 between Pope John Paul and Mehmet Ali Agca, the Turk who tried to kill him in May 1981, as an example of the pope's commitment to reconciliation. The 21-minute encounter is cited as an example of "the perfect blend of symbolism and direct action." Setting the tone for 1984, in his homily during a New Year's Day mass at the Vatican, the pope stressed the ominous outlook for the upcoming year.

American Motors given "pornography award"

The National Federation for Decency has named American Motors, maker of AMC, Jeep, and Renault automobiles, the Pornographer of the Month for January. The award is given to companies who help support porno magazines with advertising dollars. Donald E. Wildmon, a United Methodist minister who is executive director of the NFD, said that American Motors is the only American automobile maker which advertises in pornographic magazines such as *Playboy*, *Penthouse*, or *Hustler*. "American Motors finds incest, illegal drug use, the sexual exploitation of women, and mockery of Christ and Christians worthy of corporate support," Wildmon said.

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The witness of churches that stand together

I didn't pay much attention to the news story of the fundamentalist preacher in Nebraska who was in trouble with the state over the certification of teachers in his school. But then I heard that MCC U.S. along with the National Committee for Amish Freedom had come out in support of him. As reported in the *Gospel Herald* on January 31, these two have "filed a friend of the court brief" asking the court to hear the case of the Bible Baptist Church and the state of Nebraska. Now this is a technical legal matter which I do not fully understand, but I do comprehend that it has the force of supporting the Bible Baptist Church in an area of common concern. This is the question of freedom to practice our faith without meddling by the government. Although Mennonites would certainly not agree completely with the Bible Baptist Church, we have this much in common and I find it somehow encouraging.

For it has been noted that a price we have paid in North America for religious freedom is a fragmented witness. In the U.S., particularly, as discussed in "Religion and the American Dream" by James Juhnke in *Mennonite Life,* December 1983, the relation between church and government has developed into a standoff, with the churches becoming quite well domesticated. Juhnke quotes a church historian, Sidney E. Mead, who says that "in the United States the contest between what is commonly called church and state is actually between the one coherent, institutionalized civil authority, and about three hundred collectively incoherent religious institutions whose claims tend to cancel each other out."

"This peculiar religious complex," observes Juhnke, "offers great opportunities for genuine and prophetic transcendence as well as for deplorable idolatry and self-delusion." He also comments on how we got this way: the Pennsylvania colonial religious model of religious diversity prevailed over the New England model where the Puritans sought to build a commonwealth of faith.

So in North America we are free to worship and we are free to speak, but our influence is blunted because we disagree on many issues. In Acts 1:8, Luke reports the commission of Jesus to the disciple group: "You shall be my witnesses." And so they began. They found before long that the task would not be easy. In fact the experience of early Christian witnesses is symbolized by the fact that the Greek word for witness lives on in the English word martyr—and we all know what that means.

Today witnessing is generally considered to be something less dramatic than this. One reason, of course, is that some heavy battles have been won in the past. The Pennsylvania model means toleration of religious diversity and this has removed considerable pressure between the churches and the powers that be. In addition, as noted above, the witness of the churches is muted by their diversity of voices. Christians disagree on so many issues that the principalities and powers can safely ignore us. If we Christians would get our acts together, we could have a greater impact.

If Christians by the millions could agree to abstain from harmful drugs such as alcohol and tobacco as a Christian witness, the pushers who produce and distribute them could be shown up for the greedy opportunists they are. If Christians by the millions could agree to refrain from abortions as a witness to the grace of God and their reverence for life, it would make one less moral issue turned political football for the politicians to kick around. If Christians by the millions could agree that in the name of Christ they will not participate in warfare, it would put the fear of God into Washington like nothing that happened there since 1812. Because the Christian witness on these issues is divided, there has been little need to listen to us.

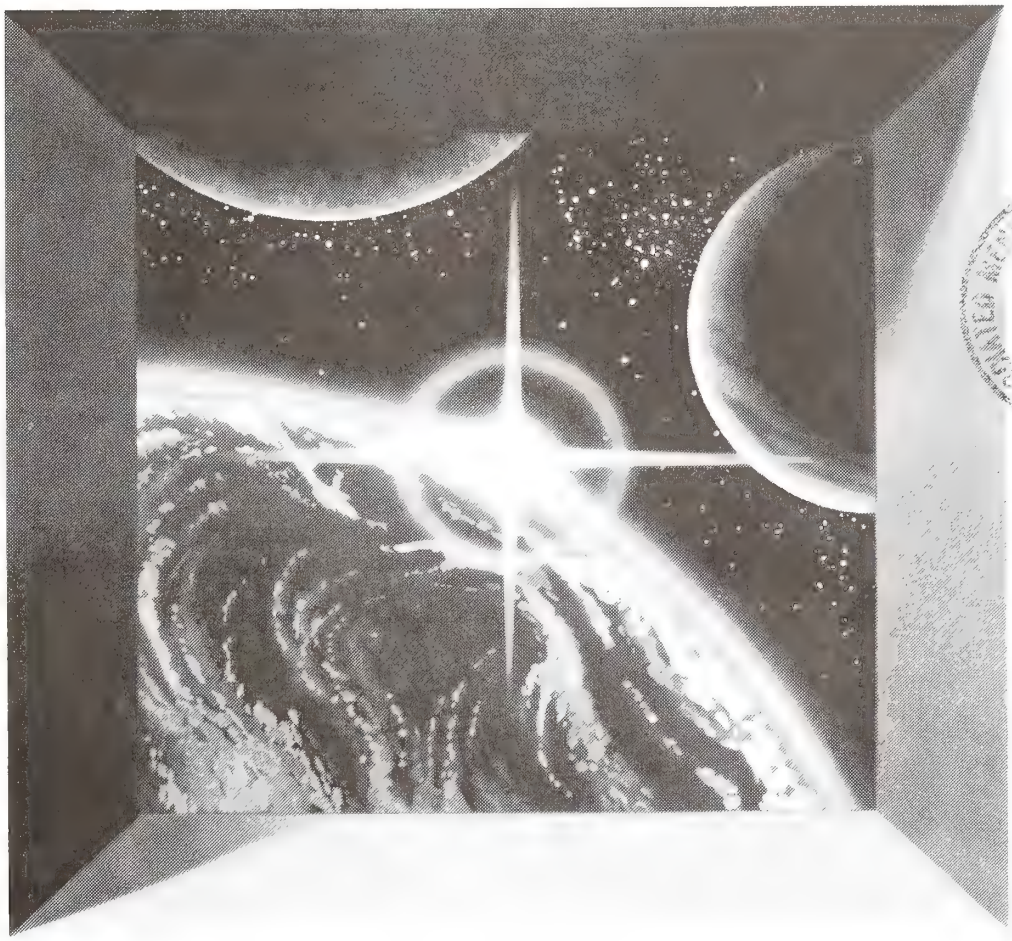
But some of this is changing. Most of us have heard about the pastoral letter written by the U.S. Catholic bishops entitled "The Challenge of Peace." I have not seen the letter and I doubt if it is written in the precise terms with which Mennonites would define the issues of war and peace.

Nevertheless it has had an impact as illustrated in an article by Chester E. Finn, Jr., a professor of education, which appeared in the December 27, 1983, issue of *The Wall Street Journal.* Finn is alarmed by the bishops' letter which he believes came "perilously close to an endorsement of 'peace at any price.' " He is even more concerned about its potential impact in Catholic schools.

He observes that Catholic schools have in the main been good American schools, for "aside from a few awkward issues having to do with procreation, to date there has been no clash between Catholic religious teachings and bedrock American social, political, and cultural values." But he observes that the bishops' letter is now expected to influence the schools and notes that peace is to be discussed by the National Catholic Educational Association. "Peacemaking," the bishops say, "is not an optional commitment but a requirement of our faith." I must confess that what alarms Chester E. Finn, Jr., is good news to me. If the Catholic Church, which is large enough to make a difference, begins to take a stand for peace we can take courage.—Daniel Hertzler

February 21, 1984

GOSPEL HERALD



Get yourselves new wineskins

by Peter J. Dyck

"Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved" (Mt. 9:17).

I must confess that I know nothing about wine. I couldn't tell the difference between new wine and old wine. Except for one isolated experience, I have abstained from alcoholic beverages all my life. As a teenager I was enticed at a fair to have some beer. It was awful. My friend said it had too much salt in it. On the way home I asked him why beer had to be salted anyway. "To make you thirsty for more," he said. I have a hunch he knew about as much about beer as I did.

But even if I know nothing about beer and wine, I think I do know what Jesus was talking about in Matthew 9:17. Jesus was using picture language; he was talking in parables. What the people heard him say was something like this.

Look, you all know two things about wine and wineskins: (1) New wine ferments and in the process of fermentation it produces gas. The gas produces pressure. So you want to make sure you have a strong container, a wineskin that can withstand the pressure. (2) You also know that wineskins get hard and inflexible

with age. Now if you were to put new wine into old wineskins you know what would happen: the pressure of the fermenting wine would break the old skins and the wine would run out and be lost. New wine has to be put into new wineskins, because they are elastic and will expand with the pressure.

That much the listeners in Jesus' day certainly understood. Whether they fully understood the application is another question. (I have known adults who understand Winnie the Pooh only on one level, the child's level.) The Jews were determined to cling to the old. The law was for them the last word from God. To add or take away a word from the law was not only foolish; it was a mortal sin.

Now this attitude has not died out with Jews of long ago. There are Christians today who believe the old is always better than the new. Some Mennonites believe that. Indeed, there is much that we can learn from the past. Much that is old is good, but the Spirit of God is leading us on to new insights, new discoveries, new experiences. That is why it seems entirely appropriate to ask whether our old wineskins—our old structures, our old ways of looking at things, our old ways of thinking—are still adequate for the new that will be coming at us in 1984.

In other words, are we mentally and spiritually elastic enough to accept new thoughts, new ways of thinking and doing things, new structures? It is a fact of life that some people always resist the new, they always object to change. People objected to the coming of the railroad, the automobile, the radio, and the television.

You remember, perhaps, that when Copernicus announced his discovery that the earth rotated daily on its axis and that it rotated once a year around the sun, there was such stiff opposition, especially by the church leaders, that he had to withdraw his new insight.

When Jonas Ranway invented the umbrella people on the streets of London didn't merely laugh at him and shout obscenities, they pelted him with stones. That's really funny until you remember that when a few courageous Mennonites in North America were bold enough to introduce the Sunday school into their churches many people protested and one minister wrote a pamphlet against the Sunday school movement giving it the title: "35 Biblical Reasons Why the Sunday School Is of the Devil." (For a long time I thought the title was "Five Reasons. . . ." Then I checked it at the Goshen archives. It says not 5 but 35, and not just "reasons" but "biblical reasons.")

The institutional church: an old winebag. So you see we are not dealing with an academic question when we ask whether your mind-set, your attitude, your spirituality, in short your old wineskins, are elastic enough to look at and perhaps accept new thoughts, new attitudes, new ways of doing things, and perhaps also new structures. And one more thing, don't overlook the fact, and I believe it is a fact that can be documented, that historically the church has with few exceptions been one of the most rigid and conservative institutions of the human family. The institutional church is an old winebag. If you doubt that you haven't seen the Santa Claus church leaders in the Orthodox Church, and know nothing about the Roman Catholic Church, and you haven't been to Mexico to see our own 15,000 Mennonites there.

I wouldn't be allowed to preach in a Mennonite church in Mexico because I wear the wrong kind of shoes. Mine are cut low, but the Bible clearly teaches, they say, that a minister must wear boots, high-shafted boots. In Ephesians 6:15 it says we are to be "booted" *(gestiefelt)* on our feet, to carry the gospel of peace to the world. (The RSV says, "having shod your feet with the equipment of the gospel of peace.")

It's a lot more serious than that. Boots or regulation dress or neckties are outside/external matters. The serious and sad part comes when you realize how much regulations reflect an inner and spiritual attitude, when you realize that they simply will not allow new wine to be poured into their old wineskins. And they resist getting new wineskins. The old wineskins, they say, were good enough back in Holland in the 16th century, they were good enough in Prussia for several hundred years, they were good enough in Russia, good enough in Canada, and they are good enough in Mexico. Every time change came at them they resisted it. When the Canadian government made it mandatory for all schools in Canada to use the English language, these "Old Colony" Mennonites would have none of that. Instead of getting new wineskins, they got railroad tickets and left for Mexico and Paraguay. In the course of the four centuries, these wineskins have lost the last bit of elasticity. Those skins are as tough and tight today as a drum.

A Mexican artist drew a mural on a wall of a hotel in Cuauhtemoc depicting the Mennonites. He shows a group of men and women working in a field shoveling earth into sacks. As the earth is lifted up it changes, and just as it drops into the sack the change is complete—the earth has become nuggets of gold. The meaning is clear: as farmers the Mennonites are able to turn their labor and the soil into a profitable business.

But in addition to this materialistic interpretation of the Mennonites he has another, a much more shocking one. One man in the foreground of the picture bends over as he works in such a way that the person looking at the picture can see the top of his head. It is hollow. There is nothing there but a hole. The artist wants to say that where thought and reason, where intelligence and feeling should be, there the Mennonites have nothing. It

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Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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is his way of saying that these people haven't had a new thought in their head or performed a new act in their lifetime. The old wineskins couldn't take it. Stay away from us with anything new. The old is better. We don't want any new wine.

There is no end to similarly sad conditions that could be recited to show that people have clung to the old and resisted the new, the breaking in of the Spirit of God. It is an old law of nature that that which does not grow, which does not renew itself, dies.

Another law of nature is that empty places, like empty heads and hearts, don't stay empty long; they get filled with something. Nature abhors a vacuum, they say. That is why Paul wrote to the Ephesians (5:18) "Don't fill up with wine but be full of the Holy Spirit." (Don't let this confuse you, Paul is speaking here of wine as a liquid, a beverage. When Jesus was talking about the new wine he meant the Holy Spirit, of course. So it makes sense, you either fill up on one or the other).

Many are the examples of people having tasted new wine, i.e., felt the moving of the Spirit of God. Sixteenth-century Europe was spiritually dead and fossilized. Then people heard Luther and Zwingli preach. For the first time in their lives they heard the Bible. Some read it themselves. Even Menno Simons, a Roman Catholic priest in Holland, got curious and for the first time opened the Bible. Actually he was interested in only two things: (1) Did the Bible say that if an unbaptized child died, it went to hell, but if baptized it went to heaven? (2) And did it say that the communion wine and bread actually changed into the body of Christ when you swallowed it.

God gives the new wine, but not the new wineskins. These are our responsibility.

Today you and I and about 600,000 more people are known as Mennonites, after Menno Simons. Why? Because he tasted new wine and got hooked. He couldn't stop reading the Bible. There was no thought of him going back to the old dry wineskins of the Latin liturgy once the Spirit of God had gotten hold of him. We are glad for that. We call it our precious spiritual heritage. And that it is. But are you quite sure that wineskins over 400 years old are good enough for the new wine of the 20th century?

Missions and relief. At a time when there was no organized mission work by North American Mennonites, one Daniel Hege, an itinerant preacher of the then newly organized General Conference went about in 1861 saying: "If we Mennonites are not to increase our guilt by longer neglecting the duty of missions as commanded by our Lord . . . we must make missions the work of the Lord by our people. If we would undertake our mission duty, we first need Christian educational institutions." As a result we built our first Mennonite college, Bethel, in Kansas. Young people went there and tasted the new wine. It was so good that before long we had a second, then a third, and a fourth Mennonite college. Today we have 10, plus three seminaries and a string of Bible schools.

Daniel Hege had said we need Christian education institutions before we could be effective in mission outreach. We got the schools and then we reached out in mission. The first missionaries sailed to India just before the turn of this century. They tasted new wine and before long none of our grandparents could imagine how the church could live without missions. Missions was a cause big enough to pray for, to give to, and to live for. Over the years they all tasted the new wine, and our churches have never been the same.

And then famine struck Russia. For the first time in 400 years our churches wanted to send food on a large scale to hungry people in a distant land. But they could not. Why not? The old wineskins couldn't carry the new agenda. And you know the rest of the exciting story. A new undertaking called for new wineskins. So Mennonite Central Committee was born in 1920. Today 950 trained and dedicated volunteers are serving in 50 countries in agriculture, education, medical programs, refugee assistance, and much more. Making that possible are the thousands back home who along with the volunteers have tasted new wine and won't stop.

There are some around today who think the new wine that we tasted at Bethlehem 83 can be contained in the same old stiff wineskins of the Mennonite Church and the General Conference Mennonite Church. It cannot. Unless we get new wineskins the ferment that is going on right now will either stop or break the old skins.

The insight Jesus had about old wineskins not being adequate for new wine applies as much today as it did in his time long ago. When the Spirit of God moves in a person or community the old ways and structures must give place to new ones.

Our text is not simply talking about change, about discarding everything old and eagerly accepting everything new that comes along. That is not its meaning. Much that is old should be retained, and much that is new isn't worth a hoot. It is a sign of spiritual maturity to be able to tell the difference between the spirit of the world and the Spirit of God. Only when the Spirit of God (the new wine) breaks into our lives is it necessary to get new wineskins.

One of those cooperative arrangements. God gives the new wine, he never gives the new wineskins. Had you ever thought about that? The Spirit of God comes to us individually, in families, into the congregation, and even into the conference, often unexpected and in ways that may surprise us. But unless we ourselves get the wineskins ready there won't be any new wine for us. It's another one of those cooperative arrangements between man and God: God sends the rain, but we have to provide the containers to catch the rainwater or we won't have any after the shower has passed.

That is why I suggest you get yourselves new wineskins. There's a sale on just now. You never know when you may need them. That was Jesus' point when he said to Nicodemus: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (Jn. 3:8).

Strasbourg and our Mennonite World Conference

by Cornelius J. Dyck



Mennonite World Conference tenth assembly at Wichita, Kan., in 1978. The central purpose, says the author, is fellowship, encouragement, sharing, and worship.

It was late in the evening when my wife, Wilma, and I took what may have been the last bus into the city. We were in Amsterdam participating in the eighth Mennonite World Conference in 1967. It had been a good day, we felt, as we settled back for the ride. Suddenly our attention was caught by a man on the sidewalk who seemed to be going from door to door trying his key. A drunk, we thought, until we noticed, even in the dim light that he seemed to be wearing a Mennonite plain coat. "One of ours," we said. "Let's get off." As we walked back to him we noticed that he was indeed trying his key in door after door. Yes, he was a Mennonite World Conference participant from America, and he was lost. Worse yet, he said he had lost his registration slip with the street and number of his lodging place on it.

In Amsterdam all houses can look alike, especially at night. We headed for a streetlight where we looked through all his papers, and sure enough, I soon spotted his registration form with street address and house number. It was indeed the wrong street but only a few streets from where he really wanted to go. We walked there together, and lo, the key fit. We have met the dear brother several times since and he continues to be deeply grateful for our "rescue." There were a lot of keyholes in Amsterdam which he had not yet tried that night.

When I think of MWC in Strasbourg this year, I think of Mennonites coming from about forty-four countries hoping they will feel they belong there—like a key in the keyhole for which it was made. That is asking a lot. Cultural, social, and language traditions vary from place to place. How can an American "Hi!" compare with a German bow and handshake for a morning greeting? Or how can a bow and a handshake compare with a Latino *abazo* (embrace)? Or how can that compare with a French or Russian kiss on both cheeks? I plan not to be an American greeter in Strasbourg next July, even if there are 6,500 participants as expected. What barriers can culture or geography build that love and the strong power of the Holy Spirit can not overcome?

The Spirit has, in fact, had problems with Anabaptist-Mennonites, also in Strasbourg, in the past. In the

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sixteenth-century Strasbourg was one of the major crossroads of Europe. It was also a tolerant city where Anabaptists felt relatively safe. At least six Anabaptist-Mennonite conferences were held there in that century: 1554, 1555, 1557, 1568, 1592, and 1607. Some think these were only ministers' conferences, but if the report that 600 persons were present in 1554 is correct, there were obviously many others present also.

The aim of the conferences was to achieve unity. The divisive issue was the heavy theological one of the origin of the flesh of Christ—from heaven or from Mary? But progress was made, for by the fourth conference in 1568 this issue was only one among twenty-three articles they had agreed on. The article on the heavenly flesh of Christ admonished believers to avoid disputes and to follow biblical teaching (which they all thought they were doing). Once considered a peculiar doctrine, S. Voolstra, newly appointed professor at the Amsterdam Mennonite seminary, has published a book in 1982, *Het Woord Is Vlees Geworden* (The Word Has Become Flesh), showing how central this doctrine was, and is, to Mennonite thought.

MWC stands in continuity with these early conferences, but difficult theological problems have not normally been on the agenda. It has been easier to talk about our life and work and piety than about the things which divide us. Perhaps we need more courage, or faith, or trust in the power of the Spirit. Perhaps we aren't really interested in discussing deep theological issues. We may prefer fellowship and worship and tours and food.

A thumbnail history of Mennonite World Conferences and some reflection on the rationale for it.

The idea of a Mennonite World Conference had its roots in the theological turmoil among Mennonites in early twentieth-century America. The issue of unity was first raised vigorously among Mennonites in their church papers beginning in 1910 and eventually led to a series of so-called "All Mennonite Conventions" in the American Midwest from 1913 to 1936. It was a period of stress and strain among and within Mennonite groups, with heroic efforts to slay the theological dragons of modernism, fundamentalism, and other alien influences.

Meanwhile a certain Brother Krehbiel from Mountain Lake, Minnesota, was visiting Heinrich Pauls, a minister in Lemberg, Poland, and must have told him about the articles in the press and conference proposals. This stimulated Pauls and his congregation to extend an invitation to all who could come to an international Mennonite gathering at Lemberg during the week preceding Pentecost 1913. The vision seemed premature, and the coming of World War I ended all further planning.

Yet the idea was not forgotten. Minister Christian Neff of the Weierhof in Germany issued a call to Mennonites worldwide to join together in celebrating the 400th anniversary of the origin of Anabaptism by meeting in Basel and Zürich in June 1925. And so the sequence of events began:

1. 1925 Basel-Zürich—about 100 present. Celebration of Anabaptist origins.
2. 1930 Danzig—attendance small. How can Mennonites in Russia be helped?
3. 1936 Amsterdam—local attendance good. The meaning of Menno for us today.
4. 1948 Goshen-Newton—several thousand present. Reconciliation after World War II.
5. 1952 Basel—about 600 in attendance. "The Church of Christ and Her Commission."
6. 1957 Karlsruhe—1000-2500 present. "The Gospel of Jesus Christ in the World."
7. 1962 Kitchener—12,500 registered. "The Lordship of Christ."
8. 1967 Amsterdam—6,000 registrants. "The Witness of the Holy Spirit."
9. 1972 Curitiba—3000-4,000. "Jesus Christ Reconciles."
10. 1978 Wichita—10,000 registered, 15,000 in attendance. "The Kingdom of God in a Changing World."
11. 1984 Strasbourg—6,000? "God's People Serve in Hope."

The central purpose of MWC is fellowship, encouragement, sharing and worship, celebration of unity and faith. Theological and other discussions have also been carried on, but marginally. Organization has been kept simple with an executive committee and a general council. The latter is large in an attempt to provide as full representation as possible, but it does so at the cost of meeting only during conference sessions time. Smaller regional meetings are held to compensate for this, beginning with Paraguay 1966, Zaire 1969, and on to Indonesia, Kenya and, most recently, Honduras. A travel fund begun in the 1960s has helped to equalize the burdensome costs of travel, particularly for persons from the Third World.

If we think biblically we could argue that Mennonite Central Committee and Mennonite World Conference should be one, because faith and works cannot be separated. Some have argued that point. MWC does not engage in program activities apart from its regular sessions, except for an international peace emphasis which grew out of the 1972 meetings in Brazil. But MCC workers do witness to faith, and MWC participants do not sit idly by amid the difficulties in most societies worldwide. We do not need a global organization to combine the two in our individual, congregational, and conference activities.

The question of cost is also asked frequently. Is it right to spend so much money on travel by so many? It is a good question. How do we measure the value of fellowship, of encouraging each other in the faith, of meeting face to face with brothers and sisters from around the world once or twice in a lifetime? There are many testimonies to renewed spiritual energy and hope after a conference meeting. Those living and working in difficult and lonely places feel it especially strengthening to know that they are not alone. New friendships and new prayer covenants are formed.

It is important to come to the conference in Strasbourg expectantly, prepared, not simply as a tourist "taking in" a city for a few days. The blessing will be proportionate.

A prisoner's thanksgiving

Introduction. You seldom hear about some of God's best and most faithful servants. Miriam Nofsinger is one of these. Granddaughter of a leading Illinois bishop, J. S. Shoemaker, and daughter of a minister, A. L. Buzzard, she early developed a strong faith. While a busy farmwife and mother, she remained active in the church and carried on a special ministry of her own—writing hundreds of letters of encouragement, and inspiration to persons she deemed in need of such support.

Following her husband's death in 1967 she moved to a cottage at Maple Lawn Homes, Eureka, Ill., where she continued her ministry of encouragement through letters and personal visits. In November 1982, she began to have back pain and started a series of hospitalizations. It was not until June 1983, that she learned that the cause of her mounting pain was bone cancer. Faced with the possibility of chemotherapy, Miriam decided she has such an inheritance beyond the grave that she has no desire to cling any longer to this life. Her request was that she be allowed to return to the Maple Lawn Homes nursing facility to live out her last days in dignity among those she knows and loves.

Meanwhile the pain continues to increase relentlessly. Medication relieves, but never eliminates it and sometimes, despite the medication, her pain is extreme. Yet, Miriam's spirits and faith remain high. She is uncomplaining and undemanding. The nurses go out of their way to care for her due to her appreciative spirit and often leave burdens, hurts, and prayer concerns with her. Most visitors leave with the odd feeling that it was they, not Miriam, who benefited most from the visit.

Miriam wrote the following essay on Thanksgiving Day, 1983. Since it has spoken so eloquently to those close to her, she agreed to allow it to be submitted for publication.—**Larry Augsburger,** pastor, Metamora (Ill.) Mennonite Church.

It would seem there would be little for which to be thankful since terminal illness has left me bedfast and nearly helpless. I will be a prisoner in this bed and this room the rest of my life but in spite of my pain and helplessness there are many things for which I am truly thankful.

I am thankful for the right use of my mind which makes it possible for me to have interesting and profitable conversations with those around me. My sight and hearing are reasonably good considering my age. I spend hours listening to good music and inspirational messages by cassette or radio. I'm thankful for the inspiration received from reading good books and magazines.

I must depend on others to do things for me that I had automatically done for myself for more than 75 years. I'm thankful I'm not totally incapacitated. I can use my arms and hands to tune my radio, write letters, feed myself, and hold a book. These are small things that help to keep up my spirit and courage.

Never again will it be my privilege to gather around a table to enjoy a good meal with my family and my friends. I can recall many times I had that pleasure. I'm so glad for many happy memories.

There is a large window in my room for which I'm thankful. My outside view is limited to the brick wall and roof of the adjoining wing of this building over which I can see a small triangle of sky. I make my own weather predictions and enjoy watching fleecy white clouds resembling woolly lambs float away to be replaced by blue sky or threatening storm clouds. From my window I've seen four species of birds as they perched on the roof for a short time. It is interesting to watch the sparrows as they gather on the rooftop.

I've seen many butterflies, among them several monarch beauties that flitted away too quickly to suit me. One day I watched a measuring worm as it inched its way across the window screen. From my window I can see the reflection of sunsets in the window of the adjoining wing. I was happy to make that discovery since I can't see it directly. All this from my window.

I'm thankful my window has a wide sill suitable to hold my indoor garden of growing plants and flowers. I enjoy watching my garden grow and am grateful to the kind friends who supplied me with beautiful garden flowers during the summer months. I'm thankful for those who care for my plants each day.

I'm thankful for my pleasant private room with its advantages for someone in my condition. Here I can have privacy as needed and desired without disturbing others. I'm glad the walls are painted a pleasing shade of blue instead of a harsh color.

I'm thankful for the faithfulness of relatives and friends as they visit me regularly and send letters and cards.

I'm grateful for the kindness of the nursing staff and workers who think of many ways to make my life more enjoyable in spite of my weakness, pain, and misery. I'm thankful for the good care I receive and the way we can share experiences as they go about their work. I'm very thankful that medication eases my pain knowing that those who administer it around the clock really care when I'm hurting.

I've been unable to see the beauty of God's creation for more than five months but I'm glad for a vivid memory of the beauty of each season of the year. The last time I attended a public worship service was the first Sunday in December 1982. I'm thankful I can worship God alone in my room not only on Sunday but each day of the week. His presence becomes very real to me as I think of his love, greatness, and power.

Above everything else I'm thankful I believe in God who is willing and able to bring me through this valley of suffering to brighter, happier days.—**Miriam Nofsinger**

READERS SAY

Henry Troyer, Kansas City, Missouri. The January 7 issue of *Gospel Herald* contained an article that warns of the dangers of imposing our reality on others ("In the Year of Our Lord, 1984," by Michael King). Just two weeks later, *Gospel Herald* printed a lengthy report about a group in the Mennonite Church that is trying to do that. I wonder if Michael King realized how prophetic his article was.

I share many of the concerns that the conservatives expressed at the meeting (although not all). I too am troubled by some of the trends that occur in the Mennonite Church. If the Bible is to be the standard for morality in the church, then I am concerned about selective application of the biblical principles. But I am equally concerned about the human embellishments of what is written. And here I believe the liberals and conservatives are equally guilty. The conservatives seem to think that the Bible contains all the specific answers for all of life's problems. The liberals tend to question if there can ever be any certainty as to the exact meaning of the Bible. Both positions are unacceptable.

But how shall we respond to such concerns? Shall we somehow coerce others (through dogmatic assertions, threats, and even blackmail) to believe as we do? I say most emphatically "No!" Let's have dialogue instead—not unadvertised selective meetings that are attended by invitation, and where one side is reinforced and the other is ridiculed. That kind of response promotes polarization and is one of the surest ways of causing church splits. I believe that the conservatives and the liberals should resolve to live side by side within the Mennonite Church and to engage in dialogue in order to establish a mutual trust and understanding. To promote suspicion and mistrust is hardly a Christian approach to a problem.

Many aspects of the meeting of the conservatives were very troubling. They seem to have identified themselves with the Bereans of the book of Acts who were "of more noble character" than certain other Christians. Presumably these "latter-day Bereans" considered themselves of more noble character than the present leaders of the Mennonite Church whom they ridiculed extensively. This is a dangerous attitude to cultivate. At a number of points the official leaders of the Mennonite Church were blamed for leading the church into liberalism. Yet they also blamed extensive lay involvement in the decision-making process for the church's drift away from orthodoxy.

It seems to me that there was once before a religious group who were the self-appointed guardians of orthodoxy. They were extremely concerned with strict observance of all sorts of rites and ceremonies of the written law. They were also very concerned with imposing their convictions on others and succeeded to a great extent. They taught about the immortality of the soul, the resurrection of the body and the coming of the Messiah. But when the Messiah came, they missed him because he did not conform to their preconceived ideas about him.

What if Jesus came in 1984? Would the conservatives recognize him or would the liberals? Or would both miss him? Surely it is too much to expect both camps to recognize him, isn't it?

Al Albrecht, Goshen, Ind. I found your editorial "Form and Reform" (Jan. 10) to be an excellent analysis of a pervasive condition in our church today. Your analogy, quotation from *The Diversity of Scripture,* and examples of change turning into rigid forms provided a lucid picture of the situation.

Thank you for helping me gain new insights.

Bill Mason, Hesston, Kan. Early this morning I read your Jan. 17 editorial on booze. Thanks for speaking out. Twenty years in corporate America and over ten in student life at one of our church colleges have made me an anti-alcohol red-neck.

Later in the morning I picked up my mail and it included a direct mailing from MADD (Mothers Against Drunk Drivers). Do you know if this is a legitimate outfit? I'm inclined to make charitable contributions to Mennonite causes but there is nowhere in the Menno establishment to invest in an *active* anti-booze activity—is there?

Do you know of a Christian group that is into the war against alcohol (and other drugs)? Not "rehab" . . . as worthy as that is . . . but persons (like MADD) who are crusading against drunkenness and alcohol consumption. I would like to support their efforts with some money.

Editor's Note: It is my impression that this is a responsible organization. Has any reader had personal experience with it?

Pauline Lehman, St. Anne, Ill. In answer to Lauren King's question, "I wonder about praying. Could we be going about it in the wrong way?" (Jan. 17). I would say "Yes" if all our praying is the kind he is protesting. I also say "Yes" if all our praying is the kind he advocates in his closing paragraph. Why pray at all if whatever comes is acceptable?

Not everything that happens to me is from God. Things may happen because of my own spiritual blindness or my own selfishness. Things happen because Satan desires to "have me." When I pray for something I know is God's will, how can I accept "whatever comes" and it is not that for which I prayed? I guess, too, I would like for Brother King to have finished or at least to have said something about the type of praying he referred to in Ephesians 6:12 and called us to the prayer of warfare in addition to what seemed to me to be a call to a monastic type of prayer. Our church needs to be called to prayer warfare, called to claim lives from Satan's kingdom into God's; to deliver the captive, to open blind eyes.

I'm sure Brother King was not intending to give a complete treatise on prayer, so I would urge that *Gospel Herald* add to this. We can be lulled into thinking that this is the only way to pray. And this is not the prayer of a church in battle—a church in conflict with enemy powers.

The desperate need for spiritual warfare praying is pointed up so vividly by the "Latter-day Bereans" report (p. 40) in the same issue. If the church is really in the apostate condition FCM says it is, I feel it is because we pray general prayers and accept whatever comes. If FCM is concerned and are the "90 and 9" in the fold, let them call the church to fasting and prayer—the warfare kind of prayer that fights satanic powers instead of church leaders and save our beloved church from the enemy who is having a "heyday" by dividing us now. More importantly, let them be an example in fasting and this kind of warfare praying *now,* not after more organizing!

Hank Rossiter, Dalton, Ohio. I enjoyed reading Barbara Metzler's article on the Meyers' attempts at simple living and the biblical and moral reasons behind their decision/choices (*G.H.,* Jan. 24). Simple living is an idea that has many interpretations. Few of the articles I read mention a very important concept, however. We "simple livers" must realize that our decisions to live as we do are made possible because of our power/money/education. This in no way negates those choices; it does take some of the fanfare and, dare I say it, self-righteousness from our lives when we realize that the majority of the world's peoples are not living simply, they are living poorly. They are powerless. This makes our acts of simple living no less noble, but perhaps more sobering.

Refugee concerns occupy MCC U.S. board

Meeting in Blaine, Washington, for its annual meeting on Jan. 26, the Mennonite Central Committee U.S. board members heard presentations about refugees from Central America living in America and undocumented aliens who live here in fear. The U.S. board also heard reports from the regional directors and board chairpersons and approved a budget with a 20 percent increase over monies spent in 1983.

Elias Perez, member of the Family Mennonite Church in Los Angeles, told the board about the Hispanic Mennonites in his town who live in constant fear of being picked up by the authorities. "Every day," he said, "at least one member [of a Hispanic Mennonite church] gets picked up."

Reverend Dagoberto Ramos, pastor of the Missionary Evangelical Church in Los Angeles, reported that there are 10 Mennonite churches in the greater Los Angeles area. Most of the members in five of these churches are undocumented, he added, because they cannot afford to become legalized. Three of these Mennonite churches are located in the Pico-Union area of Los Angeles where 200,000 Salvadorans live.

Rich Sider, MCC Central America secretary who just returned from a four-year term in Guatemala, explained why Central American refugees are fleeing to the United States. He said there are three types of refugees: the rural poor, mostly farmers, who flee when they find themselves in the midst of fighting in El Salvador, Guatemala and Nicaragua; the urban poor without money or work who flee because of fighting near their homes or because relatives have been killed, kidnapped or pursued; and those fleeing death and accusations of being subversives.

In response to these stories of need, the board adopted a statement about Central America and refugees in the United States calling on North American Mennonites and Brethren in Christ to prayer, service, and prophetic witness for those suffering because of the Central American crisis.

The statement listed several initiatives for the coming year: (1) increasing aid to refugees, undocumented aliens, and displaced people in the United States by providing them with sanctuary and safe haven and by helping them gain political asylum and landed immigrant status; (2) providing bond money for those who are being held; (3) listening and learning from Central American Christians; and (4) making the public more aware of the roots of violence.

The statement also urged readers to encourage U.S. government leaders to support negotiations in Central America, rather than sending more arms; provide economic assistance to governments there that protect human rights and distribute economic benefits to all sectors of society; and adopt legislation that would suspend the deportation of Salvadoran refugees from the United States until their safe haven can be assured elsewhere.

In other business, the board heard reports from the regional directors and board chairpersons. Lynn Roth, West Coast director, and Bruce Harder, West Coast chairperson, reported a top priority for 1984 will be developing and implementing an immigration program to help the undocumented members of five Mennonite churches in the Los Angeles area.

Dan Beachey, Great Lakes director, and Margaret Metzler, Great Lakes chairperson, reported that in 1984 MCC Great Lakes will hire two part-time staff members. One will work with refugee and sponsor concerns; the other, with food and hunger concerns.

Carl Good of Mennonite Mental Health Services reported that six of the eight MMHS Centers will explore possibilities for expanding program and facilities in 1984. He noted MMHS interest in providing mental health care in the Caribbean.

Paul Leatherman, director of SELFHELP Crafts, reported that SELFHELP Crafts sales increased 30 percent in 1983.

In 1984 SELFHELP Crafts will be hiring an education coordinator to share information about the overseas producers, their countries and cultures with North Americans. They will also hire an international program consultant who will travel to producer groups overseas, assisting them with design, product development, quality control, and marketing.

The board approved the 1984 program plans and a 1984 budget of $2,491,800. This budget is 20 percent above the $2,061,114 spent by MCC U.S. in 1983. MCC is budgeting for U.S. contributions to increase approximately 8 percent in 1984.

Controller Ken Langeman reported that virtually all of the increase in contributions to MCC during the past three years has come from special fund-raising efforts. Contributions from constituent conferences, churches, and individuals have remained about the same.

The board elected Anna Juhnke of North Newton, Kan., to a three-year term as chairperson of MCC U.S. and Phil Rich of Archbold, Ohio, to a two-year term as vice-chairperson.

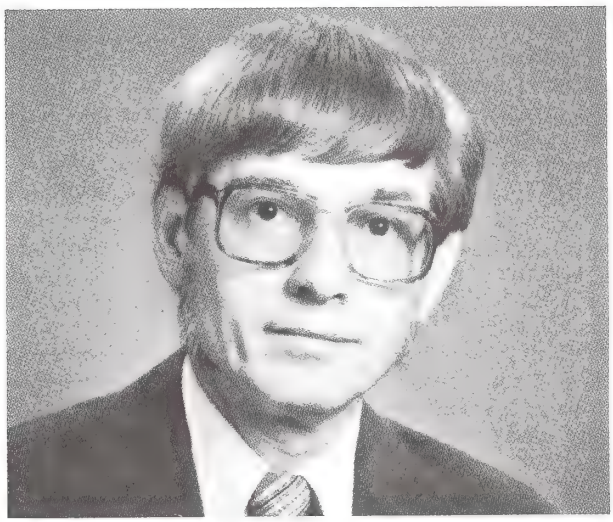
Birch Bay Mennonite Brethren Church in Blaine, Wash., hosted the meeting.



Left to right, Jan Harmon, MCC U.S. board member; Robert Shreiner, chairman of East Coast Board; and Delton Franz, director of the Peace Section's Washington Office, talk during a break at the annual meeting of the U.S. board held on Jan. 26 in Blaine, Wash.

Supplement to the
GOSPEL HERALD
Report from Associated Mennonite Biblical Seminaries
February 21, 1984

Two Ways to Peace



James Metzler

Once again we have experienced that momentary pause in the year's usual madness. At Christmas the whole world seems to wonder wistfully if "peace on earth" could be more than a dreamy longing.

The angels' song is both a fascination and a frustration. We are moved by lovely carols about peace on earth, until we hear the call for more missiles to keep peace through strength. Or we are told that Lt. Goodman, shot down in his terrifying fighter plane over Syria, was on a heroic peace mission. Is that what the angels had in mind?

"SAYING, 'PEACE,' 'PEACE,' WHEN THERE IS NO PEACE!" (Jer. 6:13; 8:11; Ezek. 13:10, 16).

These cries from the prophets tell us that the word "peace" has been surrounded by controversy for ages. The concept is so muddled that some are using the term *shalom* rather than peace. To uncover the positive, holistic meanings of this Hebrew word seems easier than to keep struggling against the influences of Greek philosophy, Roman legalism, and pop psychology that shape our use of "peace."

But this distinction is not the focus of our attention. The dilemma of the prophets remains, whether we use *shalom, eirene, pax,* or peace. The old cover-up, "*shalom, shalom,* when there is no *shalom,*" is the same in any language.

The persons denounced so harshly by Jeremiah and Ezekiel are called "false prophets." Our hindsight proves that was correct. But at the time, the court prophets likely had far more support for their assessment than Yahweh's messengers. They were honest and respectable believers in the way of peace they were promoting. By faith, Ezekiel denounced their shalom as "false and delusive visions," "flattering and lying prophecies," and "whitewashed walls."

Shalom had been seen as Yahweh's gift, experienced only as God's rule effected righteousness and justice. The Mosiac covenant promised this as God's reward for faithful obedience. Shalom is realized in the resulting harmony and mutuality of all relationships as the Creator intended—it cannot be forced or bought.

But Israel's insistence on a human king with permanent institution radically changed the basis of its shalom. Israel quickly moved to the law-and-order peace of other nations, based on the wish and whim of the king. He had the power of a standing militia to enforce it and a school of prophets to support it.

Thus the stage was set for a bitter clash. Yahweh's spokesmen insisted this was not the same kind of peace; their opponents were engaging in double-talk: "calling evil good and good evil" (Is. 5:20). The lie was not that Israel had no shalom, but that they were believing in a false and deceptive shalom. Outwardly the nation looked and felt strong. By God's standards it was sick and rotten to the core. The false visions were shattered when the whole system collapsed.

I no longer feel any need to deny or belittle the Pentagon's claim of peacemaking. Like every military power before them, they are true to the peace they understand. (Apologies to the Canadian and international readers—please adapt as it fits.) One of the lessons I learned in Vietnam was a healthy respect for the soldiers' commitment to their cause. Such willingness to put one's life on the line day after day is an incredible thing. Until I have matched that dedication to the way of peace in which I believe, I will be slow to accuse them.

"MY PEACE I GIVE YOU ... A PEACE THE WORLD CANNOT GIVE" (Jn. 14:27, JB).

This quotation from Jesus alerts us to the same dilemma in the New Testament. In fact, Jesus appeared to toy with this confusion in his statement: "I have not come to bring *shalom,* but a sword" (Mt. 10:34).

Jesus was the prince of shalom expected to usher in the promised age of shalom. So this was a critical concept for his ministry. The anticipation of the new age was that the Messiah would "guide our feet into the way of *shalom*" (Lk. 1:79). Proof of Messiah's coming depended on reestablishing the shalom of God on earth as the angels' proclaimed. To interpret "a peace the world cannot give" as meaning an inner, spiritual peace is a serious distortion of what God was doing in Christ.

During the triumphant entry of Jesus into Jerusalem, the crowds echoed the angels' song in the joyful refrain "*Shalom* in heaven." That was the setting which caused Jesus to weep over the city with the lament: "Would that even today you knew the things that make for *shalom!*" (Lk. 19:38, 42). He knew at that moment that Israel was again rejecting God as King, and God's will as the sole basis for its shalom.

The impact of this truth dawned on me when I saw the connection between 1 Samuel 7:14 and Matthew 4:17: the king

who was rejected was coming to rule on earth once more. I finally realized why the kingdom (rule of God) was the most dominant theme in Jesus' ministry. The reestablishment of God as King was the only way shalom could become reality. The formula for shalom is: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Mt. 6:10).

But John 11 shows the Jewish leaders deliberately choosing the rule of Rome instead. In a remarkable parallel to 1 Samuel 7, they voted for the law-and-order of Rome and rejected the shalom of "this man" which looked too risky and vulnerable. Hence, Jesus' accusation that they did not even know what makes the peace they so desired.

A graphic example of the two ways to peace is the trial of Jesus before Pilate (or of Pilate before Jesus). Pilate taunted Jesus about being so easy to capture; if he is a king, where is his power to keep the peace? Both claimed the power to rule—one by the sword and the other by witness. Both were committed to peace—one by washing his hands of blood; the other suffering in witness to the truth.

But Jesus also knew how to let his anger show; his spirit could soar with righteous zeal. The passage of Luke 11:20-23 has become important for me in perceiving Jesus' mission. My misconceptions about the prince of peace were revealed while teaching John's Gospel to Vietnamese Buddhists, who were more pacifist than most Christians. I was quite embarrassed by their questions about the anger and animosity surrounding Jesus. Chapters 7 and 8 of John do not sound like a "peacemaker" at work.

Both the prophets and Jesus knew that the world's false security and hopes must be broken up before true shalom could be formed. Jesus said he was attacking the "shalom" of "armor" (based on power over people—domination and oppression) in order to offer the shalom of God (based on power by people—response and commitment).

That was an extremely political mission, involving loyalties and power. God's missionary cry in both Testaments was, "Let my people go." The Spirit confronts every tyranny, oppression, power, or god that counters God's vision of shalom. Salvation and mission in the biblical sense can aptly be described as "pure politics."

"FROM WHENCE DOES MY HELP COME?" (Ps. 121:1).

This is a call for us to return to a definition of faith that has meaning for daily life. The psalmist saw some people trusting in horses and chariots, while others trust in God. The basic choice is still the same; one cannot follow both ways to peace. Although the goal may be similar, the means to achieve it are clear opposites.

The law-and-order powers of this world have risen and fallen like waves on the restless sea. Empires come and go, with no more awareness for the reasons of their fate than the Jewish leaders showed. Can no one see that the very means used to "enforce the peace" corrupts the spirit, crumbles the foundation, and seals the doom? It may take a generation or more, but violence always gives birth to more violence.

We have been rather hesitant to proclaim the declaration of Jesus that "all who take the sword will perish by the sword" (Mt. 26:52). That is a historical observation; it is also a faith premise amid a world desperate for peace. Only when we have taken a decisive stance on the two ways to peace—fully committed to God's will and God's way—only then will we begin to see

shalom on earth . . .
. . . as it is in heaven.

—James E. Metzler

Mennonite Seminaries Recognize Veteran Teacher Jacob J. Enz

In a testimonial dinner January 18, 1984, the Associated Mennonite Biblical Seminaries, Elkhart, Ind., recognized Jacob J. Enz, who is now moving to semi-retirement from the classroom.

In the after-dinner tributes Darrell Fast, chairman of the Mennonite Biblical Board of Trustees, said, "Even now when I prepare a sermon I go back to the tried-and-true lessons you taught in the inductive method of Bible study." He expressed appreciation for Jake's imparting a love of the Psalms and in a lighter vein invited Myron Schrag and Jim Dunn, classmates from 20 years ago, to join him in singing a song from their seminary days, "Songs from the Shower," in which they welcomed Jake back from a Middle Eastern archaeological dig.

From his seminary training in New York the pastor-teacher-missionary has maintained a sense of mission about inductive Bible study. "That has been the central passion of all my teaching," he said.

The inductive approach, which deals first with the biblical text itself, "did not mean commentaries were off limits to us," he said. "But we were taught the procedures used by the commentary writers so we could indeed enter dialogue with the people who wrote the commentaries and thus bring an independent approach to the material," he said. Any book related to the Bible must be read like one eats chicken—you eat the meat and leave the bone."

The Scriptures, Old and New, have become a place of continuous dialogue for Enz, the New Testament representing "a highly abbreviated shorthand for which one needs a thorough acquaintance with the Old Testament for its proper understanding."



Joan and Jacob J. Enz

Enz speaks warmly of the ministry of people in his life, pointing to its effect in making him a person who is ready to speak up for both "social justice and the resurrection." He sees himself as having moved from an ecumenical to an evangelical point of view and conviction. He believes the evangelicals need what Mennonites have to give concerning the biblical view on nonresistance.

Of the courses he has offered over 25 years at Associated Mennonite Biblical Seminaries "the area I have felt I have given most is the course I have taught 24 times, Biblical Theology, in which the inductive approach to Bible study of individual books is applied to the Bible as a whole."

Mennonite Encyclopedia Revision Begins

Since it appeared thirty years ago (1955-59), the four-volume *Mennonite Encyclopedia* has received widespread recognition as a remarkable reference work, especially in light of the relative smallness of its sponsoring Mennonite constituency. As such it is a tribute to the vision and perseverance of an entire generation of church leaders and scholars (including C. Henry Smith, Harold S. Bender, Cornelius Krahn) and to an adventure in inter-Mennonite cooperation. As is characteristic of encyclopedias, *The Mennonite Encyclopedia* reflected the state of existing knowledge and research of Anabaptist and Mennonite life and thought. Mennonite historical, theological, and sociological research has grown in vigor and vitality in the intervening thirty years.

After several years of consultation and planning, including the exploration of sources for funding, preliminary work on the expansion of *The Mennonite Encyclopedia* began in September 1983. One of the first tasks was to study the existing four-volume edition to determine its strengths and weaknesses. This work is being carried out by C. J. Dyck and Dennis Martin under the auspices of Institute of Mennonite Studies, the research arm of the Associated Mennonite Biblical Seminaries. The executive council of the institute, meeting at Elkhart, January 27-28, gave approval for continued preliminary editorial planning.

Study of the original *Mennonite Encyclopedia* will proceed under two perspectives. Envisioned is either (a) a supplementary volume covering developments since 1955, together with a limited number of revised articles from the original encyclopedia, or (b) a comprehensive multivolume new edition that would include revised articles from the first edition together with coverage of the developments of the past three decades. One of these options will be chosen in September 1984.

A survey of the contents of *The Mennonite Encyclopedia* reveals that approximately one fourth of its space was allotted to biographies of Anabaptist, Mennonite, and other church leaders. More than one sixth of these biographies (4 percent of the total encyclopedia) recount the lives and deaths of Anabaptist martyrs. Another 20 percent of the four-volume work tells the story of Anabaptists and Mennonites in a large variety of countries, states, provinces, counties, towns, and villages in Europe and the Americas. Information about other world continents is limited, reflecting the state of world Mennonitism in the 1950s. Descriptions of books, hymnals, periodicals, and their publishers fill approximately 4 percent of the encyclopedia.

In contrast, articles on theology and biblical studies (2 percent), missions and evangelism (1.5 percent), art and literature (.7 percent), church life and worship (3 percent), and war and peace (.7 percent) occupy a comparatively small portion of the work. Information about world regions outside Europe and the United States is relatively limited or outdated. Articles on health services, ecology, justice, faith healing, bioethics, apologetics, private worship, spiritual life, civil disobedience, work ethic, humanism, grace, sin, and the Sermon on the Mount are only a few of the topics not found in the first *Mennonite Encyclopedia*. New, corrected, and modified interpretations of Anabaptist and Mennonite history, doctrine, church life, and social patterns set forth during the last thirty years make the revision of many articles desirable.

Planning for the new encyclopedia or supplement will be assisted by microcomputer storage of essential information about each proposed encyclopedia article, making possible efficient evaluation, sorting and shuffling of article proposals. The possibility of storage in a larger computer data base system, permitting ongoing revision and nonprint access through outside computers is not presently under active consideration. Word processing software for editing and typesetting of text is already in use in the institute offices under the supervision of Carol Martin. (Both Carol and Dennis Martin were formerly associated with production and editing of the soon-to-be-released *Brethren Encyclopedia*.)



C. J. Dyck

It is hoped that a revised and augmented encyclopedia can eventually take its place alongside its predecessor, speaking to and for the Mennonite global village through descriptions and assessments of growing, changing, and enduring Mennonite involvement in a variety of social, spiritual, political, economic, intellectual, and artistic settings.

Seminary Boards Make Faculty Appointments

Associated Mennonite Biblical Seminaries, Elkhart, Ind., are working hard at building faculty. The task in the next two years involves replacement of retiring faculty and adding two teachers.

The trustees of Mennonite Biblical Seminary and the overseers of Goshen Biblical Seminary approved invitations at their winter session, January 18-20, 1984;

—Perry Yoder, associate professor of Old Testament, effective July 1, 1984;

—Marcus Smucker, assistant professor of Pastoral Theology, July 1, 1984;

—June Alliman Yoder, instructor of Communication, half time, July 1, 1984;

—Other invitations are being processed.

In faculty reappointments, MBS called Henry Poettcker to another three-year term as president. GBS called Marlin E. Miller to another three-year term as president and granted continuing employment to Willard Swartley. The board named Swartley professor of New Testament.

The boards reappointed Paul Roten to one year as head librarian. They created a new office of Information Services and appointed John Bender as director on approximately a half-time basis effective August 1, 1984.

Since Canadian students face earning employment restrictions while at seminary, the MBS board took an action "that the Administrative Committee review again the special financial need of Canadian students and search for ways to alleviate these. . . ."

Both boards heard progress reports on the search for faculty in Field Education and Preaching, and in Evangelism and Church Planting. Nominations for both positions are still open.

The boards heard that bids for the student housing and nursery renovation project came in about $250,000 over the estimate of $1 million. The administrators are working at ways to make some cost cuts and also looking at ways to start the project with MBS funding the first phase and GBS the second.

Both boards recognized that the administrative duties of their presidents were absorbing their time full-time with teaching and writing responsibilities and expectations piled on top of that.

Board members took up the administrative overload discussion in joint session. Should AMBS have one president? Should the two administrations share a vice-president? Is it time to talk about one seminary? Or another seminary joining the association? One member said, "I think it's time to look at the new picture" resulting from 25 years of association.

Thelma Groff and Marcus Smucker presented a progress report on "Spiritual Formation Concerns at AMBS" to the closing joint session. They noted successes and failures in various efforts to invite "everyone at AMBS to give attention to their personal spiritual formation as well as the formation of the Spirit in the community."

In a written report Groff said, of one group, "Some have spoken to an emptiness, some to discouragements and resentments, and some to fears. Whoever is able responds, and time after time persons minister to each other. We experience repeatedly that God works as God wills and in a variety of ways."

Smucker reported, "The disciplines that we are pursuing here at Seminary are very simple and elementary. There is constant need for encouragement and support in the development of these disciplines because they seem to go counter to our materialistic and activistic culture. Our approach to spirituality provides significant resources for spiritual growth in the lives of the students but the experience of these requires continual encouragement and accountability."

Groff and Smucker said they "are inclined to recommend that spirituality at AMBS requires the equivalent of a full-time faculty person." The two will bring a final report and recommendations to the boards at their May meeting culminating their two-year assignment as coordinators of Spiritual Formation at AMBS.

On Wednesday evening the boards participated in a testimonial dinner in honor of Jacob J. Enz on his sixty-fifth birthday.



Concentrating on 1 Corinthians



The Joy of Study

News Items

Erland and Winifred Waltner traveled to Recife, Brazil, in early January, where they visited with their children, Dan and Rose Graber. On January 8 Benjamin Daniel was born to Rose and Dan, to give joy to both the parents and the grandparents. Erland, on the return trip, spoke to missionaries (both MC and GC), who met at Palmeira, Parana, on January 24 and 25, giving Bible studies on 1 Thessalonians and Titus.

Gertrude Roten spent the month of January in Newton, Kan., where she taught an extension course in the Great Plains Seminary Education Program. It was a study of the Gospel of John. Twenty students were enrolled.

Willard Swartley spent two weeks in Virginia and Pennsylvania during the interterm. During the week of January 8-14, he conducted a spiritual renewal week at Eastern Mennonite College, with Bible expositions on the Gospel of Mark. The next week he served at Eastern Mennonite Seminary for the Ministers' Week, with studies in 1 Corinthians. He met with ministers of the Eastern District Conference for a day to discuss his book *Slavery, Sabbath, War, and Women.* He also conducted a seminar in the Pittsburgh Mennonite Church on Peacemaking in the Gospels.

Jake W. Elias held a week of meetings in Oak Grove Mennonite Church, Smithville, Ohio, January 8-13. During the mornings he led expositions on 1 Thessalonians. In the evenings he dealt with the book of Acts.

Gayle Gerber Koontz participated in the Authority Consultation of the Conference of Mennonites in Canada, January 29-31.

Four die in fire in French Mennonite home for the mentally handicapped

On the night of Saturday, Jan. 28, fire broke out in the main building of Mont des Oiseaux, a French Mennonite home for mentally handicapped children and young adults. Four long-term residents of the home, three boys and one girl between the ages of 16 and 24, died of smoke inhalation. Six others and one caretaker escaped.

Mont des Oiseaux (meaning Mountain of the Birds), which had its origins in the post-World War II years, is located outside Wissembourg, France, near the West German border. The building which burned was the original and main building in the complex operated by the Association Fraternelle Mennonite since June 1950.

The situation could have been much worse. One weekend each month, the weekend of the fire, all those who can manage are sent home to spend some time with their families, and most of the personnel takes the time off. Normally the original building where the fire took place houses 22 residents and a staff of five.

Unconfirmed reports have it that chemicals injected into the wood for purposes of pest and termite control may have triggered the combustion which started near points where the fireplace chimney passes through the floors.

Part of the building is used for classrooms and workshops. Each of the five long-term staff members who had apartments in the building lost all their personal belongings.

Although someone making the rounds at midnight reported everything to be fine, the fire may already have been smoldering between one ceiling and the floor above it as early as ten o'clock. Once the fire broke through the floor, the building burned quickly. Twenty-foot flames shooting out of the mountaintop residence could be seen for miles. Wissembourg's fire brigade responded within ten minutes, and were soon joined by fire fighters from Bergzabern, Germany, twelve kilometers away.

Mont des Oiseaux was once one of seven homes operated by Mennonite Central Committee to care for war orphans in the late 1940s. Once the situation in France stabilized, the French Mennonites assumed responsibility for the home and transformed it into a home for the mentally handicapped. Among the directors who served at Mont des Oiseaux were Jonas and Mary Klassen of Springfield, Ohio, and the sisters Regina and Nellie Nussbaumer of Basel, Switzerland. The current director is Theo Hege of Wissembourg.



The building which burned at Wissembourg, France, killing four mentally handicapped young adults, was originally part of a historic estate. It was operated by an association of French Mennonites.

Funeral services for the four children were conducted on Feb. 2, at Wissembourg, at Bischwiller, and other locations.—Jan Gleysteen with report from Erika Gleysteen, worker at Mont des Oiseaux

MCC Canada : New staff position, new building approved

A resolution calling for two board meetings a year, the creation of a constituency relations position, and a decision to build a new office facility were among the highlights of the annual Mennonite Central Committee Canada (MCCC) board meeting, held Jan. 19-21 in Tofield, Alberta.

Board members indicated that they do not want to "rubber-stamp" executive committee decisions. "We want to keep in touch and grapple with issues with the MCC Canada staff," said Dave Redekop, representing the Mennonite Brethren Conference. A special board session is planned for September 1984.

The board approved the creation of a new constituency relations position and invited John Wieler, presently director of MCC Canada Overseas Services, to be MCC Canada's first Constituency Relations director, beginning in September 1985. Wieler, who has served as overseas director for ten years, will take a nine-month leave, beginning in September 1984.

Board members also gave MCC Canada the green light to join MCC Manitoba in construction of new accessible office facilities. A joint MCC Manitoba/MCC Canada committee will study the proposed construction and final decisions will be made following the committee's presentation.

Other highlights of the annual meeting:

- The board agreed to continue a pro-life position, specifically in the areas of abortion, capital punishment, war, and alcohol and drug abuse.
- Information Services was given permission to produce a special made-for-TV film about water and MCC water projects around the world.
- Personnel Services indicated that it will pay special attention to recruitment in Spanish-speaking constituent churches, in order to fill needs for workers in Latin and South America.
- Board members learned that the experimental Alternative Sources of Funding Project, directed by Frank Isaak, brought $194,000 to MCC Canada and MCC overseas projects during the last eight months. The funds were donated by foundations and individual donors.
- Board members asked Native Concerns to find appropriate ways to respond to the family and child welfare needs of natives in urban and rural communities. During discussion about Native Concerns programming, staff member Eric Rempel indicated that the greatest problem facing natives today is not economic poverty but "poverty of spirit." "For too long people and governments have been doing everything for them," said Rempel. "We need to help them to help themselves."
- The board accepted a Peace and Social Concerns resolution about the cruise missile and militarism and accepted, in principle, a statement about Central America.

Planning begins for 85 convention

The Convention Planning Committee which is to guide the development of the 1985 Mennonite Church General Assembly and churchwide conventions met for the first time on Dec. 15 and 16 at Ames, Iowa. The committee toured buildings on the Iowa State University campus, the site of the 1985 convention, and met with university personnel regarding basic physical arrangements.

In subsequent sessions the Planning Committee chose Ames 85 as the official name of the convention. Development of a theme was begun but needs to be finalized.

Local committees as well as the Worship Committee are presently being chosen and will no doubt be at work by mid-1984.

The Planning Committee was enthusiastic about the suitableness of the facilities for all phases of the convention, youth convention, and children's activities as well as adult meetings and General Assembly. Dormitories for

adults are within easy-walking distance of the meeting rooms and there are many other lodging accommodations in the area. Both Iowa State University and the city of Ames are eager to host this Mennonite meeting.

Persons on the Convention Planning Committee are Myron Augsburger, moderator of General Assembly; James M. Lapp, chairman; Don and Karen Gingerich, local arrangements chairpersons; Terry and Anne Stuckey, Worship Committee chairpersons; Lois Swartzendruber, children's activity director; Joy Lovett, Afro American Mennonite Association; Sam Hernandez, Hispanic Comite; Lavon Welty, youth secretary; Dan Shenk, local youth director; Barbara Reber, WMSC executive secretary; David Miller, Youth Convention coordinator; Mildred Schrock, General Board office; Freida Myers, General Board office, and Wayne North, convention coordinator.

The committee meets again June 11-12, 1984, to continue planning.

Oregon church votes to withdraw from General Conference

Members of Emmanuel Mennonite Church, Salem, Ore., have voted 109-5 in favor of withdrawing from membership in the General Conference Mennonite Church and the Pacific District Conference. The decision was made at a congregational meeting on Jan. 24.

Emmanuel pastor Dwain Holsapple said the move came after many years of struggles about the church's relationship to the larger bodies. "For a long time now we have not been fully committed to the General Conference," he said. "Our main problems have been with the conference's theological liberalism and tolerance of things that, in our view, are unscriptural and ungodly."

Holsapple said that Bethlehem 83, the churchwide gathering held in Pennsylvania last August, focused his congregation's dissatisfaction with its conference affiliation.

"The failure of the General Conference to take clear, scriptural positions on issues like homosexuality brought things to a head," he explained. "There is not the concern in conference leadership levels that there should be about ungodliness. The conference has for years been weak in its interpretation of Scripture. As a result, we were looking at the possibility of a major split within our own congregation unless the matter was dealt with."

According to Vern Preheim, general secretary of the General Conference, the vote by Emmanuel to withdraw without first dialoguing with conference leadership violates the GCMC constitution. It stipulates that "when a congregation is giving consideration to withdrawal action, no final decision will be taken prior to discussions with an official representative from the conference who will share the concerns of the conference."

Preheim has requested a meeting with the Emmanuel congregation in mid-March.

New directions charted for broadcasting

Mennonite Board of Missions will free resources for new directions in broadcasting by ending *Art McPhee in Touch.* The radio program will go off the air on June 29.

"Dropping *Art McPhee in Touch* represents a shift from daily programming to radio spots and specials along with training congregational leaders to produce their own broadcasts," said MBM Media Ministries director Kenneth Weaver.

Changing technology is one factor contributing to this shift, he said. Cable, video systems, and computers now allow communicators to reach smaller, specifically targeted audiences more effectively. Weaver also mentioned the growing importance of visual communication and the power of the visible storyteller.

These factors, coupled with deregulation of the broadcast industry and rising costs, call for experimentation and integration of media into total Mennonite Church ministry. "Change, rather than continuity, will be the hallmark of the future," he said. Another reason the five-year-old program is leaving the air is because McPhee has asked to be released from it.

Weaver said Art McPhee will continue to work as a part-time consultant and producer for MBM. His first major project will be to prepare radio spots and an evangelistic series to aid church development. He continues to lead MBM's Evangelism and Church Development seminars, including the Friendship Evangelism Seminar.

"*Art McPhee in Touch* was quite successful in pulling congregations together to cooperatively sponsor the program as a community ministry," said Ron Byler, director of English broadcasting.

Byler feels McPhee used the radio medium to good advantage. "He used stories, anecdotes, and ear-catching quotes, and related these to the gospel so that churches, stations, and listeners responded favorably to the program."

Ron agreed that it's good to stop while the program is still fresh and interesting, noting that this frees MBM to work at new directions. "It's always good to phase out before your ideas and enthusiasm have dried up," he said.

"Highlights for me were contact with listeners and the opportunity to chart progress in their families as well as to pray for needs they've been facing," said McPhee.

He reported that some listeners even called long-distance to share problems they struggled with.

The program helped sponsoring congregations gain visibility in their communities, too, and welcomed listeners to attend.

Since its first program on Jan. 1, 1979,



Art McPhee (left), Ron Byler (center), and Gary Oyer (right), confer in early January during a recording of the last Art McPhee in Touch *radio programs at MBM offices in Harrisonburg, Va.*

Art McPhee in Touch has been used on 144 radio stations through the sponsorship of 141 congregations and businesses. Nearly 5,500 listeners responded to the program by mail.

Byler said McPhee has helped MBM to think about how to use media to work at church planting and growth. He has helped develop a package of programs for church development that not only is acceptable to stations in prime time, but that also work at saturation use with effective advertising techniques.

"We will miss *Art McPhee in Touch* as a valuable component in relating to the church," Byler said. "But Art will continue to help us develop new radio and television materials."

He noted that a second church development package, planned for release late this year, will focus directly on calling listeners to a faith commitment.

EMS ministers week inspires despite fire

"The modern church can get so caught up in its programs and activities that it forgets its primary task—to present the crucified Christ," said Arthur Climenhaga in an opening address on Jan. 16 at Eastern Mennonite Seminary's annual ministers week.

"The message of the cross is the word of wisdom we have to offer," said Climenhaga, who is general secretary of the Brethren in Christ Church. Although "the preaching of the cross" often seems foolish to the unbeliever, it is "a life-changing power" the church can claim and use as a basis for daily discipleship.

Climenhaga gave evening talks on "Discerning the Wisdom of God," "Developing the Mind of Christ," and "Depending on the Spirit of God" during the four-day leadership training school.

Some 280 pastors, spouses, and lay leaders from across the United States registered for the conference.

The week's activities went on as scheduled despite the Tuesday morning fire that gutted the administration building on campus, which was being renovated. Participants in the conference took an offering on Wednesday at their own initiative and raised $4,000 in cash and pledges for a new rebuilding fund.

The ministers' week program featured a classroom format. Fourteen classes met twice daily Tuesday through Thursday on topics from biblical interpretation to evangelism to spiritual disciplines.

Edward B. Stoltzfus, associate professor of theology at EMS, taught a class on "Ethical Issues in the Congregation."

Stoltzfus tried to help his group consider ways that people respond to specific issues and how they approach an issue with biases. "When an issue becomes sensitive, people don't want to deal with it," Stoltzfus said.

Studying the issue of homosexuality, for example, is "quite difficult" in Christian circles "because of the difficulty of separating orientation from actual behavior," he continued. "Everyone has some degree of interest in others of the same sex. At what point on the continuum does this become unacceptable, even apart from actual sexual contact?"

The EMS professor said that over the centuries the church has at times rejected homosexuals outright, ignored them, or given qualified to outright acceptance.

"The question is, can a homosexual be fully accepted as a Christian, and if so, can he or she be a church member with full rights and privileges?" Stoltzfus asked.

In addition to classes, Willard M. Swartley led morning Bible studies on the apostle Paul's letters to the Corinthians. Swartley, who is associate professor of New Testament at the Associated Mennonite Biblical Seminaries at Elkhart, Ind., gave special attention to examples and principles of ethical discernment.

Swartley also led a daily workshop on "Corinthian Concerns Today." Four other afternoon workshops were offered, including "Men and Women in Congregational Life," led by Margaret M. Foth and Owen E. Burkholder.



Arthur Climenhaga (second from left) talks with Eastern Mennonite Seminary ministers week participants Leon Shrock (far left), Henry Helmuth (Center), Modestine Davis, and EMS dean George R. Brunk III.

European workers welcome World Conference travelers

Mennonite Board of Missions workers in Europe expect to be in the thick of things when thousands of Mennonites from all over the world travel to Europe in July for the XIth assembly of Mennonite World Conference in Strasbourg.

Many of the 31 workers will not be home when visitors come calling. They will be attending the conference themselves or vacationing or returning to North America for furlough. Those who stay home will be busy hosting friends and family who are in Europe for the conference.

But the workers have outlined limited hospitality plans for visitors:

France. Contact: Foyer Grebel, 19, rue du Val d'Osne, 94410 St. Maurice.

"People should not hesitate to contact workers they know or projects they want to see," said Neal Blough, "but all will depend upon the time available and the number of people passing through." Four workers live in the Paris suburbs of St. Maurice and Verrieres-le-Buisson. MBM Europe director Larry Miller and his family live in Strasbourg.

Belgium. Contact: Centre Mennonite de Bruxelles, 112, rue Franklin, B-1040, Brussels.

The six workers in this country—all located in the capital city of Brussels—will be in town. The two families at the Mennonite center will provide lodging and breakfast for 150 Belgian francs per person. All six workers are willing to provide travel information.

England. Contact: London Mennonite Centre, 14, Shepherds Hill, Highgate, London N6 5AQ.

All six workers live in London, but will not be available for overnight lodging during World Conference time. London Mennonite Centre no longer operates a guesthouse, but visitors are invited to worship with London Mennonite Fellowship on Sundays at 2:00 p.m.

Ireland. Contact: Irish Mennonite Movement, 4 Clonmore Villas, 92 Ballybough Road, Dublin 3.

All five workers live in the Irish capital of Dublin, although most expect to be gone during World Conference time. Information on inexpensive lodging is available from Irish Tourist Board offices in New York, Chicago, and Toronto.

Spain. Contact: John and Bonny Driver, Farnes-49-Entlo la, Barcelona 32.

The six MBM workers—located in Barcelona, Burgos, and Malaga—will not be able to provide lodging.

Sweden. Contact: Tom and Disa Rutschman, Lingonstigen 34 B, S-96040 Jokkmokk.

Rutschmans live and work in Disa's home area north of the Arctic Circle. They welcome anyone who ventures that far north!

MENNOSCOPE

Two recent lectures on the Soviet Union at Brussels Mennonite Center in Belgium attracted considerable interest. In December, Jim Forest, general secretary of International Fellowship of Reconciliation, showed slides and spoke on the theme "A Trip for Peace to the Soviet Union." In late November, Vasil Magal, speaker on two Mennonite Board of Missions radio programs beamed to the Soviet Union and pastor of a congregation for Soviet emigrants in Belgium, gave a presentation on "A Glimpse into the Lives of Christians in the Soviet Union." The events were part of the center's lecture series for Belgian Mennonites and other interested persons.

A Mission Fellowship and Study Visit in the eastern USA, May 31-June 9, is being planned by Mennonite Board of Missions. Pastors, congregational mission communicators, and other interested persons are invited to gain firsthand exposure to contemporary mission in New York City, Virginia, and Washington. The visit will begin and end in Harrisonburg, Va. Participants are responsible for their own costs. Interested persons may contact Willard Roth by Mar. 10 at MBM, Box 370, Elkhart, IN 46515.

Three members of the Mennonite Board of Missions staff who served a combined 25 years of service in the Church Relations Department terminated at the end of the fiscal year on Jan. 31. Joel Kauffmann, a writer and illustrator whose many special projects included the *Grossdoddy* drama and *Sent* slide-sound presentations, has become a full-time writer, cartoonist, and filmmaker. Edna Zehr, who has been responsible for the missionary support partner network, and Nathan Reiff, who recruited many of the current AIM Partners, have both retired.

Five communities are hosting Friendship Evangelism Seminars in March. Sponsored by Mennonite Board of Missions, the weekend events help Christians share their faith in natural ways. The locations and dates are: Iowa Mennonite School, Kalona, Iowa, Mar. 2-3; Nairn Mennonite Church, Ailsa Craig, Ont., Mar. 9-10; Wilmot Mennonite Church, Baden, Ont., Mar. 23-24; Faith Mennonite Church, Newton, Kan., Mar. 30-31; and Roanoke Mennonite Church, Eureka, Ill., Mar. 30-31. Arthur McPhee will lead all the seminars except the one in Kansas, which Don Yoder will lead. More information on the seminars is available from Melba Martin at Box 370, Elkhart, IN 46515.

Don Yoder of Tempe, Ariz., and **David Shenk** of Mountville, Pa., represented the Mennonite and General Conference Mennonite churches at the Washington (D.C.) Roundtable on Evangelism in December. They and about 40 other evangelism leaders from a variety of denominations shared ideas and encouraged each other in their efforts to promote church growth and church planting. Don is a church planting consultant for both Mennonite Board of Missions (MC) and Commission on Home Ministries (GC). David is director of home ministries and evangelism for Eastern Mennonite Board of Missions and Charities (MC).

Missionary arrivals: Don and Marilyn Brenneman returned to North America in mid-December following a special one-year assignment in Argentina with Mennonite Board of Missions. They assisted Argentine Mennonite Church with leadership training. Brennemans' address is 602 Maplecrest Dr., Goshen, IN 46526. **Elaine Kauffman,** a worker in Brazil since 1973 with Mennonite Board of Missions, returned to North America on Jan. 14 for a 17-month furlough. She has taught at a school for missionary children and assisted Brazil Mennonite Church in a variety of assignments. Elaine's address is Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517

Missionary departures: Charles and Ruth Shenk, workers in Japan with Mennonite Board of Missions, returned to that country on Feb. 2 following a six-month furlough. Their new assignment is to assist the small scattered Mennonite congregations in the Tokyo area. Shenks' address is Japan Anabaptist Center, 1-17 Honan 2-chome, Suginami-ku, Tokyo 168, Japan. **Miriam Krantz,** a worker in Nepal with Mennonite Board of Missions, returned to that country on Jan. 21 following an eight-month furlough. She is a nutritionist with the United Mission to Nepal. Miriam's address is UMN, Box 126, Kathmandu 711 000, Nepal. **Paul and Vesta Miller,** longtime Mennonite Board of Missions workers in India who retired last year, returned to that country on Jan. 12 for 3 to 5 months to complete property transfers and other matters. Their address is Bihar Mennonite Church, Latehar, Palamau, Bihar, India.

New members by baptism and confession of faith: Rocky Mount, N.C.: Elizabeth Daniels by baptism and Madline Neal by confession of faith. Northridge Christian Fellowship, Springfield, Ohio: Dale Bowman, Nicki Detling, Terry and Margie Everhart, Keith and Judi Ragsdale, Taulbie and Jeanie Tussey, Thelma Decker and Carrie Young by confession of faith. Bancroft, Toledo, Ohio: Melanie Swartzentruber. Northside, Lima, Ohio:

HOW MUCH WILL YOU SPEND FOR MEDICAL CARE THIS YEAR?

$1,500 was the average each of us in the U.S. paid last year for medical care . . . through insurance, direct payments to doctors and hospitals, and taxes for government medical assistance programs. Total U.S. medical care expenses exceeded $350 billion in 1983.

Medical care expenses take more of our income each year. In 1977, 8.8¢ of every dollar was spent on medical care. In 1982, **10.5¢ of each dollar** went for medical care.

To cover these constantly increasing costs, health insurance companies must charge higher premiums. Mennonite Mutual Aid also must increase its premiums for Medical Expense Sharing Plan members under age 65. Increases will vary by age, deductible, and state of residence, but most will range between 17% and 29% . . . and will be effective on Certificate anniversary dates, beginning April 1, 1984.

What can we do about the problem?

- ☑ Work at **wellness**, so we need less medical care.
- ☑ Choose coverage that allows us to take **personal responsibility** for initial expenses.
- ☑ Select doctors who allow us to **participate in care** and decisions concerning our health.

Through MMA, Mennonites can share each other's medical expenses. During this difficult time, let us continue to "bear each other's burdens."

Mennonite Mutual Aid Goshen, IN 46526

Evone Miller by confession of faith. Zion, Archbold, Ohio: Fred Baer, Sheri Klinger, Maria Lehman, Denice Reynolds, and Ronda Reynolds. Hopewell, Kouts, Ind.: Eric Nix and Bruce Overholt by baptism and Jerome Basinger by confession of faith.

Change of address: Robert Nolt from Dakota, Ill., to 2682 IL Route 75 N, Freeport, IL 61032. Phone (815) 233-0290. Earl D. Wenger from Manheim, Pa., to 1412 E. Newport Rd., Lititz, PA 17543.

BIRTHS

Albrecht, James and Carolyn (Klingelsmith), Goshen, Ind., second son, Jeffrey Keith, Jan. 24.

Birky, Jay and Sandi (Helmuth), Kouts, Ind., first child, Jayson Monroe, Jan. 20.

Cunningham, Spencer and Drussilla (Pohl), Toledo, Ohio, second child, first son, Kristoff Spencer, Jan. 30.

Davidson, Bill and Lois (Shank), Lebanon, Pa., fourth child, second son, Steven James, by adoption, Dec. 14.

Dietzel, Gerald and Judy (Kreutziger), Pigeon, Mich., first child, Jason Paul, Dec. 27.

Drudge, Neil and Ellen (Beare), Uxbridge, Ont., first child, Christopher Neil, Dec. 23.

Gehman, Dennis and Sharon (Moyer), _____, Pa., second child, first daughter, Renee Lynette, Jan. 10.

Halteman, Glenn and Joyce (Detter), Schwenksville, Pa., third child, first son, Adam Seth, Jan. 27.

Helleman, Brian and Diane (Moser), Tremont, Ill., first child, Ashley Christine, Jan. 9.

Kauffman, Dwight and Trella (Hochstetler), Wellman, Iowa, fifth child, third daughter, Luella Marie, Jan. 17.

Loux, Philip and Ruth Kanagy, Tokyo, Japan, first child, Erin Satomi Kanagy-Loux, born on Jan. 12, 1983; received for adoption on Jan. 22, 1984.

Metzler-Ruth, Marlin and Sharon, _____, Pa., first child, Matthew Ryan, Jan. 21.

Miller, Paul E. and Anne (Stutsman), Millersburg, Ind., second child, first daughter, Kellie Darlene, Jan. 30.

Nelson, Donald and Jacqueline (Kreider), New Holland, Pa., first child, Amanda Jo, Jan. 20.

Rutt, Roger and Pamela (Rohrer), Lancaster, Pa., first child, Jason Michael, Jan. 25.

Schrock, Jon and Kathy (Salmonsen), Lancaster, Pa., second son, David Adam, Dec. 24.

Short, Duane and Roselyn (Rupp), Wauseon, Ohio, second child, first daughter, Patricia Ann, Jan. 30.

Short, Gregory and Jill (Graber), Archbold, Ohio, second daughter, Brittany Laine, Jan. 24.

Slusher, Doug and Kathy (Yordy), Morton, Ill., second child, first daughter, Lena Yordy, Feb. 3.

Springer, Jeffrey and Lisa (Kucik), Minier, Ill., first child, Jennifer Annette, Jan. 7.

Stevanus, Dale and Linda (Reinhart), Kitchener, Ont., second child, first daughter, Natalie Lynn, Jan. 19.

Stoltzfus, Dwight and Sue (Bergey), _____, Pa., first child, Jessica Bergey, Nov. 10.

Swartley, Philip and Renee (Burkholder), Perkasie, Pa., third daughter, Amber Nicole, Sept. 1.

Walter, Jeremy and Judy (Honsaker), State College, Pa., first child, Justin Paul, Jan. 15.

Williams, Willi and Annette (Cender), Fisher, Ill., fourth child, second daughter, Alicia Lorine, Jan. 28.

Yoder, Galen and Gloria (Vance), Wellman, Iowa, first child, Caleb Austin, Jan. 17.

Zehr, John David and Bernadette (Magsamen), Champaign, Ill., third child, second son, Jonathan Joseph, Jan. 25.

OBITUARIES

Bond, James William, son of William and Susan (Mishler) Bond, was born at Ashwood, Ore., Aug. 8, 1904; died of Parkinson's disease at Albany, Ore., Jan. 16, 1984; aged 79 y. On Sept. 19, 1926, he was married to Mary Gingrich, who survives. Also surviving are 3 sons (James, Harold, and Kenneth), one daughter (Elsie Jones), 15 grandchildren, 9 great-grandchildren, 2 brothers (Charles and George) and 6 sisters (Nancy Glick, Cora Bitakofer, Alice Hartman, Ella Miller, Frances Martin, and Laura Carlson). He was a member of Albany Mennonite Church, where funeral services were held on Jan. 18, in charge of Ed Springer; interment in Lebanon, Ore.

Crumrine, Esther, daughter of Daniel and Magdalene (Good) Augsburger, was born at Flanagan, Ill., Oct. 21, 1902; died at Methodist Medical Center, Peoria, Ill., Jan. 27, 1984; aged 81 y. On Dec. 27, 1923, she was married to George Crumrine, who died on Jan. 11, 1982. Surviving are 3 sons (George, Robert, and Eugene), 3 daughters (Ruth—Mrs. Aaron Litwiller, Dorothy—Mrs. Harry Ingram, and Loretta—Mrs. Clifford Graffis), 20 grandchildren, 12 great-grandchildren, and one sister (Mrs. Ida King). She was preceded in death by 2 brothers. She was a member of First Mennonite Church, where funeral services were held on Jan. 30, in charge of James Detweiler; interment in Roberts Cemetery.

Detwiler, Lizzie M., daughter of Frank and Sarah (Moyer) Freed, was born in Franconia Twp., Pa., July 29, 1896; died at Rockhill Mennonite Community, Sellersville, Pa., Jan. 21, 1984; aged 87 y. She was married to Tyson L. Detwiler, who died in 1962. Surviving are one son (Stanley F.) 3 daughters (Edith—Mrs. Horace A. Halteman, Sara—Mrs. Enos B. Hunsberger, and Arlene—Mrs. Harold M. Young), 15 grandchildren, 24 great-grandchildren, and one great-great-grandchild. She was preceded in death by one son (Roy) and 2 grandchildren. She was a member of Franconia Mennonite Church, where funeral services were held on Jan. 25, in charge of Floyd Hackman and Curtis Bergey; interment in Franconia Mennonite Cemetery.

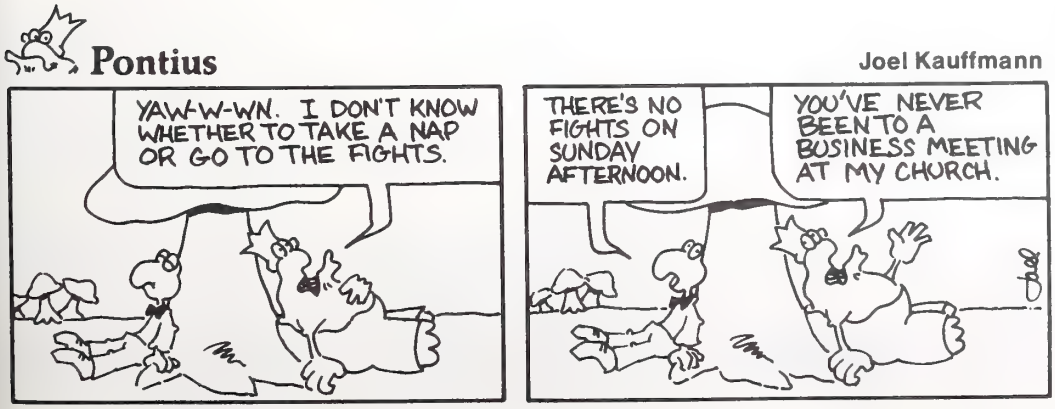
Good, Ada M., daughter of Daniel and Mary (Yordy) Orendorff, was born in Flanagan, Ill., May 12, 1890; died at Rest Haven Nursing Home, Morrison, Ill., Jan. 21, 1984; aged 93 y. On Sept. 26, 1946, she was married to A. C. Good, who died on July 29, 1978. Surviving are one stepdaughter (Lila—Mrs. Glen Ebersole), 5 stepgrandchildren, and 10 stepgreat-grandchildren. She was a member of Science Ridge Mennonite Church, where funeral services were held on Jan. 24, in charge of LeRoy Kennel; interment in Science Ridge Mennonite Cemetery.

Hartman, Margaret, daughter of Arthur and Lydia (Hienz) Kursch, was born in Hobart, Ind., Jan. 8, 1953; died of cancer and complications in W.Va., en route to National Institute of Health, Bethesda, Md., Dec. 20, 1983; aged 30 y. On May 31, 1975, she was married to James L. Hartman, who survives. Also surviving are her parents, one brother (James Kursch), and 2 sisters (Beth—Mrs. Eric Hauser and Diane—Mrs. David Voglund). She was a member of Wooster Mennonite Church, where funeral services were held on Dec. 24, in charge of Glen A. Horner; interment in Maple Grove Memorial Park.

Headings, Floyd C., son of Ezra and Nellie (Mohr) Headings, was born in Miami Twp., Ohio, Oct. 13, 1922; died at Sidney Memorial Hospital on Jan. 2, 1984; aged 61 y. On Aug. 3, 1944, he was married to Margery Hooley, who survives. Also surviving are 2 sons (James A. and Ralph), 5 grandchildren, and one sister (Mrs. Velma Plank). He was a member of the South Union Mennonite Church. Funeral services were held at the Calvary Baptist Church on Jan. 5, in charge of Barry Grahl and Howard Schmitt; interment in Fairview Cemetery, West Liberty, Ohio.

Hess, D. Avery, son of Conrad and Ada Sue (Keen) Hess, was born at Quarryville, Pa., June 17, 1889; died of a heart disease at Lancaster, Pa., Dec. 24, 1983; aged 94 y. On Nov. 8, 1916, he was married to Mary I. Murray, who died on Apr. 27, 1966. Surviving are 2 sons (Mahlon and Elvin), 6 daughters (Anna May—Mrs. Charles Habecker, Erma—Mrs. Rufus Shelly, Ella—Mrs. Mahlon High, Ruth—Mrs. Earl Chapman, Alta—Mrs. Elmer McDonald, and Verna—Mrs. David Swartz), 19 grandchildren, 4 stepgrandchildren, 15 great-grandchildren, and 12 step-great-grandchildren, 5 step-great-great-grandchildren, and 3 sisters (Mrs. Ruth Hoffman, Beula—Mrs. Henry Hostetter, and Mrs. Ida Byers. He was preceded in death by one son (David) and a grandson. He was a member of Masonville Mennonite Church, where funeral services were held on Dec. 28, in charge of Aaron H. Souders and Abram H. Charles; interment in the church cemetery.

Hetrick, Claude Fay, son of Samuel and Clara Hetrick, was born near Springs, Pa., Oct. 25, 1911; died at his home near Springs, Pa., Jan. 25, 1984; aged 72 y. On Apr. 20, 1934, he was married to Pearl Johnston, who died on Mar. 27, 1973. Surviving are 4 sons (Donald, Charles, Larry, and Floyd), 5 daughters



(Esther Durst, Marian, Marjorie Bowman, Donna Duvall, and Sandra Keener), 16 grandchildren, 2 brothers (Kenneth and Walter), and one sister (Gladys Knopsnider). He was a member of Springs Mennonite Church. Funeral services were held at the Newman Funeral Home on Jan. 28, in charge of Walter Otto; interment in Springs Mennonite Cemetery.

Horst, Michael A., son of Elam and Barbara (Hostetler) Horst, was born near Wooster, Ohio, Aug. 4, 1902; died of cancer at University Hospital, Columbus, Ohio, Jan. 18, 1984; aged 81 y. On Dec. 30, 1925, he was married to Elva Conrad, who survives. Also surviving are 3 sons (George, Dale, and Philip), 16 grandchildren, 4 great-grandchildren, and 2 sisters (Salome Nair and Marietta Berkey). He was preceded in death by one brother (Cresson) and an infant sister (Icie). He was a member of Smithville Mennonite Church, where funeral services were held on Jan. 21, in charge of Herman F. Myers; interment in Sherwood Memorial Gardens, Wooster.

Kauffman, Christian, son of Mr. and Mrs. Shem J. Kauffman, was born at Belleville, Pa., Apr. 13, 1891; died at Schowalter Villa, Hesston, Kan., Jan. 23, 1984; aged 92 y. On Oct. 6, 1935, he was married to Lula Kauffman, who died in 1953. Surviving are one brother (Jacob) and one sister (Keturah Buckwalter). He was a member of Hesston Mennonite Church. Funeral services were held at Miller Funeral Home on Jan. 26, in charge of Waldo Miller; interment in East Lawn Cemetery.

Landis, Clarence R., son of Phares B. and Elizabeth (Rudy) Landis, was born on Jan. 8, 1906; died of a heart attack at Lancaster Osteopathic Hospital on Jan. 22, 1984; aged 78 y. On Apr. 7, 1928, he was married to Mary E. Huber, who survives. Also surviving are one son (C. David Landis), one daughter (Betsy Ann Durborow), 7 grandchildren, 2 great-grandchildren, and one sister (Elva R. Landis). He was a member of Neffsville Mennonite Church. Funeral services were held at the Richard H. Heisey Funeral Home on Jan. 25, in charge of Alvie Beachy and Edwin Bontrager; interment in Hess Mennonite Cemetery.

Miller, Joe B., son of Ben A. E. and Amelia (Yoder) Miller, was born at Arthur, Ill., Sept. 15, 1906; died at Sarasota, Fla., Jan. 20, 1984; aged 77 y. On Sept. 30, 1930, he was married to Cora E. Otto, who died on Dec. 12, 1962. On Mar. 27, 1965, he was married to Kathrine K. Stoltzfus, who survives. Also surviving are one son (Ervin J.), one daughter (Amy J.), 6 grandchildren, 4 great-grandchildren, 3 brothers (Abe, Dan, and Tobe), and one sister (Anna—Mrs. Albert Helmuth). He was a member of East Union Mennonite Church, where funeral services were held on Jan. 24, in charge of J. John J. Miller; interment in North Gingerich Cemetery.

Miller, Kimberly Ann, daughter of John E. and Roxanne L. (Erb) Miller, was stillborn on Jan. 24, 1984, at Newton, Kan. Funeral service at Hesston Inter-Mennonite Church, in charge of Waldo E. Miller.

Newcomer, Phares S., son of Christian and Annie (Snyder) Newcomer, was born in Rapho Twp., Pa.; died on Jan. 24, 1984, at Mennonite Home, Lancaster, Pa. He was married to Emma B. Landis, who died in 1981 after 72 years of marriage. Surviving are 3 sons (J. Raymond, Warren, and Clarence), 7 grandchildren, and 8 great-grandchildren. He was a member of the Mennonite Church, Lititz, Pa. Funeral services were held at Mennonite Home Chapel on Jan. 27, in charge of Martin Nolt, Ralph Ginder, Joseph Ball, and Lester Zimmerman; interment in Erbs Cemetery, Lititz.

Shank, Weldon M., son of Jacob and Fannie (Good) Shank, was born at Dayton, Va., Aug. 17, 1894; died at Community General Hospital, Sterling, Ill., Jan. 15, 1984; aged 89 y. On Dec. 19, 1915, he was married to Edna Ebersole, who died on Jan. 21, 1981. Surviving are one daughter (Wilma—Mrs. Leslie Long), 4 grandsons, 11 great-grandchildren, 2 brothers (Daniel and Wilmer), and 3 sisters (Annie—Mrs. M. R. Weaver, Mary—Mrs. Jacob Sutter, and Grace—Mrs. Herman Campbel). He was a member of Science Ridge Mennonite Church, where funeral services were held on Jan. 18, in charge of LeRoy Kennel and Edwin Stalter; interment in Science Ridge Mennonite Cemetery.

Swartzendruber, Cora Ida, daughter of Jacob S. and Ida (Kempf) Yoder, was born at Johnson Co., Iowa, Nov. 7, 1894; died at Pleasantview Home, Kalona, Iowa, Jan. 26, 1984; aged 89 y. On Nov. 25, 1915, she was married to John Y. Swartzendruber, who died on July 12, 1974. Surviving are one son (J. Paul), 7 grandchildren, 2 great-grandchildren, one half brother (Joe Yoder), and 2 half sisters (Eva Troyer and Sadie Steiner). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 28, in charge of Dean Swartzendruber and Orie Wenger; interment in Lower Deer Creek Cemetery.

Troyer, Amy B., daughter of Sam T. and Katie Eash, was born at Goshen, Ind., Dec. 22, 1908; died at Akron City Hospital, Akron, Ohio, Oct. 30, 1983; aged 74 y. On Feb. 12, 1950, she was married to Moses M. Troyer, who survives. Also surviving are one son (Donald), 2 stepdaughters (Esther—Mrs. Leon Coblentz and Ruth—Mrs. Nate Zehr), 2 stepsons (Clarence and Mervin), 15 grandchildren, one great-grandson, one sister (Leota—Mrs. Levi Burkholder), and 2 brothers (Leon and Joe Eash). She was a member of Maple Grove Mennonite Church, where funeral services were held on Nov. 2, in charge of Elmer Yoder, Frank Dutcher, and Joe Schrock; interment in Walnut Grove Cemetery.

Wenger, Ruth Mae, daughter of Benjamin and Barbara (Kauffman) Widmer, was born at Wayland, Iowa, May 13, 1906; died at Parkview Home, Wayland, Iowa, Jan. 18, 1984; aged 77 y. On Nov. 27, 1930, she was married to Joseph C. Wenger, who died on Nov. 6, 1975. She was a member of Bethel Mennonite Church where funeral services were held on Jan. 20, in charge of Oliver Yutzy; interment in Bethel Cemetery.

Witter, Becky Jo, daughter of John K. and Grace (Reed Shawn) Zimmerman, was born at Harrisburg, Pa., Aug. 15, 1951; died of cardiac respiratory failure at Hinsdale, Ill., Jan. 21, 1984; aged 32 y. On Aug. 25, 1973, she was married to David Witter, who survives. Also surviving are one brother (William Zimmerman) and a grandmother (Minnie Zimmerman). She was a member of Lombard Mennonite Church, where funeral services were held on Jan. 24, in charge of E. Joe and Emma Richards.

Yeager, Anna H., daughter of Michael S. and Florence (Eby) Horst, was born in Clearspring, Md., Mar. 21, 1914; died at Chambersburg, Pa., Jan. 3, 1984; aged 69 y. She was married to Earl D. Yeager, who survives. Also surviving are 3 sons (Robert E., Richard D., and Enos H.), 4 daughters (Mrs. Vonda Darlene Scott, Barbara—Mrs. Guy Cooper, Judith—Mrs. Richard Martin, and Sharon—Mrs. Joel Ezelle), 20 grandchildren, 4 brothers (Reuben E., Nathan E., Enos E., and Abram E. Horst), and 3 sisters (Amanda—Mrs. J. Clinton Shank, Florence E. Horst, and Mrs. Lula Ross). She was a member of Pleasant View Mennonite Church, where funeral services were held on Jan. 6, in charge of Joe Esh and Omar R. Martin; interment in the church cemetery.

Yoder, Joseph H., son of Joseph and Barbara (King) Yoder, was born in Reedsville, Pa., Feb. 16, 1904; died of cancer at Lewistown (Pa.) Hospital on Jan. 22, 1984; aged 79 y. On May 25, 1957, he was married to Emma K. Peachey, who survives. Also surviving are one son (Richard S. Yoder) and 2 brothers (David K. and John W. Yoder). He was a member of Allensville Mennonite Church, where funeral services were held on Jan. 25, in charge of Paul E. Bender and Timothy R. Peachey; interment in Allensville Mennonite Cemetery.

Yoder, Mary Elizabeth, daughter of Adison and Saloma Shumaker, was born at West Liberty, Ohio, Jan. 13, 1894; died at Goshen, Ind., Jan. 14, 1984; aged 90 y. On Mar. 13, 1934, she was married to Edwin J. Yoder, who died on Dec. 17, 1972. Surviving are 3 stepdaughters (Genevieve—Mrs. John Friesen, Gladys—Mrs. Dewayne Johns, and Olive Grace—Mrs. Edward Miller), 2 stepsons (Gerald J. and Galen L.), one brother (Howard Shumaker), and 2 sisters (Emma Shumaker and Nina—Mrs. Harold Yoder). She was a member of College Mennonite Church, where funeral services were held on Jan. 16, in charge of Arnold C. Roth and Levi C. Hartzler; interment in Maple Grove Cemetery, Topeka.

Yost, E. M., son of Peter and Susan (Megli) Yost, was born at Plymouth, Neb., Sept. 28, 1902; died at Bethel Hospital, Newton, Kan., Dec. 16, 1983; aged 81 y. On Aug. 13, 1921, he was married to Emma Schmidt, who died on Jan. 22, 1973. Surviving are one daughter (Louella—Mrs. Eldon Risser), 3 sons (Howard, Melvin, and Vernon), 13 grandchildren, and 17 great-grandchildren. In 1921 he was ordained to the ministry and served churches in Greensburg, Kan., and Denver, Colo. He was overseer of Rocky Mountain Mennonite Conference. Funeral services were held at Hesston Mennonite Church, Hesston, Kan., Dec. 18, and at First Mennonite Church, Denver, Colo., Dec. 20, in charge of Walter Friesen; interment in Crown Hill Cemetery, Denver.

Zimmerman, Benjamin, son of Levi and Katie (Bucher) Zimmerman, was born at Camp Hill, Pa.; died at the Mennonite Home, Lancaster, Pa., Jan. 28, 1984; aged 95 y. He was married to Grace Gish, who died in November 1962. Surviving are 3 sons (Abner G., L. Henry, and Ralph G.), 2 daughters (Orpah A.—Mrs. Ivan W. Bauman and Esther E. Robinson), 12 grandchildren, and 21 great-grandchildren. He was a member of Columbia Mennonite Church, where he served as deacon, having been ordained in 1944. Funeral services were held at the Mennonite Home Chapel on Jan. 31, in charge of Ivan Leaman, Paul Charles, Elmer Hertzler, John Witmer, and Ralph Ginder; interment in Good Cemetery.

CALENDAR

Weaverland/New Holland/Bowmansville area Keystone Bible Institute, Weaverland Mennonite Church, Feb. 19-23
Lancaster East Keystone Bible Institute, Mellinger Mennonite Church, Feb. 19-23
Willow Hill area Keystone Bible Institute, Shady Pine Mennonite Church, Feb. 19-23
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Feb. 23-25
MCC Central States Annual Meeting, Mennonite Brethren Church, Fairview, Okla., Feb. 25
Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29
Conversations on Faith, Laurelville, Pa., Feb. 27-29
Lebanon County area Keystone Bible Institute, Midway Church of the Brethren, Feb. 27-Mar. 2

CREDITS

P. 124 by David Hiebert; p. 128 by Kristina Mast Burnett; p. 133 by Jan Gleysteen; p. 134 by J. Allen Brubaker.

ITEMS AND COMMENTS

Lawyer uses Bible to keep clients out of court

Can the Bible settle legal disputes? Attorney Steve Carlock of Indianapolis thinks so, and has opened a nonprofit office to do so. Citing a caseload of 60,000 cases a year in local courts, Mr. Carlock opened the Christian Justice Center to serve as a place for people who are willing to use the Bible to settle their disputes. In the first year of operation he handled 40 cases. That was less than anticipated, but he has found that a number of judges and fellow attorneys are beginning to support him, and refer cases to him.

"I really thought more people would want to use the Bible instead of litigation to solve their problems," he said. Among Mr. Carlock's successful cases were a dispute between a pastor and a church about how the denomination's doctrine was to be taught, and another between a physician and members of a hospital staff concerning who was and wasn't medically incompetent.

Two hundred wars since 1941

There have been about 200 wars since 1941, according to an article by John Gellner, editor of Canadian Defence Quarterly, in the Jan. 5 *Globe and Mail.* There were ten wars in 1983, and eight in 1982. Nations involved in war in 1983 were Iran-Iraq, Israel-Syria, Israel-Lebanon, the U.S.-Syria, Libya-Chad, Ethiopia-Somalia, South Africa-Angola/Cuba, Thailand-Cambodia/Vietnam, China-Vietnam, and Nicaragua-Honduras. Fighting is going on elsewhere too, Gellner writes, but these conflicts are internal and, therefore, not war—an armed conflict between sovereign states.

Gellner notes that the "eyes of Western peace activists are riveted on the kind of war that has not occurred: nuclear war. The tendency is to dismiss those (conflicts) in progress as 'small wars.' " They are anything but that, he says—the Iran-Iraq war has claimed about 400,000 lives in just over three years. He also notes that the African wars have ruined countries such as Chad, Ethiopia, and Somalia, and are ruining Angola.

Church groups attack Reagan panel's report on hunger

Using words like "appalling" and "misleading," major national religious agencies denounced a controversial final report by President Reagan's commission investigating hunger in the United States. The agencies accused the task force of presenting a false picture of hunger and malnutrition, and said its recommendations would, if adopted, make the problems worse. Criticized in particular, was a commission finding that very little evidence of "widespread" hunger exists and a recommendation to merge food assistance programs into single block grants to states.

"President Reagan's Task Force on Food Assistance is bending the truth to fit political beliefs and purposely misleading the president and the American public by obscuring the reality of hunger and poverty in this country," said Paul Kittlaus, speaking for Interfaith Action for Economic Justice, a coalition of 27 national religious agencies. A separate statement by 40 religious and social service agencies expressed "disappointment and dismay" over the panel's final report.

Monitoring group says Warner music videos are excessively violent

More than half the music videos on MTV, Warner Communications' music television cable channel, feature violence or strongly suggested violence, says the National Coalition on Television Violence. Reporting on its study of rock music over the past 20 years, the coalition says violent lyrics had increased by 75 percent from 1963 to 1973, and that they are currently more than twice as violent as in 1963. The coalition's monitoring of MTV found 18 instances of violent or hostile action each hour. In addition, the monitoring found that the videos added "considerable violence" to the 1983 song lyrics, which averaged 8.5 instances per hour.

According to Thomas Radecki, who chairs the coalition, "the fault for this disgusting and destructive violence lies with the U.S. Congress and the White House. The legislative and executive branches of our government have taken a hands-off and anything-goes attitude toward violent entertainment no matter how harmful or destructive."

China's Bishop Fan reported back in jail

A Roman Catholic bishop who has resisted China's officially sponsored independent Catholic Church for 25 years is reportedly back in prison. He is Bishop Peter Joseph Fan, 76, of Paoting (Baoding), China. Church sources report from Hong Kong that the bishop and his vicar general, Huo Pin Chang, also in his 70s, were found guilty of secretly ordaining priests, violating currency exchange rules, and communicating with the Vatican. They were said to have been tried, convicted, and sentenced by a court in Shiliazhuana, southwest of Peking, to 10 years in prison.

China has spurned recent efforts of Pope John Paul II to effect a reconciliation with the communist government. His appointment of Bishop Dominic Tang, 75, as archbishop of Canton in 1981, was rejected by China. The archbishop lives in exile in Hong Kong.

1,220 Christian civilian deaths reported in Lebanon fighting

Some 1,220 Christian civilians have been killed in intercommunal fighting in the Shouf mountain region since Israel withdrew its forces from the area late last summer, says Lebanon's Catholic Center for Information. About 100 Lebanese Christian villages have been caught up in the fighting, which has destroyed 17,200 homes, made 185,000 Christians refugees, and destroyed 85 religious institutions, including churches, convents, and monasteries, the center reported.

According to figures compiled before the conflict, the Shouf region, which overlooks positions of the Multinational Force along the Lebanese coast, is 48 percent Christian, 30 percent Druze, and 22 percent Muslim. About 56 of the region's towns and villages are Christian, and all but one has been destroyed; of the 75,000 Christian residents, 70,000 are refugees and about 5,000 are holding out at Deir-el-Kamar. The center had no statistics on the effects of the fighting on non-Christians.

Critics call administration's human-rights policy a failure

Three human-rights groups have accused the Reagan administration of violating U.S. laws governing human-rights policy in foreign relations. In a 107-page report entitled "Failure: The Reagan Administration's Human-Rights Policy in 1983," the three groups charge that "while acknowledging the legitimacy of the laws in principle, during the past two years the administration has stripped them of all force by violating their terms in practice whenever their application appeared inconsistent with the administration's overall policy objectives."

Paula Kuzmich, a State Department representative, said the department "categorically rejects the criticisms" contained in the report. She said that "in general, this administration, the department and its Bureau of Human Rights and Humanitarian Affairs, and assistant Secretary of State Elliott Abrams personally have pursued a vigorous human-rights policy and placed human rights very much at the center of our endeavors."

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Pluralism: a lousy identity

pluralism 4a: a state or condition of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous development of their traditional culture or special interest within the confines of a common civilization.

Persons viewing the Mennonite scene have increasingly used the word "pluralism" to describe our church. If what they mean is what is defined above, they are calling attention to an increasing diversity of belief and practice among people who wish to be called Mennonite.

My reaction to the term "pluralism" to describe the Mennonite Church has been somewhat negative. I find myself partly pictured in the following characterization by Robert Kreider: "Pluralism is a problem for the neat and tidy. It offends our sense of order. It escapes our capacity to control and manage—yes, to play God" (*Mennonite Quarterly Review*, July, 1983, p. 192).

If I would be a little less hard on myself, I think that a casual reference to pluralism troubles me because at first blush it seems to imply that beliefs and practices really don't matter—that anything goes. Indeed sometimes I get the impression that some delight in highlighting pluralism.

But anyone concerned about the unity of the church, as I am, must come to terms with pluralism, for no two people think and practice exactly alike. At bottom, pluralism is simply difference of opinion. The apostle Paul had to come to terms with pluralism as he did in Romans 14, urging a position of considerable tolerance, for "who are you to pass judgment on the servant of another?. . . So each of us shall give account of himself to God" (Rom. 14:4a, 12).

But then having written at length about the importance of liberty toward others, Paul turns his own argument on its head and presses upon the Romans the responsibility of seeking to avoid offense to another. "If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died" (v. 15).

I think this suggests what makes me uneasy about the easy acceptance of pluralism: that diversity of practice may encourage a loosening of convictions—and some people may become confused, even lost in the shuffle. This is why church leaders keep seeking for a center of faith around which to rally and borders beyond which it is to be understood that a person has given up the faith.

Nevertheless, as Paul implies, and as Robert Kreider illustrates in *Mennonite Quarterly Review*, we have always had pluralism and we may as well learn to live with it. Kreider's article from which I quoted above is entitled "Let a Hundred Flowers Bloom" and "One Lord, One Faith, One Baptism." In the article he illustrates pluralism in terms of his Kreider family, in terms of the current Mennonite occupational diversity, and finally through the Mennonite World Conference.

Certainly in the Mennonite World Conference is a diversity which we must accept. For our understanding of the gospel means that it must be applicable to people "from every nation, from all tribes and peoples and tongues" (Rev. 7:9). To have Mennonites in more than 40 countries is at the same time a triumph and a challenge. "What are the irreducible and distinctive elements which draw into unity Mennonite peoples from a hundred cultures, who speak a hundred languages, and live in forty nations? Perhaps one finds the answers in controlling ideas—discipleship or faithfulness to Christ. One finds the answers in linkages—one's relationship to Christ, with fellow disciples, and with neighbors and strangers, even enemies."

It seems a good place to begin, a center from which our descriptions of faithfulness may spread outward. This will imply that the ultimate definition of faithfulness will be undertaken on the local level where members meet to study the Scriptures and share their lives and problems. Thus while we have fellowship on a worldwide basis and should learn from each other, we will expect the final interpretation to be done at home.

Perhaps this may help to save us from the danger noted by Robert C. Campbell, president of the American Baptist Churches and reported in "Items and Comments" last week. "Most American Baptists think our identity is pluralism," he told the Baptist General Board. "That's a lousy identity." He went on to say that this emphasizes differences rather than what the Baptists have in common.

If we work in different occupations, follow different news sources, read different books, belong to different political parties, and live in different provinces, states, and countries, there is bound to be pluralism. Indeed, the order of birth in a family probably contributes to pluralism. So some reasonable degree of tolerance is required if we are to be able to function.

The alternative to tolerance is divisiveness and the Lord knows we Mennonites have shown a strong tendency toward this. Actually, divisiveness itself becomes a form of pluralism. So we have a choice. Can we tolerate a reasonable amount of diversity or must we split into separate groups to relieve the pressure caused by seeking to observe Romans 14:4 as well as 15?—Daniel Hertzler

GOSPEL HERALD

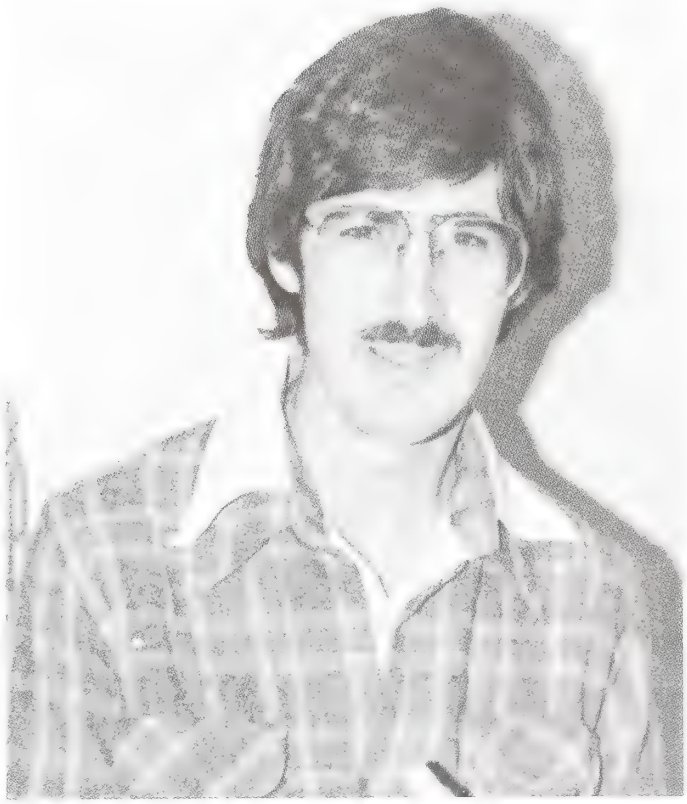
February 28, 1984

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Missionaries as dreamers

by John Paul Lederach





Missionary dreamers T. K. Hershey, who served in Argentina from 1917 to 1948, and J. P. Lederach, who has served in Spain.

When I was asked to speak in the Hesston College chapel on behalf of the Mission Board it brought back a flood of memories. I can easily recall my Hesston College days and the annual mission talks. To be honest, I remember that chapels were quite often a time of day-dreaming. So, recognizing how easily you can daydream your chapels away, I decided to talk about dreaming and connect it with mission work. Actually, as strange as it may sound, I'd like to talk about missionaries as dreamers.

What exactly is dreaming? My first conscious contact with dreaming, and I imagine this is common to many of us, came through the question: What do you want to be when you grow up? This is one of those curious questions that is really exciting when you are younger, but becomes increasingly annoying as you become older. At any rate, my parents tell the story of the first time I was asked this question.

There were several of us playing and some well-meaning adult asked us what we were going to be when we grew up. Responses varied from pastors to lawyers. When they turned to me, I unabashedly (and probably to the dismay of my parents) quipped, "I want to be a football." Ignoring for the moment my high aspirations, I believe the format of this question serves to point out the basic qualities of dreaming: it deals with the present reality and the future.

More exactly, dreaming has to do with the correlation,

or the relationship of the present with the future. However, I've noticed that there are various ways of relating the present with the future. Furthermore, I've discovered that different kinds of dreamers clearly depict these distinct styles of dreaming.

For example, on the one side, I would group people like palm readers, Alvin Toffler, John Naisbitt, or Hal Lindsey. Now the only thread this mix of people has in common is the way in which they correlate the present with the future, or the way in which they dream, if you will. The palm-reader's style is to foretell the future according to the reality expressed on your hand. Toffler's *Future Shock* or Naisbitt's more recent *Megatrends* follow a somewhat similar pattern. First, they look critically at the world today, they gather information about it, they analyze it, they try to perceive how it is made up and how it works. Then, according to all of this information, according to the present order of things, they project what the future will look like.

The difference with the biblical dreaming is that dreamers changed their lives to conform to a vision.

Hal Lindsey, in several of his books, has done much the same thing, but with a Christian flavor. He looks at world events in order to predict the end of the world. This kind of dreaming, especially in its more serious forms, can be very useful. Its primary contribution is to help us think critically about our world today, and to reflect upon the consequences our actions, plans, and programs may have for future generations.

Nonetheless, this type of dreaming has a very basic and questionable premise: It affirms that tomorrow, the future, can only ever be the product and the slave of the present reality and order of things. Underlying the prediction is the subtle principle that the future is an inevitable consequence of the present. This style of dreaming, when accepted wholeheartedly, is closely analogous to a social phenomenon known as realism: That which espouses an intense concern for fact with an equally pronounced rejection of the visionary.

Biblical dreams and dreamers. Now the Bible presents a different view, although the Bible, in case you never thought about it in this way, is a compilation, an anthology of dreams and dreamers. And if I were to pick the one verse that best depicts the biblical version of dreaming I'd chose Hebrews 11:1: "Faith gives substance to our hopes and makes us certain of realities we do not see." At first reading, that can be a rather perplexing verse. The author of Hebrews must have realized it, for he goes on to provide us with about 20 examples of what he meant. Two of those were Noah and Abraham.

What kind of dreamer was Noah? To fully understand it we need to think about Noah's situation in human terms, to put ourselves in his shoes. Let's suppose you are out mowing your yard one Saturday afternoon and God unexpectedly stops by for a pastoral visit. He is visibly upset with the world and the way people are carrying on, and he lets you know it. "Noah," he says, "I just can't take it anymore. I've decided to flood the world in a few weeks; it is going to rain for 40 days and nights. And I want you to build an ark and get prepared because you and your family are the only ones who will be spared." What would you do? Noah takes a quick trip to the lumberyard. Then the neighbors come around and think Noah has lost his marbles. "That's a big boat for these parts, Noah. Gonna rain for 40 days and nights, huh, Noah?" The more you ponder this man, the more you realize what a dreamer Noah really was.

Or take Abraham, another real case. God says to Abraham, "Listen, Abe, I've decided to make you father of all nations, and besides that I'm going to give you an incredible piece of property as inheritance. So pack up your tents, get the camels around, and I want you on your way by tomorrow." And Abraham did just that. In fact, according to the story, he spent the rest of his life wandering around after the promised land, without so much as knowing where it was. Now this is a real dreamer.

What distinguishes this type of dreaming from the other? These people, the biblical heroes, also correlated the present with the future. However, they did so by *changing their present reality and conforming their lives to a vision of the future.* Clearly faith, not realism, is analogous to this type of dreaming. You live now according to a dream, a vision, an understanding of the future. But notice the subtle difference. The future is not dictated by the present order of things. Rather, the present order is changed by a vision of the future. The future is not an empirical fact, a predetermined reality set in concrete, untouchable and beyond influence. The future becomes an ongoing, present-day ethical enterprise. This is an inherently and unavoidably optimistic viewpoint: no matter how bad the present reality looks, the biblical dreamers remind us that we are called to live and act now as if our dreams for the future were real. Clarence Jordan translated Hebrews 11:1, "Faith is the turning of dreams into deeds."

Mission work as responsible dreaming. How does this relate to missions? I happen to believe that in many, and perhaps at times imperfect, ways our church's ser-

John Paul Lederach served recently with Mennonite Board of Missions in Barcelona, Spain. He is now a student in the sociology department of the University of Colorado, Boulder, Colo. This article was originally given as a chapel address at Hesston College, Hesston, Kan.

GOSPEL HERALD Volume 77 Number 9

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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vice and mission organizations are coherent and committed efforts aimed at accomplishing responsible dreaming. After nearly seven years of relating closely to Mennonites in mission work, I'm convinced they've given of their time and lives as responsible dreamers. Mission work is, at its essence, responsible utopianism. In a day and age where pessimism reigns, where imaginations are suppressed, in which the fate of the world is increasingly unknown, where society pushes for uniformity of thought and behavior, the pressure is all around us to conform; to become realistic dreamers.

"Be realistic," we are told, "conform, transform yourself, give up your silly dreams and utopias, they cannot possibly happen."

However, the spirit of our mission and service organizations responds quietly alongside the biblical heroes: "We pursue transformation not by giving up on our dreams, but by giving them power, by acting upon them, by living now according to a vision of the future. We dream of a future in which swords are beat into ploughshares, where nations make war no more, where all peoples though diverse, can live in peace and equality, where all persons have witnessed the love of Christ through the relationships and actions of those who follow him; and we pursue that dream through responsible dedication and service toward our fellow humans, day in and day out." This is daily responsible utopianism, of which Mennonites should be constantly aware.

In conclusion, I want to challenge you, who are now in a stage of reflecting about and preparing for the future at this college. I want to challenge you to think seriously about your dreams, both personal and for the world, and to reflect creatively about how you can act and live now so as to make those dreams become reality. At the very bottom of it, I want to challenge you to become responsible utopianists.

It may well be that part of the way you accomplish this is through the opportunities offered by our mission organizations, or it may be by other means. Whatever your route, think about what faith means, about your dreams and the dreams of your people. Don't be unknowingly and innocently fooled into giving up on your dreams and what your faith calls you to undertake. Challenge yourself and those around you to a life of responsible dreaming.

Games people play

by Margaret Foth

"I'm not one of these college graduates and I haven't had a lot of experience in speaking, but I'll try to present this proposal." How many times have you heard variations on this theme!

The first time I heard Sara begin her presentation of the nominating committee, I felt my sympathies coming to the surface. Our PTA *did* include a lot of college graduates and many professionals with speaking experience, so I could understand Sara's feelings of inadequacy. But the second time she was called to the podium, she began with the same disclaimer. And then a friend on my right said, "She uses that line every time!"

Sara was playing a game. Actually, Sara was only one of many game players. Some of us who listened to her responded by joining in the game of "let's analyze Sara." That game allows players to feel like winners when they identify the failures of others.

"Games" and "game playing" sound childish, don't they? And I think there are times when we don't take responsibility for ourselves and our actions.

A very simple definition of "game playing" is "having an intention that is hidden." A game always involves two or more people, and one game often leads to another.

In the case of Sara, her motive may have been to "show up" all the college graduates with her own brilliant performance; perhaps she just wanted to impress people with what she had been able to do on her own; another motive could have been to connect with others who felt they were being treated as second-rate—she was bidding to become the leader of the underdogs.

As so often happens, Sara's game produced other games. Some people played along, "She's going places—maybe I'll invite her over for coffee." Sara hoped to gain some advantage with her opening apology; in the group I heard she became the victim of another's game: "If I point out Sara's goofs, I'll look better in comparison." That's a game, too.

This little illustration says that there are risks in playing games. People initiate games to win and to gain an upper hand. However, we all know games and counter-games; depending on the situation, it's hard to see anyone ending up a winner.

Most people prefer to have honest relationships. How can we recognize a game and ulterior motives and still not be threatened or defensive?

Whenever we are able to share thoughts, ideas, and feelings with others without fear of being laughed at or rejected, we may free ourselves from the need to play games.

We can end a game by becoming aware of what's really going on. We can choose to open ourselves and be honest. That may or may not stop the game, but it's a basis for beginning.

When we recognize a game and see a possible motive, we can choose a reaction rather than allow ourselves to be manipulated.

People want to be valued and to be treated with respect. If we can be honest and open in our communication, we can meet these needs honestly with compliments and recognition and sensitivity.

Margaret Foth is the speaker on "Your Time," a radio program sponsored by Mennonite Board of Missions.

Praying effectively

by Donna McKelvey

I have always believed in prayer. I have always prayed, but for more years than I care to admit, I prayed because I believed it was what a Christian should do rather than because of the results I saw. I felt it a duty rather than a privilege. I knew that if Jesus needed to pray and commanded us to, it was important. I became uneasy though if someone would suggest keeping a journal recording the prayers and definite answers to those prayers.

God knows my heart's desire is to learn to pray effectively and is seeing to it that this desire is being fulfilled. The desire led me to read book after book on prayer, attend seminars and workshops. I'm sure these were helpful in bringing me to a gradual awakening to a great truth that opened my spiritual eyes. This truth is, I believe, the key to changing prayer from a drudgery to a joy, from a duty to a privilege. It is this: "We can read everything that's written on prayer, but until we choose by an act of our will to pray, and until we quit only discussing prayer and actually pray, we will never learn to pray." I was in essence saying, "Lord, teach me *how* to pray," instead of "Teach me *to* pray," as the disciples did (Lk. 11:1).

Books on prayer are good, but not good enough, just as a cookbook is good but of no value without food to work on. We learn to pray by praying. Also it has helped me to realize I can profit from reading and hearing about other peoples' prayer experiences, but mine can be unique. My prayer experience can be just as real as another's, though different. My definition of prayer has changed from "talking to God" to "communication with God."

As I evaluated my prayer life and studied what the Bible includes in communication, I consciously began to include dimensions other than talking. My prayer life is becoming exciting!

The aspects of communication with God that I find mentioned in the Bible and that I incorporate into my praying are as follows:

1. **Praise: recognizing God's nature and esteeming God for who he is.** Hebrews 13:15 says, "Let us offer the sacrifice of praise to God continually." John, in his vision saw beings around the throne saying, "Holy, holy, holy, Lord God Almighty," day and night. And the twenty-four elders before the throne worshiping saying, "Thou art worthy, O Lord, to receive glory and honour and power." Also angels saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 4:8-11; 5:11-12).

I like to use these or similar words and in my mind's eye lift my voice and spirit to join those who are worshiping around the throne. The Psalms also provide worship material. Psalms 103 and 34 are two of my favorite aids to worship.

2. **Singing.** Over and over I find invitation to sing to the Lord. Psalm 100:2 says, "Come before his presence with singing." Ephesians 5:19 calls for "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." I find in the Psalms songs that express every emotion I have. Many of these have been set to music, for others I make my own tune. I find also the teaching to praise God with instruments in Psalm 150 and other Scripture, so I use the instrument I have, my autoharp, to praise him.

3. **Waiting.** "Truly my soul waiteth upon God; from him cometh my salvation" (Ps. 62:1). "They that wait upon the Lord shall renew their strength" (Is. 40:31).

I have our church members' names divided into seven pages so I can remember them each week.

Also Isaiah 64:4 and Lamentations 3:25. I use this time just to be quiet before God, sometimes imagining his light shining on me, sometimes thinking of the blood of Jesus washing me or the oil of the Holy Spirit flowing over me.

4. **Confession.** "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). I like to use the psalm writer's prayer. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer (Ps. 19:14). Also "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). Also Psalm 139:23-24. I feel that confession paves the way for petition.

5. **The Word.** I like to use the Bible in my communication with God in at least three different ways. First I *read* a passage. "How sweet are thy words unto my taste! yea sweeter than honey to my mouth!... Thy word is a lamp unto my feet, and a light unto my path.... The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:103, 105, 130).

Second, I *pray* the word for myself or others. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). I find many of the apostle Paul's prayers can be prayed for others. For example, "The Lord make you to increase and abound in love one toward another, and toward all men" (1 Thess. 3:12). Also, I remember God's promises. For example, "Thank

Donna McKelvey is from the Bethel Mennonite Church, Ashley, Mich.

you, Lord, for your peace, for your Word says, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' Help me to trust in you today" (Is. 26:3).

Third, I *meditate* on a short passage from what I've read. Joshua 1:8 encourages us to meditate, that is to ponder a spiritual truth. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Also Psalm 1:1-2. In meditation I prayerfully think over a passage or I enjoy God with my thinking.

6. **Petition: asking for my own personal needs.** Someone pointed out one of the most beautiful petitions among a list of genealogies. "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" and we read, "God granted him that which he requested" (1 Chron. 4:10). In petition I open my needs to God. As in Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And Matthew 6:11 says, "Give us this day our daily bread."

7. **Intercession: praying for concerns of others.** We are asked to pray for leaders (1 Tim. 2:1-2) for the lost (Ps. 2:8), for missions (Mt. 9:37-38), and others. In intercession I'm standing beside God, working with him (1 Cor. 3:9). In this aspect of prayer, especially, I feel I need a definite plan or as someone said, "I plan to fail." People are counting on my prayers when they say, "Pray for me."

I've found a prayer notebook is a valuable tool for me. I have our church members' names divided into seven pages so I can remember them each week at least once. I list specific requests as I'm made aware of needs. I find many groups, schools, and organizations that I'm involved in have calendars listing daily requests. These aid in praying and also in my keeping informed. The Mennonite Mission Board has one of these calendars with a request for each day as well as a monthly letter with letters from the missionaries.

For years I've had a habit of praying for my family, my parents, brother and sisters, and their families every Monday. Even though the number had grown to over 30, I believe it's God's desire that I contribute to their lives in this way.

8. **Thanksgiving.** This is different from praise in that praise is rejoicing in who God is, whereas thanksgiving is rejoicing in what he does. "Enter into his gates with thanksgiving" (Ps. 100:4). This aspect of prayer can be sprinkled throughout all our praying. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

9. **Listening.** 1 Kings 19:11-12 records the incident of Elijah hearing from God, not through the strong wind, the earthquake, or the fire, but in a "still small voice." I find that God still speaks that way when I get still and listen. Jeremiah 33:3 says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." I need to listen for this answer. This time helps me to keep my priorities straight as I wait for God to show me what is important. I jot down ideas or people's names as they come to me at this time.

At one period in my life, I consciously went over this list of the different aspects of prayer as I prayed so that I would learn to include them all. I also experiment with various positions or postures as I pray.

I believe the greatest need in our churches today is for prayer warriors. I believe that "more things are wrought by prayer than this world dreams of." But I also believe that it won't just happen. As with anything that really makes a difference there will be a cost. Lord, teach us to pray.

On partaking of the Lord's Supper

". . . every time you eat this bread
and drink from this cup you pro-
claim the Lord's death until he
comes. It follows that if any-
one eats the Lord's bread or
drinks from his cup in a way
that dishonors him, he is guilty
of sin against the Lord's body
and blood. So then, everyone should
examine himself first, and then
eat the bread and drink from the cup.
For if he does not recognize the
meaning of the Lord's body when he
eats the bread and drinks from the
cup, he brings judgement upon
himself as he eats and drinks."
—1 Corinthians 11:26-29

The acrid burn of bitterwine
soaks the lump of
heavy bread
My taste buds consider,
tell me it's the
body and the
blood
again
shed for me in my
instability shed for
me in my irresponsibility—shed for me in my
complacent morality

I thought my hunger had been appeased
But wait—what's this
Bread of Life
Now I see starvation
that goes further and deeper than bloated bellies,
vacant eyes
skeletal cadavers

Oh, God—
In weeping, shamed penitence
I kneel, I humble myself before you
my mouth still burning from the sting of your death
for I cannot bring myself to swallow
just yet —Rhonda Kinsinger

What do we say to a hungry world?

by Miriam E. Krantz

What do we say to a hungry world? Before we speak, we must listen, observe, sense the heartbeat of individuals in their communities. This is hard for us from the West. What do we say to the hungry if we are wrapped up in the need for quick successes and hard data? Could we be saying that the programs are more important than the people?

Some relief programs still cater to donors who prefer a paternalistic approach to world need. These programs assume that donors are unwilling to let go of the basically emotional one-to-one element of relief, to hear about the possibility of progression toward self-reliance. However, encouraging attitudinal changes have been emerging.

From my experience in Nepal, I would like to share three situations which I believe are similar to those which occur in other countries around the world.

First, how do we respond when there is insufficient or no food available due to floods, drought, destruction by pests or a devastating fire? One traditional response has been to bring in food from the outside as quickly as possible with little advance planning and little follow-through.

A few years ago in Nepal a plan emerged whereby, in cases of emergency in a specific area, foods ordinarily grown and used there would be brought in. For instance, where millet and corn are raised, those foods would be brought in. To provide rice, which is prestigious to all people in Nepal and in the East, could generate dissatisfaction when food production resumes. The farmers might want to produce rice rather than returning to millet and corn.

Most of the truly traditional foods in the world are highly nutritious and we need to reinforce the people's faith in them even in crisis situations. It is also always good to involve the local people in every aspect of relief.

Second, what do we do when food sources are negatively affected? This can happen through such simple things as the introduction of food refining technology which results in polished rice, refined flour products such as white bread and biscuits or the over-trimming of vegetables and fruits. We have a crisis situation in Nepal when it comes to deforestation and the resulting erosion. As the trees go down for construction and heat needs, the water sources dry up, the fields are destroyed by landslides, and the topsoil is taken off.

Development programs must fit with the community's resources. Programs which are too ambitious in construction and lifestyle demands result in further depletion of precious natural resources. Land for local food production is further reduced as more land is used for nonfood cash crops or for food that is sold out of the area to hotels or the elite of society.

In Nepal last year, 70 million rupees ($5 million) worth of cigarettes were sold. Many rural Nepalis think of tobacco as food; since smoking curbs the appetite, one feels less hungry. And what about coffee? Do we encourage or discourage the raising of coffee? The using of coffee? Development workers in Nepal have discussed this issue.

Foreign advisers come to Nepal. They've been known to discourage mixed cropping (growing crops together in the same field) and yet now they're finding out that's the way of survival. So it's reverse technology we're learning in some of these developing countries. We need to be careful about our advice.

Perhaps there are more simple, practical things we can share with the Nepalis. Just a teaspoon of oil in two pounds of beans would protect the beans from insect infestation. And if a baby is put to the mother's breast within the first minutes after delivery, the baby will have a better chance of survival. Simple, smokeless stoves can be made by villagers if they have a bit of training. Good local customs should be kept. We can take time to learn together around the fire, on the porches. This is a beautiful and rewarding experience.

Third, what do we do when food is available but it is not given? Breast milk is an example. The West and the elite of Nepal set a negative example by bottle feeding. And a witch doctor or acquaintance may tell a mother not to nurse if she is believed to be under a spell. Some of the customs and taboos for pregnant and lactating women have caused malnutrition of the mothers and therefore of their children.

Supplements are given to children too early or too late and this, along with diarrheal infections due to poor sanitation, is causing a terrific loss—loss of food in the diarrhea and loss of family peace. Artificial feeding in Nepal costs six to seven times more than breastfeeding. It can take one fourth of a family's income to artificially feed a baby for the first year.

We need to find out why some babies and older children are so thin and wasted or puffy with edema. It was common practice to provide milk powder for many of those suffering from malnutrition, but we have weaned our community development program away from milk powder. Instead we went into the homes to find out what kitchen facilities and foods were available. Then we were able to encourage mothers to prepare home food in ways which would benefit their children most. Improved sanitation and water supplies also have meant better health for children and their families.

It has been enjoyable working with villagers though at

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times quite hard. But that is how we are speaking to a hungry world through moving together toward a better quality of life.

And we continue to speak to our own human nature, reexamining the priorities in our own homes in order to have something positive to say. We follow the example of Jesus, who accepted a boy's barley loaves and fishes. Jesus saw the potential of that local resource—actually poor man's food of that region.

I and many others have experienced the hopelessness of seeing babies, children, and adults die for lack of appropriate food. But in that time of helplessness, of feeling vulnerable in our position as guests in a foreign country, Jesus meets us with a wisdom from above and gives us insights into complex situations and problems.

In a sense, I believe the Lord could say to each of us as he did to his servant in the prophecy of Haggai: "I will take you . . . my servant . . . and make you like a signet ring; for I have chosen you."

Through the maze of emotion, hard work, long conversations in village homes and in government offices, God, through us, puts his stamp upon our efforts to reach out to a hungry world with physical and spiritual food.

HEAR, HEAR!

Legalized gambling—a growing cancer

One of the evidences of the increasing secularization in the society around us is the growing acceptance of legalized gambling. Gambling implies a rejection of reality. It runs counter to natural law while it violates the Christian value system. Yet its popularity swells.

More and more states and municipalities are incorporating money-making "games" to help solve their fiscal problems. Pennsylvania legislators keep introducing bills to license slot machines and create a "gaming commission." Nightly after the news the state lottery numbers are drawn in front of millions of viewers. The implication is that gambling is as American as apple pie and motherhood—who dare be against it?

So what's wrong with a little gambling? Let's take a closer look.

1. Gambling promotes the "something for nothing" philosophy. Nature itself proves that there is "no such thing as a free lunch." To imply otherwise is not only cruel to the uninformed but morally inexcusable.

2. In gambling, especially lotteries, *many* lose for a *few* to win. The odds of becoming a "lotto millionaire" in Pennsylvania are *one in two million!* To be a winner is most improbable!

3. Lotteries do not produce any new wealth, they simply redistribute it. They contribute to the idea that there has to be a wide gap between the haves and the have nots. Lotteries simply help to widen the gap.

4. Gambling often becomes a form of subtle entrapment for some people. This may add significantly to personal and family problems.

5. Using proceeds from lotteries to support government programs is a regressive form of taxation. Economic problems of governments should not be solved by exploiting a person's weakness. It is inequitable to seek income at the expense of those who can be enticed to gamble, very often—the poor.

6. All forms of gambling run counter to the basic Christian message. Gambling is simply not compatible with the spirit of Jesus. In Luke 6:30 he says, "Give to everyone who asks you for something, and when someone takes your coat, let him have your shirt also." Paul says in Philippians 2:4 "And look out for one another's interests, not just for your own" (TEV). Also, a fatalistic faith in games of chance contradicts the trust in God's active love for all persons that we are to possess.

Christians ought to speak to those in authority about the unacceptability of using lotteries and games of chance to provide funding for government welfare programs. We ought to be willing to be taxed to provide adequate funding for legitimate social welfare programs operated by government.

In a position paper on gambling published by the Pennsylvania Council of Churches in April 1983 is this statement. "Anything that exploits others and/or caters to their weakness is to be avoided. God desires moral uprightness." Faithful and caring Christians will recognize gambling as one of those "anythings," to be avoided.—**Art Meyer,** Development Education, Mennonite Central Committee, Akron, Pa.

Thanks to John Paul

As a good, self-respecting, conscientious Mennonite minister I have, of course, preached, written, and counseled about the wisdom of forgiveness. There is no question that Scriptures clearly teach us that the followers of Jesus Christ must be willing to openly and freely forgive those who offend them. But, as a human being who has not yet achieved the fullness of what Jesus Christ would want, I must confess that forgiveness is hard. It just, quite simply, does not come easily. Offenses rankle and hang in there far longer than they really ought to. And I know I'm not alone in this difficulty. I think forgiveness is something with which most of us have extreme difficulty.

It is because of the difficulty which we all have with being able to forgive that I am grateful for the example given to the world by Pope John Paul II as he sat down, talked with, and forgave his assailant, Mehmet Ali Agca. At first I was unwilling to accept the pope's forgiveness of his assailant. I cringed at the pictures of the two together in Agca's cell. I could not conceive of forgiving Agca for doing what he did and found it very hard to give John Paul II freedom to himself to extend forgiveness. Now that it has happened, I can only take off my hat in deep appreciation for and praise of the action of the pope. Despite my internal human reaction which resisted the gracious act of forgiveness, my Christian and theological sense realizes that what the pope has done has been to put into flesh and blood one of the most basic teachings of the Bible. He has forgiven a person for an unspeakable crime against himself. He has gone against the trend of terrorism and senseless revenge. He has said, "Let us lay aside our animosities and instead let us try to follow after Jesus Christ."

What the pope did was to put the teaching of Jesus Christ into flesh and blood and to allow us to see that it is possible to do and to be what Jesus said we need to do and be. Although there are vast theological differences between John Paul II and the theological system to which I subscribe, I take my hat off to him and say, "Thank you, John Paul, for showing us in our strife-riven world that forgiveness still works. Thank you for being such a shining example to all of us who claim the name of Christ that it is possible to lay aside intense offense, to forgive and to love."—**Larry Augsburger,** Metamora, Ill.

Theology and character structure

A response to "Is peace the cornerstone?"

by Keith Helmuth

We who have been reared within the nurturing environment of the peace churches have a hard time understanding those who believe in the necessity of fighting. We who cut our milk teeth on a bias toward reconciliation and forgiveness have difficulty accepting people who regard aggressiveness as a fruitful approach to human problems.

What attitude are we to take toward Christians whose values, behavior, and character structure derive from the militaristic ethos of our popular culture? This is not to be arrogant, self-righteous, or uncharitable, but to address honestly the problem of the army colonel who recently became a Christian as portrayed by Curt Ashburn in the October 18, 1983, issue of the *Gospel Herald.*

In looking at this situation I think we are obligated to ask a serious question: How did it happen that the colonel could consider becoming a Christian without realizing his professional occupation was out of harmony with the calling? One must conclude, it seems to me, a considerable failure of thought and feeling in the transmission of the theology to which the colonel was attracted.

Curt Ashburn suggests we should not get hung up on behavior as long as the theology of personal salvation is properly articulated. This, however, raises more problems than it solves because theological concentration on personal security and personal status dovetails exactly into the adolescent character structure which we now recognize as a source of many social problems. As gentle and kindly a person as the colonel may be, his professional behavior must remain oriented by the need to fight—at base an adolescent character trait no matter how elevated and surrounded by the rituals and symbols of adult dignity it becomes.

A theology which focuses exclusively on personal security and personal status is to the fullness of the Christian vision what single issue politics is to pluralistic democracy—a serious danger. It is understandable that personal security theology should have wide appeal in our society. Personal security is uppermost in many minds and personal status is not far behind. Personal security theology speaks directly to these anxieties, not in the sense of resolving and transcending them, but in a manner which reinforces the mental pattern of self-centered focus.

This is not a problem from which any of us who participate in the mainstream economic and social life of North America are immune. The competitive structures of the job market, the career ladder, and the entrepreneurial environment are such as to require the maintenance of a self-centered focus in order to assure survival. Thus, adolescent character traits, which should fade with the coming of maturity, become established as required behavior for effective functioning in our society.

Personal security theology is a significant ally in the attempt to continue the adolescent character structure as a lifelong style. It accepts the self-centered focus as normal, latches onto its energy, and becomes one of the support systems of the culture of individualism. (It may be objected to as an unfair caricature. But close listening to the language reveals the emphasis to be not so much on the person of Jesus as on "what Jesus can do for you" and "what Jesus has done for me.")

Character structure is pliable. Character structure is not a personal possession. We share it with our society the way we share molecules with the earth. The Amish and Hutterites have developed ways of keeping the process of character formation mostly within a communal-religious context. Parochial schools function partly in the same way. Military schools and the military professions function in the same way too, only the worship is different.

Character structure is pliable, even in adults. When I was the manager of a bookstore in Manhattan it was necessary, as a prerequisite to staying in business, to treat everyone who came in the store as a potential thief. That environment began to alter my character. I could feel it working on me. I knew when it was time to get out. There is no avoiding the environmental process of character formation. We can only choose the environments we wish to be informed by.

This being the case, we must necessarily make allowances for differences in theological style according to differences in character structure and life cycle development. Widely divergent characters will not be equally well served by the same theological style. What is appropriate for adolescence cannot be expected to answer the needs of maturity. The adolescent is highly engrossed in his or her personal world and a highly personal theology speaks to that condition. The self-forgetfulness of mature wisdom draws nourishment from a much deeper and broader spectrum of experience and identification.

The power of authentic Christianity and Christian community lies exactly in the fact that it offers you the opportunity to alter your character structure in a

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particular direction. Now if you have Christians being made and this reorientation of values and behavior is not happening it makes you wonder what kind of gospel is being presented. It may be good news, but good news primarily to the frequencies of mind and heart which are absorbed in questions of personal security and personal status.

Personal security theology is, apparently, capable of leaving vast reaches of behavior unexamined and unaltered. It is based on the technique of replacing the transformational work of spiritual discipline with a verbal formula. Our greed for complete conceptual and verbal understanding makes us very skilled at formula creation. But formulas soon come to function as rituals of security and thus we slide ever closer to reliance on incantational magic.

The repetition of a formula, and the attendant loss of feeling for the process of spiritual growth, is simply an accommodation to the adolescent desire of wanting everything to happen right now, without effort. Thus we can see the connection between our popular culture, character structure, and theological style.

I suggest personal security theology is today what the sale of indulgences was before the Reformation; a way of accommodating the character structure of popular culture within a religious formula. It was against this falsification of the gospel and duplicity of ethical standards (which even Luther's Reformation failed to correct) that the Radical Reformation was made.

There is, it seems to me, a perfectly clear tradition of Christian behavior which inclines always toward reconciliation, forgiveness, forbearance, loving kindness, trust and sharing. This orientation of behavior, this single ethical standard, is not among the cultural trappings which may be safely discarded.

It could be observed this view suggests some people will find Christianity an easier faith to grow into than others. I think this is correct. Some people seem to come naturally to the inner response which governs Christian behavior. Others of us have a difficult struggle transcending self-centered focus. I don't see any way around this apparent inequality. It is bound to arise with variation in character structure.

There is perhaps no better indication of the degree to which our culture is enmeshed in a fixated adolescent character structure than its support and promotion of militarism. Preoccupied with matters of security and image, in love with the technologies of power and manipulation, determined to be right (or failing that to at least have one's own way), and always a readiness to fight—these are the values and this is the style.

Personal security theology accommodates and reinforces this dominant cultural style. It is not surprising that it should be welcomed so widely in our society, even in the halls of the Pentagon. I can only suggest that we keep in mind the one rule on which all theologies and behavior can be measured: "... by their fruits ye shall know them."

Conversing with myself on the state of the world

by Barbara Esch Shisler

A. Sometimes I can't stand living in this world. Why are we so terrible, so wicked? It's unbelievable the way we destroy each other. For instance, the TV program showing the military kidnapping young people for torture and murder. Their own people! And surely they are fathers too. How can they do it? And we're no better, sending our guns to repressive governments for our own interests. Why, why?

B. It's because of sin. In the Garden of Eden we rejected God's way and turned to our own. Separated from God, we are under the influence of evil.

A. I hate simplistic answers like that, but I must admit it makes more sense than trying to say we're basically good.

C. I'd go beyond blaming evil and say it's because we are desperately lonely. Without God in our lives we are so empty we do senseless things to fill up the vacuum.

A. But then why are some atheists and agnostics compassionate people, and some Christians ruthless and cruel?

C. Some Christians are empty too. While they may believe, they haven't truly experienced God.

B. But there is an evil power at work in the world.

A. Yes, and ready to make use of all opportunities. Good and evil are battling it out. That keeps me from despair even when I'm yelling "Why?" Seeing those mothers of missing children marching every day to ask officials where the children are, wearing white scarves with the names, their faces full of courage, faith, and love, coming against the evil.

B. When I pray the Lord's Prayer, and get to "thy kingdom come, thy will be done on earth as it is in heaven," I long for that day when life will be beautiful.

C. I do too, but I can't say it without recognizing that how I live this very day is crucial to God's will being done on earth. And hurting my child is in the same category as destroying someone else's.

A. I need to hear that. I can scream over the violence in the world and overlook my own. I need to repeat again and again, "Forgive us our debts, as we forgive our debtors."

B. We might also wrap up this talk with a heartfelt "and deliver us from evil." We're in need of deliverance. How about just praying the Lord's Prayer together?

A. I'll say A-men to that.

Barbara Esch Shisler is from Telford, Pa.

The irony of Mennonite history

by Albert N. Keim

Whenever I reflect on the eager and universal human love for armed combat, I am impressed and awed by that small band of persons who have run against that urge. Mennonites truly are a unique people in that regard. Despite the compromises and rationalizations we have made in response to twentieth-century wars, it still has to be said: we do not rush to war as our fellow human beings do.

At the same time, we Mennonites are zealously law-abiding and genuinely patriotic. The law-abiding stems from our biblicism; patriotism is the mood of the age—inescapable. Both are redeeming qualities reinforced by a wide range of social and economic factors.

In each of the twentieth-century wars, a few Mennonites have made registration for the draft a point of contention. But for the most part, the issue has not been registration; the issue has been a much more pragmatic question of finding alternatives to military combat. Actually, Mennonites have been nearly unique in their insistent search for maximum freedom from any overt connection with the military system itself. Mennonite rejection of noncombatancy is a reflection of that concern.

World War I convinced Mennonite leaders that before the next war a way had to be found to provide Mennonite draftees an alternative to incarceration in military camps. They were also intent on a form of service which would help legitimate their noninvolvement in military service. WWI had demonstrated how implacable the appetites and passions of the warfare state are. Hence virtually all Mennonite energy flowed into efforts to design alternative service. The other alternative—refusal to participate in the draft process itself at the front-end by refusing to register with Selective Service, to develop procedures to carry the non-registrant cases through the judicial system, and to accept the prison system as the appropriate alternative to military service—never received much notice at all.

The Mennonite martyrology, so present in sermon and folklore, was simply not perceived as a model in that situation. To put it starkly, Mennonites in the interwar period did not see going to jail as an appropriate alternative while the rest of humankind were busy butchering each other. The records are full of statements calling on Mennonites to be redeeming the world by noble and humble service, even, or perhaps especially, in the midst of the war. Letting our light shine meant good works, not Mennonite young men moldering away in prison.

One is tempted to ponder the consequences had three or four thousand young Mennonites spent the World War II years in prison instead of in Civilian Public Service. What might the effect have been on the prison system? How might that experience have affected the theological and political orientation of that generation of Mennonite men? They are the contemporary leadership cadre of the Mennonite church.

To return to the main point: the questions posed at the outset of World War II were controlled by an idea of service as an alternative to military work which relegated the issue of registration to the background. That same preoccupation continued into the Korean and Vietnam draft eras as well. If I may drop a personal reference: in my own case, I registered in 1953, and I can't recall ever hearing from my elders or contemporaries a single reference questioning the appropriateness of registration.

My moment of truth came when I was ordered up for a physical examination. By the time I completed that two-day odyssey at an army camp near Erie, Pennsylvania, there was no doubt in my mind that I had "registered-on" with the wrong organization. But my inherited rationalization still held; the physical examination was a necessary evil preliminary to sacrificial alternative service with the Mennonite Central Committee in Europe.

For almost all Mennonites the moral and spiritual witness of practical service in the name of Christ precedes a witness of resistance and suffering. The latter has simply not become an operational part of our conscious theology. This must be the great irony of Mennonite history. We are the heirs of probably the most fulsome martyrology of any contemporary religious group, but we are unable to invoke it, except in the most marginal way, with regard to our contemporary situation.

Non-registration for the draft means a witness of resistance and renunciation. It flies in the face of both law-abiding and patriotism. It makes the ideal of service in the name of Christ secondary to the primary focus on the symbolism of political action. Mennonites have not yet shifted commitment to the latter. In a world where the military draft is no longer an immediate or even eventual step to military combat, but rather another tool used by the warfare state to carry on preliminary skirmishes as prelude to a nuclear holocaust, it seems to me the question of any cooperation whatsoever with the war system must be taken seriously. I would like to see us move from preoccupation with sacrificial alternative service to sacrificial witness against the powers of death—in this case the military system.

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READERS SAY

J. Otis Yoder, Breezewood, Pa. Jim Derstine's response (Reader's Say, Jan. 24) is not so much in opposition to Bishop Paul Zehr of Lancaster as it is in opposition to apostle Paul of Tarsus! It makes little difference who writes a book seeking to refute what the apostle wrote, that does not change the writing. "What if some did not believe? Shall their unbelief make the faithfulness of God without effect?" (Rom. 3:3).

To say the Bible does not address sexual deviances of today is wilfully to twist its meaning, and to ignore the conditions of Paul's day. H. D. F. Kilto, in his book *The Greeks* (Chicago: Aldine Publishing Co.), on page 220 stated, "Indeed, the romantic attachments that we do hear of are with boys and young men, and of these we hear very frequently: homosexual love was regarded as a normal thing. . . ."

Therefore to imply that Paul had no knowledge of conditions like today is based on a false assumption. For anyone to make the affirmation Jim quoted from Robin Scroggs is to make a judgment without foundation. The Horizon Book on *Ancient Greece* reports that Pindar and Plato, Greek writers, "celebrated the order of young men for one another as being more noble and more natural than that between male and female." The conditions in Paul's day were uncomfortably parallel to our own when the records are read properly.

Furthermore, if the apostle Paul in the first century was not able to know what we know twenty centuries later, how can Robin Scroggs presume to know what Paul knew then!

Jim's argument is a clear-cut example of the thesis of my topic at the Berea meeting of the Fellowship of Concerned Mennonites held on January 4, 1984. To him the Bible is not a word *from* God, it is only a word *about* God, which means we are left without a Guide Book. If Paul was not able to speak to our situations today, will Jim please tell us which of the Bible writers do speak to us?

D. R. Yoder, Atlanta, Georgia. Certainly Richard A. Kauffman is standing soundly on a New Testament theme in his call for unity within the church and for us to accept one another on the basis of God's acceptance of each of us when we were/are sinners (Editorial, January 31). But it is hardly a theme which stands alone, or even above, others in Christian Scripture and must be balanced against equally urgent calls, such as to oppose vigilantly and vigorously the encroachment upon the church by sin and worldly values and to actively repudiate heresy whenever and wherever it may appear within the fellowship. That North American Christianity is riddled with heresy is easily demonstrated and that sin and worldly values dominate to its very core is self-evident.

It should also be noted that the Jerusalem conference dealt only indirectly with theology (at least according to Acts 15), attempting rather to settle matters of personal behavior which grew out of the tensions between Hebrew law and a culture based in pagan worship practices. That three of the four "requirements" mean nothing to us today (in fact Paul soundly repudiates the first in Romans 14) indicates the limited importance of that conference.

It also seems unlikely that the meeting at Laurelville will deal with true theological issues (the nature of God and the implications of that nature for our faith and practice), with all factions attending instead tending to assume they already know all there is to know about God, or that anything of more than minor significance will result. However, despite this negative assessment, I agree that calling the meeting is a good thing. It never hurts to keep trying, even if objectives are not clear and motives less than pure. For after all, it is of such that God has always built his church—and broken through into this sin-weary world to reconcile, bring peace, and evangelize the lost.

Elsie M. Pennington, Lancaster, Pa. I read with interest "Peter Farrar's Vision of the Good Life" (Jan. 31) and feel led to make some comments. He certainly has some valid points, but I would have to disagree on some others.

Thus far I have lived most of my years in the city. I am part of a Mennonite congregation with many families living in the city. I am sure I feel as close to my Lord and Creator here in the city as if I were living in a rural society on a piece of land. Why shouldn't Mennonites be in the city where they can be salt and proclaim the true way of salvation by interacting with our neighbors, both in word and deed? We read about cities even in the Old Testament and God cared about those people just as much as those in rural areas. I see no reason why we need to lose our Mennonite identity just because we live in the city.

Regarding financial security and voluntary poverty—I certainly agree that acquiring all the wealth we can should not be our ultimate goal in life. Neither do I feel that choosing voluntary poverty is the Lord's will for all of us. If we were all to choose living in poverty, how would our mission boards and other worthwhile causes receive financial support? Peter needs to be faithful to the calling he feels he has as he is committed to the Lord, but he cannot say that is the way for all of us. Each one of us as individuals needs to discern the Lord's will for our own life. It is important that each of us truly be salt in our society and also a good steward of whatever the Lord entrusts to us.

Greg Newswanger, Goshen, Ind. James Lederach's article "Conscripts for Service" (Jan. 31) was somewhat disturbing to me. I would like to contest his view that cooperating with the government in the registration process is the same as cooperating with the judicial process when being prosecuted.

The authority of the government is broad and affects many areas of life. I do not feel this authority should be unequivocally accepted or rejected. Neither do I believe that this authority be accepted or rejected in accordance with my own best interests. Instead I feel it necessary to cooperate with the government unless its authority conflicts with the higher authority of God.

I view the military process of registration and the process of justice as two very different aspects of the government's power. I feel that cooperating with the military process is quite different from cooperating with the process of justice. I therefore believe, for persons who view the government's military process as conflicting with God's authority, that nonregistration is a credible option.

A. Grace Wenger, Leola, Pa. Even after teaching English for more than a third of a century, I seem to have problems in communication. I must apologize publicly for giving Barbara Metzler the impression that I was one of the first persons to develop materials for second-dialect teaching (*Gospel Herald,* Feb. 7).

Many such programs had already been produced, including materials which I found helpful in teaching specific skills. But I developed my own compensatory composition program because I could not find any which were totally compatible with my philosophy of teachimg writing to students with special needs.

Strong women

by Marian Sauder

"Rejoice, Ye Pure in Heart," the congregation sings (*The Mennonite Hymnal*, 277). We begin the second verse, "Bright youth and snow-crowned age/Strong men and maidens meek." I flinch!

In fact, I feel anger. The stanza has troubled me for some years. I've come to see and appreciate the biblical image of women and men created in God's image. Here we sing of men and women in our own image, not in the transformed image of a new relationship in Christ. Without the transformation in Christ I would be left to strike back by singing about "strong women and men so meek." But there's something more; I am coming to see the uncommon common strength given to people of faith. I close the hymnbook, a new song on my lips.

A few days later in my studies I read the words of Phyllis Trible: "The Exodus faith originates as a feminist act. The women who are ignored by theologians are the first to challenge oppressive structures" (Phyllis Trible in *Christian Century*, Feb. 3-10, 1982). The new song grows within me; a sense of awe, wonder, and strength fill me. I share God's mission of bringing hope and freedom to all people with women and with men. Now I recall the women in the Exodus story.

I find underneath that women are afire with zest to live their faith and to determine their people's history.

Shiprah and Puah, midwives to the Hebrew women, are strong in their sense of justice and value of life. They disobey Pharaoh by not killing the Hebrew baby sons, one of whom was Moses. Mother Jochebed rose above the daily throbbing fear that her baby Moses would be killed and found an ingenious way to save him.

The girl-child Miriam, intuitive and brave, formed the team which was to care for her brother. The rescuer, the Egyptian princess, crossed social lines and cultural barriers to provide nurture and education for a child whom her father had earlier decreed should be killed.

Miriam was a noted leader with charisma along with her brothers. Micah acknowledges this when he writes: "For I brought you up from the land of Egypt . . . and I sent before you Moses, Aaron, and Miriam (Mic. 6:4)." Along with being a prophetess, Miriam was a poet and a dancer.

"Then Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dancing. And Miriam sang to them:

Sing to the Lord, for he has
triumphed gloriously;
the horse and his rider he has thrown
into the sea" (Ex. 15:20, 21).

And now my heart is singing. I know that as people reweave the stories of women, the "faith of our mothers living still," our vision for ourselves and for other women is expanded. New insights awaken within us as to how women and men together build the community of faith. We women too are freed to claim and act on our strength.

Afire with the zest to live their faith. My creative powers come to life within me as I recall stories of women through the ages and in recent history whose strength has helped to shape my life. Along with the gentle and retiring manner of many Mennonite women, I find underneath that women are afire with zest to live their faith and to determine their people's history.

Our Anabaptist foremother, Anneken Jans, relates her strong faith to material possessions and passes this on to her son. I'm challenged in my own faith and consider how I pass this faith to others as I read her testament in the *Martyrs Mirror:* "Sanctify yourself to the Lord, my son,. . . Whatever you do, do it all to the praise of His name. Honor the Lord in the works of your hands, and let the light of the Gospel shine through you. Love your neighbor. Deal with an open, warm heart thy bread to the hungry, clothe the naked, and suffer not to have anything twofold; for there are always some who lack. Mt. 26:11. Whatever the Lord grants you from the sweat of your face, above what you need, communicate to those of whom you know that they love the Lord (Gen. 3:19; Ps. 112:9); and suffer nothing to remain in your possession until the morrow, and the Lord shall bless the work of your hands, and give you His blessing for an inheritance. Deut. 28:12. O my son, let your life be conformed to the Gospel, and the God of peace, sanctify your soul and body, to His praise. Amen. Phil. 1:27: 1 Thess. 5:23."

Eva Yoder and Esther Bachman show me the obligation to address our leaders. They influenced the United States government during the American Revolution. Their husbands along with eight other men were sentenced by court to leave the state of Pennsylvania within thirty days and their personal provisions were confiscated by the state. On September 9, 1778, these women sent a plea to the Pennsylvania Assembly which said in part: "May it therefore please this Honorable House to take the Premisses into consideration and mitigate the Severity of the Sentence of the said court, and that some Reguard be had to the Command of God laid down in the Scriptures of Truth, to witt, "What God

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Mary Oyer leading the singing at Mennonite World Conference, Wichita, Kan., in 1978.

hath joyned together let not Men put asunder' and that our Husbands may be permitted to continue to dwell with us, and that our Children may not be taken from us."

"The assembly did respond to their plea and asked that action be taken to right the wrong done to these people," reports Elaine Sommers Rich in her book, *Mennonite Women.*

Mothers, teachers, nurses. Women in my family show daily what it means to be nurturing mothers, teachers, and nurses. They are also administrators in the way they manage family schedules, household duties, and help to carry out the farm and produce business. They are active in church life and also find scattered moments to do creative things for themselves.

I see strength in my mother, Barbara Eshleman Sauder, and remember the morning four of six children were sick with the flu. My father was in the south holding revival meetings while we were at home in the cold north. Mother helped my oldest brother milk thirty cows, made breakfast, took care of the sick ones and called the doctor, and decided that I, the half-sick one, could go to school. After managing all of that, I couldn't understand why she regretted that she didn't have time to tidy the house before the doctor made his house call.

My sister, Grace Sauder Good (1936-1980), nurtured her children and they in turn helped her provide day care for young children from troubled homes in Reading, Pennsylvania. Before she became ill, she began work with a social worker to nurture and train mothers in their parenting. I care about her children and am supportive of parents in nurturing their children.

I'm thankful for my exposure to these church leaders during the last ten years.

Doris Janzen Longacre (1940-1979) had a vision of alternative ways for living so there can be resources for all people around the world. She wrote her understanding of God and discipleship into her books, the *More with Less Cookbook* and *Living More with Less.* I changed some food patterns after hearing her speak in the seminar "Christians in a Hungry World" at Eastern Mennonite College in 1976.

Mary Oyer led Mennonites from around the world in singing at the 1978 Mennonite World Conference in Wichita, Kansas. The songs were from many countries and in different languages and Mary had command of all of them. (I wonder if there are other women besides Miriam the prophetess and Mary Oyer who had led masses of people in singing?)

Emma Richards (copastor with her husband at Lombard Mennonite Church) was faithful to God's call to attend seminary. After I heard her tell her story I knew that someday I would attend seminary to help me relate my faith to life experiences and to serve in church-related ministries.

Women outside my tradition. I feel a bonding with women outside my tradition and am inspired by their stories of faith, action, and perseverance.

In Harriet Tubman (1821-1919) I see the extraordinary strength to be the Moses (or Miriam) of her people. After her escape from slavery she went on dangerous journeys to lead others to freedom through the Underground Railroad. I'm called to liberate oppressed peoples. Do I dare to be as courageous as she?

Mother Teresa finds ways to act on her compassion and brings a measure of peace to the streets of Calcutta. She says that before death every person should experience love.

I was always impressed with how migrant women could greet their children with a smile after nine hours of hard work picking tomatoes. (At home we never smiled when we had to pick tomatoes.) Love shone through in spite of hardships. Jane Garcia, a mother and co-worker with me, said: "We migrants put the food on the nation's tables and we deserve a better life than we have now."

The call to faith and discipleship. I could go on and on. Gertrude Roten, Gayle Gerber Koontz, and June Alliman Yoder, three of my four professors during the fall semester, show what it means to combine womanhood with faith, family, and scholarship. They along with the men call students to faith and discipleship.

We live in troubled times as did the Israelites and the Egyptians. Our leaders in government are making unwise and sometimes life-destroying decisions. People in our society are experiencing brokenness in body and spirit. As women and men we need to pool all of our strength and resources that God gives to us and confront the issues of our time.

Ella Garber Bauman, looking back on her eighty years as a student, doctor, missionary, and parent, says: "I never really thought much about what a 'woman' should do. My main concern was to know what God wanted me to do, and I knew he would help me to do it."

CHURCH NEWS

Victims of Beirut fighting to receive aid from MCC

Mennonite Central Committee has authorized its country representative in Lebanon, Robert Burkholder, to purchase $20,000 worth of food, blankets, mattresses, cooking equipment, and medicine for victims of the most recent fighting in Beirut.

Middle East Council of Churches (MECC), a longtime partner with MCC in Lebanon, will distribute the relief supplies in Beirut and southern Lebanon. Additional aid will be provided as the situation permits.

Burkholder, in a February 10 phone call from Beirut, reported that 5,000 families had been displaced within West Beirut and that 50,000 to 100,000 had fled south. "We anticipate a larger influx of refugees to south Lebanon when coastal roads open," he said in a February 16 telex.

Burkholder, his wife, Jill, and their two sons Christopher and Benjamin live in Nabatiyeh, a town in southern Lebanon. Burkholder was in Beirut the morning of February 6 and in a February 16 telex indicated that he had not yet been able to return to Nabatiyeh. He also reported that he, his family, and the other MCC worker in Lebanon, Dan Friesen, were well.

The last few weeks in Lebanon have been tension-filled. Groups and factions within the country are vying for power and representation in the government.

At the root of the crisis in Lebanon are the Muslim majority's demands for what it regards as its rightful share in the government and the dominant Maronite Christians' insistence that the 1943 formula, which gave them control, be continued.

A whirlwind of events in the first week in February seemed to pull Lebanon closer toward political disintegration.

Canadian moderators and secretaries meet in Tofield

For a little more than a decade the moderators and secretaries of Canadian Mennonite and Brethren in Christ groups together have met together annually. Called a consultation, it takes place just before the annual MCC Canada meeting.

This year it took place in Tofield, Alta., Jan. 18 and 19, in a community of Mennonite Brethren, General Conference Mennonite, and (Old) Mennonite churches. Some 125 persons from 11 Mennonite and Brethren in Christ groups were there.

The theme was "If He Is Our Peace," with Church of the Brethren theologian Vernard Eller providing the major input. Unexpectedly, he stirred up a great deal of debate, some of it quite heated, because of what some saw as a pietistic retreat from consistent Christian witness.

The main agenda of the consultation generally has to do with issues related to inter-Mennonite cooperation and Mennonite Central Committee concerns. Thus questions like offender ministries, Native concerns, the state of inter-Mennonite relations, and church-state issues have occupied a good deal of the discussion time at past consultations.

This year, the committee which planned the consultation—headed by past Canadian Mennonite Brethren moderator David E. Redekop—picked up the peace theme. Besides Eller's addresses, workshops dealt with peacemaking in labor-management relations, conflicts within the church, and the nuclear threat.

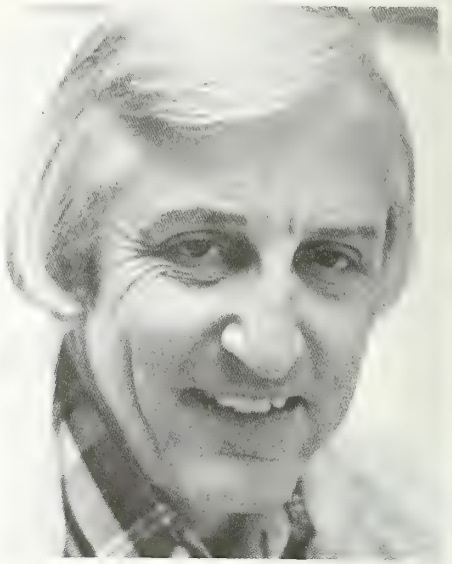
Eller stimulated much of the debate about church-state tensions. An outspoken advocate for Christian pacifism, he seemed nonetheless to be saying that Christians have little to say to the state about peace. Eller spoke about Christ as our peace, peace as a gift of grace, peace which can only be an "eschatological hope." "One cannot talk about peace on earth, Christian peace, without talking about the prince of peace. God holds the monopoly on peace," he emphasized.

Nevertheless, when it comes to witnessing to the state about peace, Eller said the peacemaking we might do there does not require Christian faith. He even suggested at one point leaving "Christian presuppositions behind." Christians, he said, must recognize the world's right to protect itself. Therefore, in order to make political sense and not appear irrelevant, he suggested Christians should speak to the state in language and in ways which it could accept.

It was more helpful to argue for scaling down the military than to insist on its abolition, Eller suggested. Thus one could quite reasonably accept President Reagan's actions as a valid effort toward peace.

Eller's input raised a storm of questions. Wasn't he engaging in "ethical gear-shifting"? asked Mennonite Brethren moderator John H. Redekop.

MCC Peace Section executive secretary Urbane Peachey said that Eller's position jarred many because it conflicted with a basic sense that the Christian faith must be holistic. One cannot say different things in different places.



Vernard Eller, Church of the Brethren theologian, stirred up a debate at a consultation of Canadian moderators and secretaries. He seemed to imply that Christian pacifists have little to say to the government about peace.

Jake Fransen, moderator of the Conference of Mennonites, asked whether there isn't a place for gradualism, accepting a lower level of behavior while witnessing and working for the higher.

On the other hand, Werner Schmidt, a former Social Credit leader in Alberta and now member of the MCC Canada board for Mennonite Brethren, supported Eller saying it was really a matter of strategy. "I may use different language in different circumstances, but these are merely strategies. All men need to be related to God, which is our end purpose."

In an attempt to sum up a response to Eller's addresses, Dave Dyck of Winnipeg drafted a statement which argued strongly that one should assume that "Christian pacifism is foolishness in the eyes of the world," but that we don't cease making that witness as a result.

Christians must say, as did Eller, that "there is no Christian peace without the rest of the gospel." However, said Dyck, they must say "equally forcefully, that there is no gospel without the Christian peace message either."

The intense debate was evidence that more discussion needs to take place on the subject of church and state. A resolution accepted at the conclusion of the gathering proposed that the 1986 consultation should "give attention to the development of a theology of a Christian's relationship to society," with special attention to the state.

Almost as large a topic was the question of MCC's involvement in missions and church planting. Henry Brucks, Canadian Mennonite Brethren conference

minister, led the discussion. "Is there a new Mennonite conference in the making," asked Brucks, pointing out that churches have come into being through MCC's effort.

To focus the issues, Chinese pastor Stephen Lee of Vancouver put a passionate plea before MCC board members and the conference leaders who had come to Tofield. Now is the moment for church planting among the Chinese, said Lee, who has helped start 11 churches.

"The Chinese people are very open to the gospel," but a way has to be found to take advantage of the opportunities for Mennonite church planting among them Lee said. He urged MCC to take that initiative, providing help to the conferences to do more.

Though it might be the wish of some that future Mennonite church expansion be a cooperative effort, few of the conference leaders present in Tofield gave much encouragement to that idea.

The consultation planned for 1985 has taken as its theme "missions and church planting" and will make an effort to examine whether Mennonites and Brethren in Christ can dialogue more about church planting aims.—Harold Jantz for Meetinghouse

Simulated arrest draws seminary object lesson

A staged arrest and trial of a teacher added a slice-of-life reality to one of the interterm courses offered at Associated Mennonite Biblical Seminaries in January.

The class, "Anabaptist History and Theology," taught by C. J. Dyck, had just been exploring the relevance and application of the sixteenth-century radical reformation to the church up to the present day when the student-planned action took place.

There had been some warning. During week two of the course posters had appeared on seminary bulletin boards offering a 500 guilder reward for the apprehension of "Schwaermer C. J. Dyck, an Anabaptist." "Schwaermer," meaning fanatic, was one of the terms applied to the Anabaptists.

At the beginning of week three, the last week of the interterm, two police officers, contacted through the community relations department of the Elkhart Police Department, entered the classroom ostensibly to arrest Dyck. One of the students jumped as they entered the room and, pointing at Dyck, called out, "There he is! That's the heretic!"

During a trial which followed, the informant petitioned the judge, "Now give me my 5000 guilders." The judge, another student, reminded him that they had agreed on a price of 500 guilders for Schwaermer Dyck's capture.

The officers stood guard as the judge cross-examined Dyck. Another student, acting as a sixteenth-century priest, asked Dyck to kiss an iron cross. He refused. When asked what he thought about the "holy oil," he replied, "It is good for salads."

Dyck answered the questions as did the Anabaptists across Europe, divulging no information that would implicate other believers, betray his own beliefs, or give satisfaction to the accusers.

To the charge that he had been teaching sedition and heresy, Dyck turned to face the assembled students and said, "I have tried, but they won't listen."

Asked whether he had been rebaptized, C. J. replied, "I have been baptized once aright. Would you, worthy judge, like to be baptized?" When the judge replied, "No," Dyck added, "Well, you're not fit for it anyway."

During the trial hecklers from among the class shouted encouragement to Dyck. They were warned that they too would be arrested if they persisted in their disruption. One continued to shout, "Contend valiantly, dear brother!" and was arrested.

The verdict found Dyck guilty as charged. He was sentenced to be tortured and "burned" at the stake on the parking lot.

For Raul Garcia, an interterm student from Argentina, the scene had the riveting effect of bringing the Anabaptist story to life. "I shall never forget the experience, really," he said. "At first I didn't know what was happening, but then I soon realized it was meant to illustrate what we were studying," the Mennonite pastor and public high school principal from Pehuajo, Argentina said.



Two officers from the Elkhart Police Department helped stage a mock arrest and trial of C. J. Dyck while he was teaching a course in January on "Anabaptist History and Theology" at Associated Mennonite Biblical Seminaries. He was accused of teaching "sedition and heresy."

Dyck had no inkling beforehand of the event planned by students except for the posters.

Great Plains seminary begins new course

"What is your name? Who named you? Were you named after someone? Do you like your name? Have you had nicknames? What name do you prefer we use in this class?"

These were the guidelines by which sixteen students introduced themselves in a class called "Preaching and the Use of Storytelling." Before they knew what was happening, they found themselves telling stories to each other about their names.

The class which met for its first Tuesday evening session on February 7 at the Hesston (Kan.) Mennonite Church is composed of four women and twelve men ranging in age from 25 to 69. There are six pastors and pastoral associates, five conference workers, and five lay leaders in various secular occupations.

Eleven are taking the course for seminary credit through the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, eight of whom plan to go to Elkhart for full-time study. The students come from nine congregations and four denominations—the Mennonite Church, the General Conference Mennonite Church, the Church of the Brethren, and the Disciples of Christ. The teacher, Tom Shane, is a Disciples of Christ minister, presently serving as Community Chaplain at the Prairie View Mental Health Center in Newton, Kansas.

The course is divided into two parts. The weekly sessions to the end of March will examine the style, theology, appeal, and target audiences of selected media preachers, movies, and TV programs. In April and May, the students will make their own presentations in class, focusing on such themes as grief and the Christian faith, sin and forgiveness, the prophetic word and controversial issues, hope and the evangelistic sharing of the gospel.

The Great Plains Seminary Education Program, an extension of AMBS sponsored jointly by the South Central (MC) and Western District (GC) conferences, is directed by Dr. Leland Harder, who was professor of practical theology at AMBS for the past 25 years.

Future courses will include Evangelism and Church Planting during the weekends of June, the Message of the Prophets in the fall term, How to Study the Bible during the January interterm,

and the Anabaptist-Mennonite Experience during the spring 1985 term. Two additional courses dealing with Women in Mission and Aging in the Christian's Life Pilgrimage are being planned.

EMC&S Board approves new building

The Eastern Mennonite College and Seminary board of trustees instructed the administration to proceed with plans to build a new campus center in the wake of the January 17 fire that gutted the school's administration building.

The board, which met February 16-17, did not take action to adopt a specific redesign plan, however. That decision will come at a special meeting of the board on May 21.

Architect LeRoy Troyer of Mishawaka, Ind., who developed plans for the earlier $3.1 million renovation of EMC's oldest building into campus center, presented a series of "case studies" for the board to consider in rebuilding.

The options ranged from using the original design plans with a new center section that has to be replaced to demolishing the facility and constructing a three-story building on a new foundation.

"Whatever direction you go, in essence we are talking about a virtually new building at a higher-cost figure," Troyer told the board. "The fire has had and will continue to have a major economic impact on EMC."

Board chairman Joseph L. Lapp said he wanted to dispel any notion that EMC&S has anything to gain from the administration building fire. "Regardless of where we come out in the insurance settlement, the fire is a major financial problem for the college," he said, pointing to inflation, the need for the architect's revisions, and added strain on the annual operating budget of EMC&S.

The trustees considered at length the pros and cons of starting over versus seeking to tie in to the salvageable portions of the remaining building.

"The message from our publics is to rebuild," one trustee said, "but to do it in the most economical way possible. The interest and momentum are there, and we must act now."

The board was hesitant to adopt a specific design for a new campus center, pending further consideration of available financial resources, including the still-awaited insurance settlement. The 32-member governing body did reaffirm its desire to retain the campus center concept with a facility that will be in harmony with adjacent buildings—the chapel and Northlawn residence hall.

The board authorized a "broad-based fund appeal" to the total constituency of EMC&S, including the Harrisonburg-Rockingham community. The special appeal will invite the public to respond "with $100 or more per person" to the campus center fund before Easter. The trustees executive committee hopes to have a report of donor interest and response by its next scheduled meeting on April 27.

Trustee Carl B. Harman of Harrisonburg announced to the board that "several trustees have committed themselves to give or to secure a total of $1 million in cash and pledges by Easter." Harman distributed envelopes to his fellow trustees and invited them to respond with their commitments to the campus center fund.

Spanish TV spot offers hope

Hispanic Mennonite congregations and Mennonite Board of Missions are cooperating to produce and release a television spot on hope.

Entitled "Nothing Lasts," the 30-second spot will show that fame, success, and youth are fleeting values. The basic message is that nothing lasts except "love, hope, faith, God."

Samuel Hernandez served as consultant for the spot and Elias Acosta served as on-site production coordinator. Hernandez is associate general secretary for Hispanic concerns of the Mennonite Church General Board. Acosta is a communications major at Goshen College.

A number of scenes for the spot were shot in Lancaster, Pa., in late December with Jim Bowman as cameraman and Ron Byler as executive producer. Jim is a free-lance TV news reporter covering the Pennsylvania state government from a Harrisburg base, and Ron is director of English broadcasting for MBM.



Elias Acosta, a communications consultant for Hispanic Mennonite Council, positions lighting equipment to film a scene in a new TV spot for Hispanic audiences.



Berta and Hector Moreno of Lancaster, Pa., appear in the Hispanic TV spot "Nothing Lasts." They demonstrate the lasting value of love as compared to money, fame, or material things. The spot was produced by Hispanic Mennonite Council and Mennonite Board of Missions.

The spot is intended for use on stations in areas where Hispanic Mennonite congregations are located. Primary distribution of the spots will be through pastors of Hispanic churches.

MBM will also market the spot to stations that release Spanish-language programs to Spanish TV networks, and to English-language TV stations serving areas with a large Hispanic population.

Harlan, Kentucky, Fellowship supports nonregistrants

The following account tells how one small Mennonite congregation decided to contribute to the Student Aid Fund for Nonregistrants. Despite the small size of the congregation, it was one of the first contributions received by the fund and one of the largest. The fund was established by the Mennonite Church to make up for government aid lost by college males who refuse to register with the Selective Service System.—ed.

The consciousness of the Harlan (Ky.) Mennonite Fellowship was raised regarding the position of nonregistrants for the draft during the early months of 1983 when an editorial appeared in the local newspaper referring to nonregistrants as cowards who take advantage of the government. Over the next several weeks four different letters were sent to the newspaper from people in our church suggesting that there were valid reasons for not registering. These letters supported the conscientious decisions that young men were making regarding their loyalties toward God and toward the government.

During the next months we followed with interest the situations of several young men in the Mennonite Church who had taken the nonregistrant position and who were brought to trial with various types of results. We were further aware of the decisions of young men on this issue because of a VS family in our church who has one son who has chosen to register and another son who has chosen to not register. We wanted to communicate to them both our love and respect.

After Bethlehem 83 the Mennonite Church's fund for nonregistrants was announced. Because we were already sensitized to this issue, we discussed in a congregational business meeting what our response as a fellowship should be. Someone suggested we give $1000 to this fund. Others thought that for the size of our church (14 adults), this was disproportionate to larger congregations who could more easily give larger sums. In the discussion that followed, some thought that since this is a controversial issue, the Harlan Fellowship needed to give more than our "portion" because other churches might not give anything.

Finally someone came up with the solution that we take an extra offering for this fund. Then we would know how much money people really wanted to give and we would have a better idea in the future of how much money to contribute to this fund. The special offering the next Sunday amounted to $890.

Since our fellowship is quite small, it may be easier for us to go through the process of discernment on an issue like this than for larger congregations. We have found that it is important for us to listen to each other and respect each other's views.

Two concerns summarize our church's discussion on this issue. One, all young men should know that they have the church's support, whether they registered or not. Two, the church should not simply be silent if the government tried to stifle dissent by taking away financial support from young people who expressed religious beliefs that didn't allow them to participate in the registration procedure.

As a church we want our young people to know that we stand with them. To make that more than fine-sounding words, we continue to give generously to our church colleges, as well as to contribute to a fund established to support unique positions of conscience.—Evelyn Yoder Miller, Ages, Kentucky

Nineteen new VSers oriented in Elkhart

Nineteen new voluntary service workers were sent to 13 locations in North America following the first Mennonite Board of Missions VS orientation of 1984 in Elkhart, Ind., Jan. 30-Feb. 8.

The VSers learned how to share their faith more effectively and how to help people in need. They also developed interpersonal skills, studied the Bible, and experienced urban problems through a three-day trip to Chicago.

The new VSers are:

(First row, left to right) Sherry Hatter, Stuarts Draft, Va., discipleship program in Harman, W.Va.; Terri Blucker, Nappanee, Ind., activities director and secretary in Tucson, Ariz.; Melanie Keim, North Canton, Ohio, secretary at Adriel School in West Liberty, Ohio; Nancy Thiessen, Jordan Station, Ont., Youth for Christ worker in Elkhart, Ind.; and Erma Grove, Goshen, Ind., assistant hostess at International Guest House in Washington, D.C.

(Second row) Susan Stauffer, Wakarusa, Ind., home health aide and community worker in Champaign, Ill.; Nancy Martin, Crestview, Fla., child care assistant in Champaign, Ill.; Verda Mayer, Burton, Mich., nurse in San Antonio, Tex.; Janis Miller, Chenoa, Ill., discipleship program in Harman, W.Va.; and Lynne and Barry Kauffman, Orrville, Ohio, home repair in Brownsville, Tex.

(Third row) Jennifer Laubrich, Petoskey, Mich., nurse aide and secretary in Eureka, Ill.; Eric Miller, Apple Creek, Ohio, discipleship program in Harman, W.Va.; Twila Shoup, Dalton, Ohio, day camp director in Albany, Ore.; Allan Gardner, Newcomerstown, Ohio, day care assistant in Elkhart, Ind.; Douglas Hartzler, Jackson, Minn., transportation director and community worker in Sterling, Ill.; Greg Hochstedler, Pinckney, Mich., lawn care worker in Downey, Calif.; Dan Troyer III, Phoenix, Ariz., discipleship program in Harman, W.Va.; and Steve Zimmerman, Rifton, N.Y., home repair in Pearl River, Miss.



Portland youth and adults examine peacemaking

Ninety persons, about 45 of them young people, met at Portland Mennonite Church on January 14 to spend a day facing the issue of a Christian's view toward peace and war. The event is a biennial happening at Portland, Mennonite Church, Portland, Oregon.

Youth from other congregations were invited to take part in the Saturday event. Participants from Zion Mennonite, near Hubbard, Oregon, and Portland area congregations Peace Mennonite and New Covenant Mennonite Fellowship joined in the activities.

Viewing the movie, *The Weight*, input on the biblical basis for peacemaking by Pastor Marlin Kym, group discussions, and completing the Peacemaker Registration Forms brought people together for a healthy exchange of ideas and soul-searching on the draft issue. The Peacemaker Registration Form, provided by Mennonite Central Committee, provides a means for persons to document their convictions, attitudes, and intentions on participation in war.

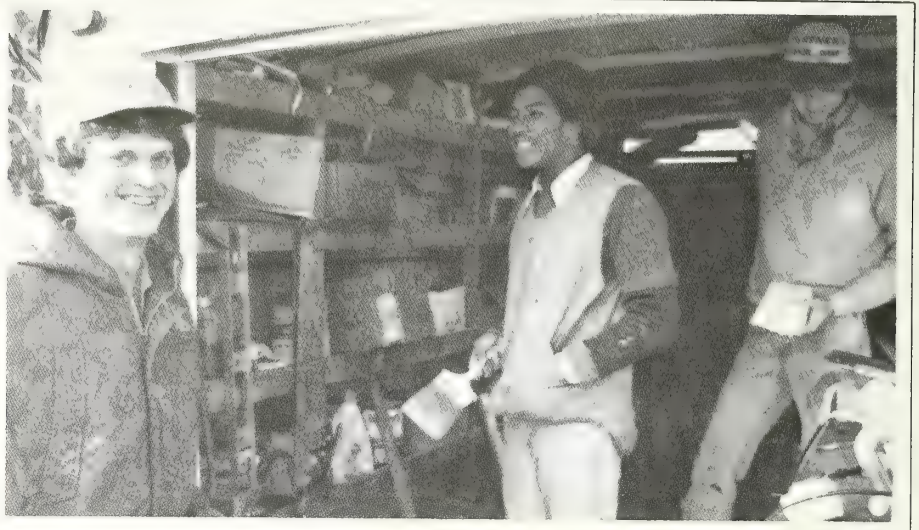
Lynn Egli, coordinator of the event, commented, "It was good to have persons from other congregations participate with us. They helped inject new ideas into our discussion and challenged our thinking."

Debbie Davies, a high school junior

said of the event, "It gave everyone a chance to put their feelings into proper order and write them down for future reference. It really felt good to stand with my brothers and sisters in Christ on a [principle] the world is becoming aware of and joining."

"The event helped me to evaluate my views on peace and determine how strong my beliefs are. It helped me to prepare for my response when and if the government calls me to go to war," was the comment of student Kent Hamilton.

Reflecting on the event, Egli says, "I hope other congregations will take seriously the challenge to help their youth examine and document their beliefs about participation in war. We need to support them in any way we can."—Mike Baker, Lebanon, Oregon



Loading their truck with supplies for the day, Partners Tool Box members in Mashulaville, Miss., don't let cooler weather keep them inside. Howie Scheidel (left), a Voluntary Service worker with Mennonite Board of Missions, works alongside Lyndon Geeter (center) and Lee Martin (right), a former VSer who now lives in Mashulaville and works for minimum wages with Partners Tool Box. This group provides low-cost home repair and new construction for those needing improved housing in this rural, low-income, predominantly black community. Howie is from Cambridge, Ont., and Lee is from Harrisonburg, Va.

Harrisonburg Mennonite organizes for growth

The Harrisonburg (Va.) Mennonite Church has formed a task force on church growth, according to Eric Kouns, assistant pastor. The task force will evaluate the current facility needs of the congregation, anticipate future trends in growth, and recommend appropriate courses of action for the congregation to consider.

In September 1983, the congregation began meeting in two worship services with a complete Sunday school meeting each hour while the alternate worship service met. According to Kouns, this is still taxing the facilities, especially classroom space. Harrisonburg Mennonite has a membership of 419.

"The future doesn't provide easy answers," says Kouns. "We need to consider how large we want to grow, whether growth will strengthen or weaken our congregational ministry, and how our Anabaptist vision and believers' church theology are related to this growth."

The seven-member committee, represented by men and women from the pastoral council, church council, Christian education and stewardship Committees, and members-at-large, will consider key issues for the future. These include the possibility of a second congregation and/or alterations to the present facility to meet immediate and long-range needs.

John Oyer, pastor from Oregon and a student of church growth at Eastern Mennonite Seminary this past fall, made a report to the task force in December. Oyer covered the history of the congregation and in particular the growth patterns. Quoting Oyer, "The membership growth in the last ten years reflects a 28 percent increase. It seems clear that the majority of the growth during the decade has been 'internal'—80 percent of it from within the local church family or the denomination, while 20 percent came from without."

Oyer's report will provide the statistics and patterns of growth for the committee. But Kouns cautions, "One of the most important considerations of the committee is to involve the congregation in the process of evaluation and decision-making in relation to these patterns and the needs they create."

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Mennonite Mutual Aid

Mennonite estate giving benefits missions

An increasing number of Mennonites are putting the church in their wills. In 1983, for instance, Mennonite Board of Missions received $495,000 from 32 persons in 11 states and provinces who had died during the year or shortly before.

The amounts varied greatly. Five people gave more than $40,000 each, and 13 gave less than $5,000.

One of the largest gifts was from Donald Messinger. a school custodian in Elida, Ohio, who had no close relatives. He died of cancer at the age of 69 two years ago.

Don was single, lived simply, and never owned a car. He was a member of Pike Mennonite Church. In his will, Don asked that all his earthly possessions go to MBM when he died.

"Don was a faithful Christian," said Jane Good, a second cousin who served as executor of Don's estate. "He was very interested in the spread of the gospel, and it is most appropriate for him to leave his money to the Mission Board."

The 1983 total for estate gifts to MBM was the second highest ever. The highest was in 1981, when an unusually large gift of $708,000 was received from the estate of a Chicago woman who had retired in Florida.

When estate gifts are received, they are worked into MBM's operating budget over a four-year period.

Anabaptist Center hosts: **Beckers go to Japan**

Edwin and Arletta Becker of Aberdeen, Idaho, have been appointed by Mennonite Board of Missions to a one-year term in Japan as hosts at Japan Anabaptist Center—a guest house and study center in Tokyo.

They will succeed Ruth Kanagy and Philip Loux.

Arletta (Selzer) served with MBM in Japan as principal of Hokkaido International School in Sapporo from 1959 to 1970. Following her marriage in 1971 to Edwin Becker, the couple served as teachers at the Sapporo school from 1971 to 1973.

Arletta is a native of Canton, Kan. Edwin, a lifelong resident of Aberdeen, is a retired farmer.

Beckers are members of First Mennonite Church of Aberdeen. They will go to Japan in March.



Edwin and Arletta Becker, mission workers in Japan

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

"Activities that Nurture the Spiritual Life" is the theme of a retreat, Mar. 16-18, at the Laurelville Mennonite Church Center. All persons interested in developing and growing in their inner, spiritual lives are invited. The use of Bible study, prayer, meditation, and journaling will be given attention. Leaders are Thelma and Weyburn Groff, both experienced in spiritual formation and on the faculty of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The annual **House Church Retreat** will be held Mar. 23-25 at the Laurelville Mennonite Church Center. Persons from households, intentional Christian communities, small congregations, and small intentional groups within large congregations are welcome. The retreat will focus on the inward and outward mission of the house church. Resource persons are Ron and Jackie Spann of Detroit, Mich., elders of the Church of the Messiah (Episcopalian), and Harold Bauman of MBCM. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Mennonite Marriage Encounter weekends will be held Apr. 13-15 at Spruce Lake Retreat in Canadensis, Pa., and at Black Rock Retreat Center, Kirkwood, Pa. For more information contact: (Spruce Lake) Margaret Swartzentruber, 201 Maple Ave., Harleysville, PA 19438, (717) 898-6067 or 393-5426.

The **Conference on Charismatic Renewal in the Mennonite Church** will meet this year in Hesston, Kan., Apr. 25-27. Guest speaker is Terry Miller, member of the S.D. House of Representatives. For more information contact Mennonite Renewal Services, Box 722, Goshen, IN 46526.

Print

Empowered attempts to foster renewal from an Anabaptist perspective. Published quarterly by Mennonite Renewal Services, it includes articles and interviews on topics related to spiritual and charismatic renewal. The current winter 1984 issue looks at prophecy. The suggested annual donation is $5.00 (Canadian $7.50). Write to Mennonite Renewal Services, Box 722, Goshen, IN 46526.

Exploring the Mennonite Hymnal appears in two volumes, subtitled **Essays** and **Handbook.** In *Essays* ($5.95) Mary Oyer selects for more extended discussion 34 hymns from many major historical and stylistic periods in hymnology. The *Handbook* ($12.95) includes brief comments on the remaining hymns. The booklets, part of the Worship Manual Series, are intended to aid congregational singing by providing information about hymns to share with the congregation, to enrich family or private use of hymns, and to serve as a reference book. The set price is $18.90. Order either or both from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, (412) 887-8500.

Audiovisuals

The Other Wise Man follows Henry Van Dyke's story of the fourth wise man. After spending a lifetime searching for the Christ, Artaban comes to Jerusalem on the day of Jesus' crucifixion. The gifts he had brought for the King have been sold to help others along the way. Severely injured during the earthquake, as he lies dying he hears a voice from the cross, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The 30-min. color film is available for $30 rental from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Dawn of Victory is a bold, vivid portrayal of the resurrection message. Beginning with Jesus' painful steps along the Via Dolorosa, viewers witness the events of the crucifixion, Easter Sunday, and Jesus' later appearances to the disciples. The 30-min. color film is available for $30 rental from MBCM Audiovisuals (address and phone above).

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

MENNOSCOPE



Otis Hochstetler (left), Mennonite Board of Missions worker in Brazil, talks over the family ham radio. It's an activity somewhat new to the Hochstetlers, though ham radio overseas is a hobby for many who want to keep track of family news. Russell Yoder of Orrville, Ohio (center), is a close family friend who spends winters in the Brazilian capital of Brasilia, where Hochstetlers live. He is a ham enthusiast and has left several units in Brazil. Fifteen-year-old Dick Hochstetler (right) has his ham license. Hochstetlers have served in Brazil since 1967.

The first-ever **consultation of Native Americans** in the Mennonite Church will be held Mar. 16-18 at Pearl River Mennonite Church in Philadelphia, Miss. Represented will be seven tribal groups in the USA and Canada—Choctaw, Creek, Navajo, Blackfeet, Ojibway, Cheyenne, and Cree. The event is sponsored by Mennonite Board of Missions and hosted by the three Choctaw Mennonite congregations in Mississippi. The Native American Mennonites will share their experiences and discuss issues facing their congregations. Lawrence Hart, a Cheyenne chief and General Conference Mennonite pastor, will be the keynote speaker. Evenings have been set aside for worship.

The **Mennonite Health Association** annual meeting will be held March 23-28 in Kansas City, Mo. The theme of the meeting is "Celebrating Hope." The sessions, which take place in the Radisson Muehlebach Hotel, are being held in conjunction with the Protestant Health and Welfare Assembly. Inquiries about the program and registration should be directed to MHA, Box 370, Elkhart, IN 46515.

The seventh Women in Ministry Conference will take place May 4-6 at Harrisonburg (Va.) Mennonite Church, focusing on the theme, "In the Image of God." The keynote speaker will be Virginia Ramey Mollenkott, professor of English at William Patterson College in New Jersey. Over twenty workshops are being planned covering a variety of topics. The cost of registration and meals for the full conference is $35.00 (U.S.) before Apr. 15 and $40.00 (U.S.) after that date. Information on lodging and transportation is available. Write: Women in Ministry Conference, 1251 Virginia Avenue, Harrisonburg, VA 22801. The Women in Ministry conferences have been held as a means of support to those women involved in ministry within the Mennonite family of churches, and as a forum for discussion about issues that relate to that involvement.

The Reviewing of Church Leaders is the theme of the weekend retreat, Mar. 9-11, at the Laurelville Mennonite Church Center. This event is designed to assist all who evaluate and review the performance of church workers—in congregations, conferences, and institutions of the church. The retreat will consider proper methods and procedures of gathering feedback, establishing and following an adequate and fair review process. Leaders for this retreat are Ralph A. Lebold, Waterloo, Ont., and Herbert Schultz, Cambridge, Ont. Lebold, president of Conrad Grebel College in Waterloo, and former conference minister, has wide experience and study on these topics of the retreat. Schultz, currently the conference minister for the Mennonite Conference of Ontario and Quebec, deals with the issue on an ongoing basis. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; phone (412) 423-2056.

Paul M. Miller, professor of practical theology at Associated Mennonite Biblical Seminaries, is participating in a conference on "Homosexuality: Christian Basics for Recovery." The conference, which is open to ministers, counselors, other professionals, and concerned laity, will be held on Mar. 17 at the Holiday Inn, Bethesda, Md. For information contact Quest Learning Center, Box 7881, Reading, PA 19603; phone (215) 376-1146. All registrations must be made in advance of the conference.

Wayne M. Miller recently resigned as chief administrator of Conejos County Hospital, a Mennonite-related facility in La Jara, Colo. Miller arrived in La Jara in August 1962 to oversee the construction and preparation of a new hospital for beginning operation in May 1963. He has served continuously as administrator since that time. Prior to assuming his responsibilities in La Jara, Miller has served in several positions in the Mennonite-related hospitals in Rocky Ford and La Junta, Colo., chiefly in the area of radiologic technology. During his twenty-two years of administration in Colorado, Miller has been active in the State Hospital Association, having served on its Board of Trustees for several years. He and his family were instrumental in beginning a Mennonite congregation in conjunction with a Presbyterian church in the town of La Jara, the United Church of La Jara. Miller and his wife, the former Leabell Troyer, a registered nurse, look forward to a new experience of service, which has not yet been determined. The change will be effective on Aug. 1, 1984.

Myron Augsburger is member of a Greater Washington, D.C., Pastors Committee which is hosting a National Church Growth Pastors Conference, May 15-18. Information on the conference can be obtained by writing to Pastors Conference, Box 2382, Fairfax, VA 22031.

Eastern Mennonite College and Seminary is receiving applications for director of financial aid to begin on or before Apr. 16, 1984. Experience in accounting, financial planning, public relations, management, and administration is essential. Preference for applicant to hold a master's or bachelor's degree. Student awareness and advocacy are needed to help students and parents in financial planning for higher education. Knowledge of the Mennonite Church is important. Management of federal and state aid applications, funds, report preparation, financial aid packaging, scholarship funds and awarding, policy and budget accountability is essential. Classification: Administrator—Grade B. Contact Joyce B. Eby, EMC&S, Harrisonburg, VA 22801; Phone (703) 433-2771.

Robert Baker, popular Mennonite writer, recently was honored for his many years of teaching science in the Elkhart (Ind.) community schools. He received the Golden Apple Award, an award given in recognition for service to the schools and community, by the Elkhart Teachers Association. Said ETA president Phyllis Warrick, Baker "certainly is an inspiration, not only to the community, but to those of us who teach."

Penny Lernoux, reporter from Latin America for more than two decades, will speak at Goshen College on Mar. 13 on "In Banks We Trust: American Pocketbooks and Human Rights in Latin America." Her lecture will analyze the impact of the Reagan administration's policies in Central America, drawing from research gathered for the two books she has authored: *Cry of the People* (1980) and *In Banks We Trust* (1984). Currently living in Bogota, Colombia, Lernoux does free-lance writing for U.S. publications such as *Harper's, Atlantic, Newsweek,* and *The Nation.* Her talk will be sponsored by the Frank and Betty Jo Yoder Public Affairs Lecture fund.

A three-act play dramatizing the life of King David has been published by Goshen College's Pinchpenny Press. Lauren Friesen, assistant professor of drama at the college, wrote the play in 1981. The play treats themes of peace, justice and obedience to God—central ideas in David's rule. Friesen links ancient and contemporary characters by creating a play within a play in which modern-day actors and actresses mirror the same tensions, insecurities, jealousies, and power-plays displayed by their ancient counterparts. Friesen will direct the Goshen College Players in six performances of *King David* Mar. 2-4 and 9-11 at the college's Umble Center. Copies of the script are available through the Goshen College bookstore at $2.50 each, plus $1 for postage and handling.

Eastern Mennonite College's continuing education program will offer 16 courses starting the week of Mar. 5. The classes range from chair caning, gardening and fruit production, and 19th-century American pottery to learning to play the clawhammer banjo, culinary and medicinal herbs, and beginning tennis. The classes meet once a week at night. Pre-registration is encouraged, but persons may also register at the first class session. Class and registration information is available by calling EMC's continuing education office at 433-2771, ext. 131.

Positions opening at Diakonia, an emergency shelter in Ocean City, Md., VS unit run by Allegheny Mennonite Conference, are: a medical transportation driver who would serve as an earning VSer and donate income to the program budget; a full-time house person needed for relating to guests and doing housework and cooking. These positions, which are available May 1984, involve a one-year commitment. Contact Laurel Martin, R. D. 1, Box 351, Ocean City, MD 21842; phone (301) 289-0923

Bluffton College students and faculty have voted to create what may be Ohio's first nuclear free zone. Votes were taken during the college's Nuclear Freeze Week, organized by the Peace Club. Club President Kathleen Kern said 183 voted for the zone, 86 against and 14 abstained. A nuclear free zone is an area in which one may not bring in, manufacture, do research on, use, or store nuclear weapons. Bluffton President Elmer Neufeld said 183 votes from a campus of 600 students and 100 faculty and staff do not necessarily reflect the college's position. "But the vote was a symbolic witness of the kind of world in which we live and that we are prepared to live without protection of nuclear weapons," he said.

Plans are being made for a **Portland, Ore., VS-IW reunion** to be held on July 6 and 7, 1984, at Camp Luz near Kidron, Ohio. For more information or to report updated addresses contact Gordon Amstutz, 11729 Hackett Rd., Apple Creek, OH 44606; phone: (216) 857-4483.

Ted VanderEnde, pastor of St. John Mennonite Church, Pandora, Ohio, has circulated the first issue of a newsletter called *Consultation.* Subtitled "A Hermeneutical Newsletter for Concerned Mennonites," the new publication is "partly a cooperative, partly a personal venture," and will appear "about every other month." VanderEnde, a General Conference pastor, states that "many pastors, laypersons, and entire congregations have quietly withdrawn from a positive involvement in Mennonite church bodies. They find little to truly identify with.... For these and other reasons, it is mandatory to make an honest attempt to incorporate an Anabaptist perspective into an evangelical faith. VanderEnde wrote that he hopes the newsletter "will aid in the debates and will enlarge perspectives concerning contemporary issues."

Camp Menno Haven is sponsoring wilderness canoe trips this summer for all ages. For information contact Bruce J. Braun, Menno Haven Trail Camps, Camp Menno Haven, Tiskilwa, IL 61368; phone (815) 646-4344.

The Lancaster Mennonite Historical Society will again sponsor a ten-week, Pennsylvania German dialect seminar on Tuesday evenings, Mar. 13 to May 15, at 2215 Millstream Road, Lancaster, Pa. Open to the public, the sessions will feature Noah G. Good of Lancaster, Pa. Included in the sessions will be conversation, storytelling, taped samples of the dialect from other areas, and special interest items requested by class members. Good will conduct the seminar on two levels, beginner and more advanced. Class size will be limited to the first twenty-five persons who register with the Historical Society.

Genealogist John W. Heisey will run a five-week German for Genealogy seminar at Lancaster Mennonite Historical Society headquarters, 2215 Millstream Road, Lancaster, Pa., each Tuesday evening from Mar. 27 to Apr. 24 at 7:00 p.m. Advance registration with the society is required. This seminar will introduce participants to the basics of the German language and its script handwriting with a strong orientation to vocabulary as needed by genealogists to read tombstones, family Bibles, eighteenth-century correspondence, and foreign archival records. Prior knowledge of German is not required.



Featuring a lecture on "Nonresistance Under Fire: Lancaster Mennonites and the Civil War Press," the Lancaster Mennonite Historical Society will sponsor James O. Lehman, Harrisonburg, Va., as speaker at its Mar. 5 quarterly meeting. Open to the public, the session will begin at 7:30 p.m. at the Millersville Mennonite meetinghouse west of Lancaster. Lehman will base his comments on research he recently completed on crises faced by Mennonites in the North during the Civil War as a result of their "conscientious scruples" against military service. He notes that Mennonites of Lancaster County, Pa., found themselves the subjects of more heated and bitter exchanges in the local newspapers than any other Mennonites or Amish Mennonites elsewhere in the United States during this period.

The Massanetta Springs Bible Conference will feature two Mennonite speakers this summer. Myron Augsburger will open the conference, Sunday evening, Aug. 5. He will speak again the following evening (Mon.) and Tuesday morning. Willard Swartley is speaking on Saturday evening, Aug. 11, as well as speaking both morning and evening the following day. Massanetta Springs is a conference center of the Presbyterian Church, Synod of the Virginias. Augsburger has been a frequent speaker at the Bible conference.

Ralph Martin was licensed to the ministry to serve the Hildebrand congregation near Waynesboro, Va. Services were in charge of Roy D. Kiser and Richard Showalter. One of the oldest congregations in Virginia Conference, the Hildebrand congregation has been in decline for the past several decades. During the past few months, signs of new life have been seen with the commitment of several new families to Christ.

Missionary departures: Debra Byler of the Southside Christian Fellowship in Springfield, Ohio, left the U.S. on Feb. 7 to serve as a Bible teacher of Kekchi Indian women in Guatemala. Her address is Fray Bartolme de Las Casas, Alta Verapaz, Guatemala. **Arlene Kreider,** Mountville, Pa., who is a member of the Columbia (Pa.) Mennonite Church, returned to Ethiopia on Jan. 31 to continue teaching in an elementary school in Addis Ababa. Her address is P.O. Box 1165, Addis Ababa, Ethiopia.

The **Wayne County (Ohio) Voluntary Service household** of Mennonite Board of Missions moved from Kidron to Orrville on Jan. 3. Its new address is 4615 N. Crownhill Rd., Orrville, OH 44667.

New address for Mennonite Board of Missions workers Ken and Natalie Johnson Shenk: Arai Mansion #201, 2459 Mimuro, Urawa-shi, Saitama-ken 336, Japan.

New **Gospel Herald Every-Home-Plan** congregations: South Seattle, Seattle, Wash.

Special meetings: Glenn Sell, Manheim, Pa., at Groffdale, Pa., Mar. 25—Apr. 1.

New members by confession of faith: Des Moines, Iowa: Ruby Telford and Debbie Kaufman.

Change of address: Henry W. Frank from Mt. Joy, Pa., to Mennonite Home, 1520 Harrisburg Pike, Lancaster, PA 17601.

BIRTHS

Barr, Philip and Maretta (King), Las Casas, Alta Verapez, Guatemala, fourth child, third daughter, Mary Lea, Jan. 21.

Beasley, Rich and Kim (Watkins), Lima, Ohio, first child, Nathan Richard, Feb. 3.

Bender, Eugene and Marcia (Fryfogel), Tavistock, Ont., first child, Amanda Marie, Jan. 6.

Bontrager, Kevin and Natalie (Lockhart), Kokomo, Ind., first child, a daughter, Bethany Erin, Feb. 3.

Boshart, Merlin and Annette (Boese), Wayland, Iowa, first child, Kristina Jo, Feb. 2.

Chupp, Jeffery and Michelle (Checchio), Elkhart, Ind., first child, Jason Daniel, Jan. 19.

Erb, Ken and Laurie (Ropp), Wellesley, Ont., second daughter, Michelle Dawn, Dec. 6.

Erb, Merle and Miranda (Hubbard), Shickley, Neb., second daughter, Kelsey Danielle, Jan. 12.

Gehman, Dale and Kendra (Miller), Eureka, Ill., first child, Jacob James, Jan. 27.

Graber, Myron and Pat (Schmidgall), Secor, Ill., second child, Andrew Michael, Nov. 15.

Graybill, Keith and Janet (Saner), McAlisterville, Pa., first child, Nathan Clair, Jan. 5.

Kingsley, Scott and Dorothy (McCormick), Amenia, N.D., first child, Brian James, Jan. 26.

Leis, Ross and Sonya (Steckly), Wellesley, Ont., first child, Devan Kurt, Dec. 9.

Martin, Manasseh and Gleta (Martin), Hayward, Wis., second son, Weston Casimer Rylan, Nov. 17.

Mauck, Robert and Carol (Schrock), Shipshewana, Ind., third child, first daughter, Heather Marie, Feb. 7.

Minier, Jerry and Faith, South Williamsport, Pa., third child, second son, Nathan Isaiah, Feb. 4.

Myers, Brent and Kimberly (Correll), Bunker Hill, Ind., second child, first son, Paul Dale, Jan. 11.

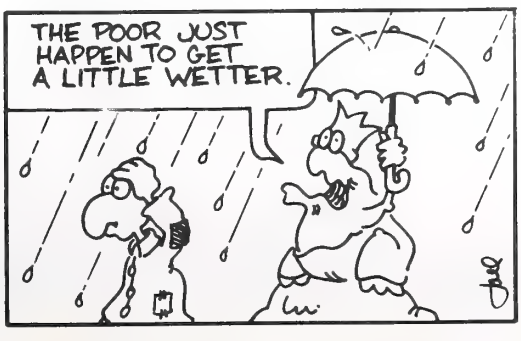
Nafziger, Earl and Jan (Schultz), Stratford, Ont., first child, Nicole Janna, Jan. 5.

Richards, Bill and Freda (Schultz), Millbank, Ont., third daughter, Krystal Jane, Dec. 24.

Ropp, Howard and Joyce (Yantzi), Tavistock, Ont., second son, Mark Howard, Jan. 14.

Pontius Joel Kauffmann





Snyder, Bob and Donna (Frey), Poole, Ont., second son, Timothy Ryan, Dec. 9.

Sommers, John and Carol (Hallman), Elkhart, Ind., second child, first daughter, Jennifer Lynne, Jan. 5.

Stauffer, Lemar Tim and Connie (Ficke), Milford, Neb., third and fourth children, second and third sons, Aram Quien and Naum Owen, Jan. 30.

Troyer, Roger and Jeanne (Miller), Harrisonburg, Va., third child, first son, David Miller, Feb. 3.

Yerty, Lee and Pauline (Replogle), Roaring Springs, Pa., second daughter, Tonya Corin, Jan. 5.

MARRIAGES

Hickman—Kennel.—Wayne Hickman, Knoxville, Tenn., Friends Church, and Rachel Kennel, Salem, Ore., Western cong., by Richard Wenger and Wade Hickman, Dec. 30.

Hostetler—Gonzales.—Willie Hostetler, Wakarusa, Ind., North Main Street cong., and Tish Gonzales, Wakarusa, Ind., by John C. King, Feb. 4.

Lais—Bryant.—Lynn Lais, Hesston cong., Hesston, Kan., and Janice Bryant, Baptist Church, by C. James Pasma, Dec. 30.

Lott—Spear.—Fred W. Lott, III, Wilkes-Barre, Pa., Wilkes-Barre House Churches, and Marilyn Claire Spear, San Pablo, Calif., by John Shearer, Jan. 28.

Michalek — Zehr. — Thomas Michalek, Kitchener, Ont., Catholic Church, and Donna Louise Zehr, Shakespeare, Ont., East Zorra cong., by Homer E. Yutzy, Jan. 20.

Miller — Caskey. — Keith Miller and Evonne Caskey, both of Lima, Ohio, Northside cong., by Clarence Sutter, Dec. 17.

Nicklas — Ruby. — Bruce Nicklas, Tavistock, Ont., Lutheran Church, and Darlene Faye Ruby, Tavistock, Ont., East Zorra cong., by Homer E. Yutzy, Jan. 23.

Wenger — Johnson. — Dale Wenger, Harrisonburg cong., Harrisonburg, Va., and Sharon Johnson, West Linn, Ore., Zion Hill cong., by Glendon L. Blosser, June 25.

Yoder—Miller.—Gary Yoder and Dawn Miller, both of Emma cong., Topeka, Ind., by Etril J. Leinbach, Feb. 4.

OBITUARIES

Amstutz, Henry Clair, son of Peter J. and Barbara (Schneck) Amstutz, was born in Wayne Co., Ohio, June 26, 1909; died of heart complications at South Bend, Ind., Feb. 1, 1984; aged 74 y. On Aug. 12, 1934, he was married to Florence Badertscher, who survives. Also surviving are 5 daughters (Barbara—Mrs. Paul Hodel, Vivian—Mrs. Verle Headings, Carolyn Amstutz, Mabel Amstutz, and Mary Amstutz), one son (John), 11 grandchildren, and 4 sisters (Frieda—Mrs. George Amstutz, Verda—Mrs. Ivan Zuercher, Mrs. Persis Nussbaum, and Mrs. Fairy Gerber). He was a member of College Mennonite Church, where funeral services were held on Feb. 4, in charge of Arnold C. Roth; interment in Violett Cemetery.

Clemmer, Martha B., daughter of Allen S. and Susan (Benner) Lewis, was born in Franconia Twp., Pa., Jan. 8, 1914; died at her home at Souderton, Pa., Jan. 31, 1984; aged 70 y. On Dec. 23, 1933, she was married to Jacob M. Clemmer, who survives. Also surviving are 3 daughters (Mildred L.—Mrs. David I. Bauman, Lorraine L.—Mrs. Grant W. Zook, and Betty Ann—Mrs. Earl F. Moyer), one son (Jacob L. Clemmer, Jr.), 9 grandchildren, one great-grandson, and 2 sisters (Mrs. Arthur D. Leatherman and Mrs. Samuel D. Leatherman). She was preceded in death by one brother (William B. Lewis). She was a member of Franconia Mennonite Church, where funeral services were held on Feb. 4, in charge of Earl Anders, Jr., Curtis Bergey, John Derstine, and Floyd Hackman; interment in adjoining cemetery.

Deason, Nettie, was born in Fulton Co., Ill., June 11, 1895; died at Rancho Cucamonga, Calif., Jan. 5, 1984; aged 88 y. Surviving are one daughter (Florence Lucille Anderson), one son (Elmer H. Petra), 4 grandchildren, 9 great-grandchildren, one great-great-grandchild, and one sister (Grace V. Anderson). She was a member of Mountain View Mennonite Church. A graveside service was held on Jan. 9, in charge of Percy Gerig; interment in Bellevue Cemetery.

Detweiler, Perry, son of Christian and Mary (Zeitler, Birky) Detweiler, was born near Shickley, Neb., Apr. 6, 1909; died at Seward Memorial Hospital, Feb. 6, 1984; aged 74 y. Surviving are 2 sisters (Mrs. LaVerne Roth and Mrs. Barbara Reed) and 2 brothers (Fred Detweiler and Jake Birky). He was a member of Salem Mennonite Church. Funeral services were held at Farmer & Son Funeral Chapel, Geneva, Neb., in charge of Wilton Detweiler and Lee Schlegel; interment in Salem Mennonite Church Cemetery.

Frey, Nellie M., daughter of Benjamin L. and Catherine (Shrock) Frey, was born in Miami Co., Ind., Oct. 16, 1902; died at Howard Community Hospital, Kokomo, Ind., Jan. 31, 1984; aged 81 y. Surviving is one sister (Edith Shively). She was preceded in death by 5 brothers and 4 sisters. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Feb. 3, in charge of Lee Miller, Elam Glick, and Keith Miller; interment in Mast Cemetery.

Gnagey, Howard D., son of Daniel and Eva (Maust) Gnagey, was born in Somerset Co., Pa., Dec. 22, 1896; died at University Hospital, Iowa City, Iowa, Jan. 20, 1984; aged 87 y. On Jan. 14 1926, he was married to Barbra Yoder who died on July 29, 1981 Surviving are 3 sons (Allen Robert, and James), 2 daughters (Doris and Mary—Mrs. John Potter), 5 grandchildren, 4 great-grandchildren, and one sister (Amelia Gnagey). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 23, in charge of Dean Swartzendruber and Orie Wenger; interment in Lower Deer Creek Cemetery.

Grove, Earl Landes, son of Isaac N. and Sarah Elizabeth (Landes) Grove, was born in Weyers Cave, Va., Jan. 26, 1897; died at Harrisonburg, Va., Jan. 23, 1984; aged 87 y. On June 2, 1921, he was married to Elizabeth Heatwole, who died on Sept. 13, 1964. On July 20, 1968, he was married to Grace Suter, who survives. Also surviving are one daughter (Virginia—Mrs. Richard S. Weaver), 2 grandsons, and 2 great-grandchildren. He was a member of Bank Mennonite Church. Funeral services were held at Weavers Mennonite Church on Jan. 25, in charge of Linden M. Wenger, David L. Burkholder, James Stauffer, and James Delp; interment in Weavers Cemetery.

Hess, Elam S., son of Ezra H. and Mary Ann (Stauffer) Hess, was born in Mount Joy Twp., Pa., Sept. 26, 1887; died in Lancaster City, Pa., Jan. 31, 1984; aged 96 y. On June 16, 1908, he was married to Anna M. Miller, who died Mar. 15, 1963. Surviving are one daughter (Elva M.—Mrs. Elmer B. Siegrist), one son (Miller M.), 10 grandchildren, 30 great-grandchildren, and 5 great-great-grandchildren. He was a member of Mount Joy Mennonite Church, where funeral services were held on Feb. 3, in charge of Shelley R. Shellenberger and George W. Leaman; interment in Kraybill Mennonite Cemetery.

Landis, Jonathan Philip, son of Edward D. and Carol Jeanne (Rutt) Landis, was born in Mulia, Irian Jaya, Indonesia, Feb. 4, 1984; died 4 hours later. Surviving are maternal grandparents (Mr. and Mrs. Clarence H. Rutt, Jr.), maternal great-grandfather (Wilmer B. Althouse), maternal great-grandmother (Mrs. Elva Rutt), paternal grandparents (Mr. and Mrs. Mervin Landis), and paternal great-grandmother (Mary Landis). Interment in Mulia.

Martin, Kraig E., son of Marlin E. and Eva J. (Lehman) Martin, was born at Hagerstown, Md., Dec. 9, 1971; died as a result of an automobile accident at Smithsburg, Md., Jan. 31, 1984; aged 12 y. Surviving are his parents, one sister (Kaylena Y.), 2 brothers (Kenlin A. and Kevin B.), maternal grandparents (T. Weagley and Ethel M. Lehman), and paternal grandparents (Kenneth E. and Ada M. Martin). He was a member of Salem Ridge Mennonite Church, where funeral services were held on Feb. 3, in charge of Darwin Martin, G. Joseph Martin, and Richard Heckman; interment in the adjoining cemetery.

Rupp, Sylvan L., son of Frank H. and Lydia (Lugbill) Rupp, was born at Archbold, Ohio, Oct. 3, 1903; died of heart failure at Pettisville, Ohio, Jan. 9, 1984; aged 80 y. On Dec. 23, 1925, he was married to Pearl C. Frey, who survives. Also surviving are 5 daughters (Melva—Mrs. Doyle Short, Betty—Mrs. Clifford Liechty, Bernice—Mrs. Ward Hartzell, Marcille—Mrs. Merrill Nofziger, and Margaret—Mrs. Carl Smeltzer), 2 sons (Lowell E. and Roger L.), 23 grandchildren, one foster grandson, 5 great-grandchildren, one brother (Mahlon), and 3 sisters (Mable—Mrs. Walter Syse, Nola—Mrs. Edwin Nafziger, and Viola—Mrs. John Aeschliman). He was a member of West Clinton Mennonite Church, where funeral services were held on Jan. 12, in charge of Edward Diener and Rocky Miller; interment in Pettisville Cemetery.

Waidelich, Vera M., daughter of Jacob E. and Catharine (Nafziger) Nofzinger, was born at Archbold, Ohio, June 6, 1902; died of heart failure at Wauseon, Ohio, Jan. 9, 1984; aged 81 y. On Jan. 4, 1923, she was married to Arthur Waidelich, who died on Jan. 16, 1980. Surviving are 3 sons (Marvin, Virgil, and Gene), 3 daughters (Marjorie—Mrs. Charles Gautsche, Donna—Mrs. Lyle Friesen, and Grace—Mrs. Ray Kinsey), 27 grandchildren, 8 great-grandchildren, and one sister (Thelma—Mrs. Clifford Ruskin). She was a member of West Clinton Mennonite Church, where funeral services were held on Jan. 13, in charge of Edward Diener and Rocky Miller; interment in Pettisville Cemetery.

CALENDAR

Council on Faith, Life, and Strategy, Laurelville, Pa., Feb. 26-29
Conversations on Faith, Laurelville, Pa., Feb. 27-29
Lebanon County area Keystone Bible Institute, Midway Church of the Brethren, Feb. 27-Mar. 2
Malvern-Paoli area Keystone Bible Institute, Frazer Mennonite Church, Mar. 4-8
Marion area Keystone Bible Institute, Shalom Christian Academy, Mar. 5-9
Iowa Keystone Bible Institute, Iowa Mennonite School, Mar. 5-9
Mennonite Church Canada Coordinating/Planning Committee, Waterloo, Ont., Mar. 14-15
Illinois Mennonite Conference spring conference, Camp Menno Haven, Tiskilwa, Ill., Apr. 6-7
Mennonite Secondary Education Council Music Festival, Kalona, Iowa, Apr. 7-8
Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11

CREDITS

P. 156 (bottom and top right) by J. Ronald Byler; p. 157 by Joy Frailey; p. 158 by Tom Bishop; p. 160 by Betty Hochstetler.

ITEMS AND COMMENTS

Human rights group calls Guatemala 'nation of prisoners'

Guatemala has become a "nation of prisoners" and repression of both evangelical Protestants and Catholics has increased under the new regime of General Oscar Mejia Victores, says a new Americas Watch report. The 260-page report by the Americas Watch Committee focused mainly on developments since Gen. Mejia seized power from the evangelical Gen. Efrain Rios Montt in an Aug. 8, 1983, coup. The report is based on field research and interviews with Guatemalan officials by a delegation which visited the country in 1982, and again in November 1983. Americas Watch is a human rights monitoring group affiliated with the Helsinki Watch Committee.

"Killing in the countryside has gone down in numbers, but still exists," Orville Schell, chairman of Americas Watch, told a press conference here. But the situation in Guatemala City was judged to be far worse than it was during the Montt regime, he said. "Killings were definitely up, disappearances were definitely up."

U.S. accused of undermining U.N. arms embargo

The United States has "quietly" permitted the sale of nearly $30 million in arms technology to South Africa in violation of a United Nations arms embargo, according to a church investigating team. A report released jointly by the Quaker-sponsored American Friends Service Committee and the church-backed Washington Office on Africa said the technology transfers were undermining the international embargo—adopted in 1977, with the support of the U.S.—on all "arms or related material" to white-ruled South Africa.

"The U.S. is sabotaging the international arms embargo by winking at U.S. companies' military exports to South Africa," said Thomas Conrad, who heads the Quaker agency's research team, called National Action-Research on the Military Industrial Complex. "The volume of this trade is much greater than has ever been reported," he said.

British cardinal composes 'amateur's guide to saintliness'

Cardinal Basil Hume, head of the Roman Catholic Church in England and Wales, has written a new book, full of hints for better living, which has been described as an "amateur's guide to saintliness." The cardinal's set of simple steps to holiness appear in *To Be a Pilgrim*. He suggests it is harder to endure being bored by someone's conversation than to give up sugar in tea or coffee. Other people "can provide us with excellent opportunities for self-denial."

He deals with the experience of unfair criticism or being snubbed or ignored. The victim, he suggests, should just mutter: "Thanks be to God." The cardinal quotes a friend who has a technique for handling difficult people. He asks himself: "What would I do if I really liked the person?" He then does it. Cardinal Hume's final "hint on holiness" is to "remain a little person." One should smile at oneself, at one's failures. It does not matter if others do not take one seriously. God will."

Arms steal food from poor

"Examine the news of the world and one will observe an appalling form of theft," writes columnist Val Werier in the Jan. 7, 1984, Winnipeg *Free Press*, "—the diversion of world resources to the buildup of arms while millions die of disease and starvation." He goes on to say that only a tiny fraction of the amount spent on world arms would wipe out disease and hunger in the world. The money spent on two fighter planes could, for example, immunize all Third World children against the six common diseases of childhood.

Werier also notes that more than $1 trillion has been spent by each of the two superpowers on arms, that U.S. spending on nuclear arms has more than doubled since President Reagan took office, and that the Pentagon budget is larger than the entire expenditure of any country, except the Soviet Union.

Paper crane symbol in worldwide peace movement

Colorful folded-paper cranes, strung together and displayed or worn like a necklace, have become a popular symbol in the international peace movement. A "Peace Crane Project" has been organized with the goal of presenting 1.9 million paper cranes to the people of Russia on Pentecost Sunday, which falls this year on June 10. Each paper crane will represent a prayer of peace for one child living in Moscow, organizers said. The cranes will be strung on long strings so they can be displayed, along with snapshots of all the people who helped make the cranes.

The project was organized by clergy and lay members of the New York Metropolitan chapter of the Lutheran Peace Fellowship, and officially endorsed by the peace-seeking task force of the Lutheran Church in America's New York Synod. They invite U.S. Christians of all denominations to "share the peace of the Lord with the people of Russia" by taking part in the crane project.

A "leader's kit" for the project may be obtained from Peace Crane Project, Saint Peter's Church, 619 Lexington Ave., New York, N.Y., 10022.

British Methodists warned about house church movement

Critics of the "house church" movement among British Methodists warn that it is developing what they call authoritarian and unscriptural tendencies, and that it is beginning to become legalistic. The term "house church" refers to groups of Christians who meet in members' homes and are frequently associated with the charismatic movement. William R. Davies says he finds two features of the house church movement particularly worrying—the movement's teachings on church structure and on the related topic of authority. At the same time, he says in the annual report of the Home Mission Department, there are other features from which the historic churches should be able to learn.

"Certainly, it would be foolish to deny that God is at work in the house church and, while it may be true the majority of its members have been transferred (some would say 'poached') from the historic churches, there is evidence that a growing number of complete outsiders have been converted to faith in Jesus through its ministry." The 1983 United Kingdom Christian Handbook estimates that, in 1980, there were 80,000 members of house churches (up from 20,000 in 1975), with 200 ministers (five in 1975) and 2,000 churches (1,000 in 1975). The average size of a house church was put at 30 members.

Amish herbalist told not to treat sick

An Amish herb dispenser from northeastern Indiana can no longer diagnose illnesses, following an out-of-court settlement approved by an Adams County judge. The agreement reached with the Indiana attorney general's office permits Solomon J. Wickey to give diet and nutritional advice and to sell herbs and vitamins. But he may not prescribe herbs for illnesses or do other work which calls for a licensed medical professional.

"We didn't feel he was a criminal," said Dan Foley, a representative of the attorney general's office. "He believed what he was doing was correct. But his diagnosing, a lot of what he was doing, was not something we could allow." Mr. Wickey, 45, was making his diagnoses by gazing into the eyes of his patients.

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Concupiscence

"Concupiscence," said Truman Morrison to the pastor's workshop at Elkhart last month "is the central manifestation of sin in our society. It is the desire for more and more. Our infinite demand for consumer goods," he said, "reflects the loss of capacity for spiritual growth."

What Morrison said seems almost so obvious as to be beneath mentioning, but even the obvious needs some reflection now and then. When we stop to think about it, our society is a marvel in its ability to serve the whims of its people. One needs only to travel occasionally in less developed cultures to see the contrast. Regardless of what we think about fast-food joints, their very presence testifies to the availability of food in amounts larger than any of us can eat. We have plenty of almost anything in our society—mountains of food, more new cars than people can buy, and hardware items without number. Why then must the soreheads criticize what we have?

The answer is an old one. Jesus put it succinctly, "Ye cannot serve God and mammon." Others have said the same thing in more words. Today the difficulty is made worse, according to Morrison, by our reliance on technology.

We all know it is impossible in our society to get along without technology. To apply the point at home, publishing the *Gospel Herald* involves technology at every stage from the electric typewriter with which the secretary types the editorial through the typesetting, printing, and mailing to the postal delivery system. But the problem which Morrison presses upon us is the loss of the spiritual dimension.

How is this manifest today? An obvious example of concupiscence—we said this is a discussion of the obvious—is advertising, particularly television advertising with its great emphasis on essentially useless goods and services. Each of these frivolous items is made to seem important through television hype—such a thorough mixture of fantasy with reality that one is hard pressed to tell the difference. Notice how often the appeal is to indulge yourself. This endless pampering of self is concupiscence.

Another manifestation of concupiscence is waste, even littering. My wife, Mary, and I, who grew up on farms, live on a country road three miles from town. We are distressed time and again by the senseless littering. If I weren't against beer drinking for other reasons, I would oppose it because beer drinkers as I encounter them seem to be litterers. They throw their cans and bottles along our road.

In recent months they are being joined by hamburger and French fry eaters and milk shake drinkers. Such disregard for the natural beauty of western Pennsylvania is a form of concupiscence for which there is need of repentance. But these are only low-level manifestations.

The more important actions happen at higher levels in our political and economic system. How much responsibility can or should we take for these? I do not have clear answers, but I believe it is worthwhile to seek to understand our situation and take steps that are open to us toward repentance and correction.

Although we may not believe we are called to live on the land like Peter Farrar (*GH*, Jan. 31, p. 76) we nevertheless have more choices than we realize about our consumption of the Lord's resources if we will consider them. Two of the three places the word "concupiscence" appears in the King James version are Romans 7:8 and Colossians 3:5. In Romans 7, Paul is almost overwhelmed by the power of concupiscence. In Colossians 3:5 he has an answer.

It is that through our new life in Christ, we are called to change our clothes, so to speak, and concupiscence is one of those old clothes to be stripped off and replaced by better ones. If we want to do right, the power of the new life in Christ is here to support us. But it does not happen automatically.

There is a spirit abroad in the land which seems to suggest that if a person has a good testimony, what he does is not so important. This spirit is not in tune with that of Paul who expected that those who confessed Christ would put off concupiscence.

As a way of life, concupiscence is finally self-defeating. There is no more dramatic demonstration of this than the arms race. Both sides are greedy and seek to dominate. So what one does must be outdone by the other and there is no ending. Nothing the leaders of these two countries say about the arms race can be accepted, for it is based on concupiscence, the will to dominate.

These two great opposing societies follow contrasting economic theories and neither is working very well. One emphasizes economic planning from the top and is unable to raise enough food to feed its people.

The other claims to rely on individual initiative and it produces food in abundance. But some are too poor to buy it, and there may be more real hunger here in this land of abundance than in the land of relative scarcity. Each society is failing—more because of concupiscence than for lack of resources.

Our Lord Jesus has offered us a better way and we have seen the glimmerings of its possibilities. We may follow Christ if we will. Or we may join the crowd which seeks fulfillment in following concupiscence where enough is never enough because there is always someone who has a little more than we.—Daniel Hertzler

GOSPEL HERALD

March 6, 1984

MAR. 6 '84

Confessions of a once-political Christian

by Robert Knapp

I am tired of all the current emphasis on politics in Christianity, and at times I would like to escape completely and believe that the church has no place in politics. However, in my own world (where I work, play, live) I am frequently confronted by Christians of different persuasions who become committed to various causes and encourage my participation also. This has caused quite a bit of confusion for me (and many others), so I began to sort through my own experiences and beliefs to find a position which would satisfy me as being faithful to my calling as a Christian living in America. These observations I share with you, not as an expert but rather as a pilgrim who is still on the way.

Many things about Christianity are truly amazing. My dictionary tells me that amazing means surprising or astonishing. It is clear then why this word has so often been used to describe God's love for us. We sing of amazing grace, amazing love, and of standing amazed in the presence of Jesus. It truly is amazing that God would love us enough to forgive us for all of our sins and seek to establish a relationship with each of us.

Another amazing thing about Christianity is the way the church, which is supposed to be united as the body of Christ, can proclaim such conflicting messages as we are currently witnessing. I receive mail from a number of prominent Christian ministries and churches and depending on which one I listen to, I discover it is my Christian obligation to favor a huge military buildup in the United States to deter the spread of communism, or that I must favor a nuclear freeze to prevent a nuclear holocaust. I am told by some that as a Christian I must be politically conservative, while others insist I must be politically liberal. Some say that as a Christian I must ardently oppose "godless communism" wherever it raises its ugly head, but another group tells me I must oppose "imperialistic capitalism" which our country supports in oppressive ways worldwide.

Satan has had amazing success at polarizing Christians on these and many other issues. I do not question the sincerity of the ministers and other Christian leaders who hold such opposing views, but I do believe it is time to work for unity in the body of Christ. In this article, I share some observations which I hope provide more light than heat on this already volatile discussion. Obviously there is no "final answer" to such a difficult problem, but I hope I can provoke dialogue among us which will cause each of us to examine our own beliefs and biases, and learn to appreciate and accept others who are different.



Robert Knapp with his daughter Katrina.

Beginning in 1960. I began my interest in politics as a conservative back in 1960. At the age of seven I became a Republican because my Dad was. (Actually, I found out

Mother and child

1 Kings 3:16-28

Solomon grinned
at his own grim wisdom
when he ordered
an even split
of the disputed
personal property.

Half is never enough
where human life
is concerned.

The genuine mother
acknowledged that
when she yelled out
that she would yield
her son to save him.

Love doesn't do things
by halves.

—Thomas John Carlisle

several years later that he was a Democrat who voted for Nixon that year because he did not like Kennedy.) In 1964 I carried a Goldwater poster up and down my street to persuade voters to vote the right way.

My consciousness of war/peace issues began in the next presidential election. I supported the peace candidate, Richard Nixon, because I was told that all the wars of this century had been fought with Democratic presidents. Surely that meant that the Republican party was the party for peace.

The social turmoil of the late 60s and early 70s opened my eyes to "reality" and I discovered that the Democratic party was the true party of peace. The Kent State shootings, Woodstock rock festival, and the escalating war in Vietnam worked together to make me a crusader against the establishment. When I went to college I was able to discover "indisputable" evidence to support my already established prejudice against status quo America. In George McGovern I found a presidential candidate who promised to right the wrongs I saw in this country, but when he was soundly defeated by Nixon in 1972 I gave up hope for America, realizing that power and "honor" were more important than peace and justice.

After mellowing considerably during the mid-70s, I had the extreme misfortune to have my candidate elected in 1976. I had high hopes for this "born again" president who preached justice and human rights. Then I saw how the reality of the political world can bring to naught much of the idealism of any candidate. I also discovered how much easier it is to criticize a president who beat your favorite challenger than it is to defend your man if he wins. Although I still defend much of what Carter was trying to accomplish, I developed a cynicism about using the "system" to bring about change for the good. If ideals could become so corrupted by power, maybe it was simply unrealistic to expect improvement through politics.

Then came the rise of the "religious right" in 1980. This perhaps more than any other factor made me question the wisdom of trying to force "Christian" principles on government. It is one thing to tell government that they must follow *my* "Christian" principles, but when my political adversaries use the same tactics and rationale to push *their* agenda for "Christian" action, then things get confusing. As I listened to this new political force call the nation to repentance in a variety of areas I began to realize how my own understanding of "Christian" principles had been molded by liberal politics in the same way theirs had been molded by conservative ideals. I had worked for peace and human rights while ignoring other evils such as abortion, government waste, and the rising acceptance of immorality.

Instead of aligning itself with the left or right in order to bring about change, the church can demonstrate to the world the wisdom of God.

Rising above the trappings. Thus at the ripe old age of thirty, I find myself advocating yet another position, a way I see as rising above the trappings of partisan politics so prevalent today. Instead of aligning itself with the political left or right in order to bring about social change, the church can demonstrate to the world the wisdom of God's word by our relationships and lifestyles in the kingdom of God. We can model a biblical lifestyle as a body, and eradicate evils in America by helping sinners be changed by Christ, rather than by outlawing sin.

As participants in a democracy it is certainly not inappropriate to speak prophetically to our government about moral issues. Let us be careful in doing so, however, that we speak clearly for biblical truth and justice without parroting the arguments of either the political right or left. These are my concerns, arising out of my observation of my own life. What are your concerns?

Robert Knapp is copastor of First Mennonite Church, Canton, Ohio.

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Coming to terms with le missionaire

by John Paul Lederach

A little over a year ago, my wife and I returned home having finished a term of service in Spain with the Mennonite Board of Missions. Not long after, we came face-to-face with a long-expected and sometimes overwhelming task known to all returning mission personnel: Deputation. For the first time we would be venturing out to different churches, giving talks, showing slides, and presenting "our story." Unavoidably, my mind began to run through childhood memories of missionaries, Mission Sundays, slide shows.

To be honest, I was having conceptual problems coming to grips with the fact that now *I* was that missionary. Images, conveyed through words, are a powerful medium. And I had a difficult time sliding myself into the image the word "missionary" conjured up in my own mind. I still do.

Actually, facing deputation was not the first time I'd wrestled with the images generated by the concept "missionary." I have been particularly intrigued with my own and others' images of mission work since I first left for Belgium in 1975. There, I lived and worked with up to 35 university students, mostly from Africa. Given that we were all "strangers" in a foreign land, we developed close and somewhat unusual friendships. As a direct result of the multinational flavor at the Foyer Livingstone where we all lived, it became commonplace to identify each other, not by our names, but according to our nationality or culture. Thus, some were referred to as *"les camerounais," "le columbien,"* or *"l'arab."*

In more intimate circles, where joking and mutual ribbing was the name of the game, we often tried to outdo each other, by coining identities and phrases explaining who the person in question really was. When it came to me, I began to notice over time a certain hierarchy of name calling. Quite often it started with *"l'américain,"* then dropped to *"le capitaliste,"* and ultimately bottomed out with *"le missionaire."*

In our little game, they couldn't get any lower, nor have a more effective impact. As can be imagined, at 20 years old, I wasn't particularly interested in being known as "the missionary" among my peers at the Foyer! However, the game did serve to raise my curiosity about why that image packed such a punch, both for them and for me.

In a few words, the task of missions is to make known the good news of our Lord Jesus Christ. Through the course of history, however, the good news has often been perceived as a package, an item, a product to be had, handled, and propagated. The means by which this is accomplished is commonly known as "missions," and it often carries with it an image of an enterprise *sending out* people with its product. Although contemporary mission work has more subtle ways of communicating than in the days of the Christians and infidels, it is often disturbingly easy to find the attitude that *"truth"* is something "we have" that "they don't" and which "they need." Inevitably, this establishes a sense of superiority. Perhaps this explains something of the impact of the name-calling hierarchy among my university friends.

"American" was a nationality reference. However, we all shared the fact that in this century we were from different nations, each having good and bad points, and, therefore, it wasn't very threatening. "Capitalist" is more threatening because it begins to make inferences about our relationship, especially when made by third world university students to an American friend.

"Missionary," however, is a far more stark relational assessment: Those who have truth have come to enlighten and change those who don't. I believe that facing and dealing with this image of missions poses one of the most perplexing and difficult problems confronting present-day Christianity.

Shaking the foundation. Wrestling with this problem throughout our stay overseas inevitably led to the question: What images does the Bible offer? In my opinion, one of the most challenging is found in the first chapter of the first epistle of John. I'd heard John's words so routinely repeated in Christian circles that they practically had lost their impact. However, in recent years, I've been surprised with the unexpectedness of several verses, particularly 3 to 7.

> "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete.
>
> "This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 Jn. 1:3-7).

This was surprising and unexpected because it shook the foundation of the paradigm that missions and proclamation merely entailed the task of getting others to accept a package we had and they didn't. John seems to project that truth is not something you have or own, it is something you unceasingly seek, a process you pursue.

John Paul Lederach has served in Spain with Mennonite Board of Missions. He is currently a student at the University of Colorado at Boulder.

Furthermore, this truth-seeking process is enhanced through relationships, through fellowships with each other, and with God. John's very curious invitation is for others to join him, because his truth-seeking venture is dependent upon them.

Unexpectedly, communication of the message is bound up with entering into a mutually challenging and beneficial relationship, not only with God, but with the very people to whom the message is being directed. Those who bear witness to the truth proceed with an attitude, not that they are its owners and therefore superior to the recipients of their message, but paradoxically, in a mystical God-directed fashion, that they are participants in seeking to pursue that truth. So dependent are they upon others joining their quest that their joy is incomplete without them.

On a second level, John seems to be making another statement about an image of missions. Obviously, the incarnation had a tremendous impact on him. However, he doesn't dwell on it as merely a mystical divine intervention into human history, an event to be platonically contemplated. Rather, he perceives the incarnation as an example, a pattern of interaction, an unexpected model of communicating truth. Furthermore, as verses 3 to 7 indicate, this model of incarnational interaction must be pursued by the church. Essentially, according to John, the community of believers is now Christ's body, the continuation of the Word becoming flesh.

Those who bear witness to the truth are not the owners of it, but participants in the search.

Not all theological perspectives follow this pattern. In their evangelistic and mission work many consider, in practical terms, that the church is accidental to God's salvation plan. At best it is a "benefit" or a "by-product" tacked onto the overall package. Part of this may be the result of the emphasis placed on the ideal of personal salvation.

Let's not be mistaken, as Mennonites, we have always had a historical theology of personal salvation. Adult baptism, for which our Anabaptist forefathers were named, was fundamentally concerned with the idea that nobody, neither the priest nor the church, could save for you. It is something each and everyone of us must decide for ourselves, in a personal relationship with Christ. However, in many circles there has been a confusion between personal and individualistic salvation. While salvation must be personal, it is never individualistic or exclusive. Salvation takes place, not at the exclusion of other believers, but in close relationship with them.

Herein lies the key to John's image of missions, an image clearly marked by the incarnation: The community of believers is not a by-product, it is an integral part of salvation and God's redemptive work. According to John the miracle of salvation is that it *binds and reconciles us in union not only with God but with each other.* Fellowship with God means fellowship with each other. Walking in the light as he is in the light we experience, in relationship to each other, salvation and God's truth.

In conclusion, rather than an image of missions as an enterprise sending people in order to present a product, or confront nonbelievers with a proposition, John's image is that of missions as the ongoing process of seeking to understand God's truth more fully through relational interaction, characterized by open and honest sharing, mutual support, and acceptance. His is the model of incarnational missions in which the quality and character of our attitudes and relationships are the elements that distinguish the presence of Christ in the world.

These are neither superiority complexes, nor power-based relationships. The call to fellowship with us and with God is a striking characterization of relational interdependence, incarnated within the community of believers and continually proclaimed and extended to those outside the church. It provides us with an image and model of missions which unremittingly challenges us to integrate proclamation and fellowship, and to pursue truth through committed relationships.

I'M LISTENING, LORD, KEEP TALKING

God gives no brush-offs By chance I happened to be in his neighborhood and noticed him outside at work in his garden. We had not seen one another in years, but I considered him a close friend in the past. So I stopped and we chatted. Much had happened since we last met and I was eager to speak, to listen. But after a few minutes of conversation, my friend said to me, "Well, you probably have things to do. . . ." The implication was all too clear. I hesitated a bit, then said a quick good-bye.

Since that time I have recalled the event many times, always with a bit of sadness, embarrassment. I had not meant to force myself upon him. The recollection was depressing, until the Lord pointed out something that erased the pain. He said to me, "Be thankful I never acted that way when you entered into conversation with me. Sometimes there is quite an interval before you stop in, sometimes I am quite busy, on occasion your contact is purely personal, even selfish. But I listen, hear you out."

How true! Never have I come to God in prayer when he brushed me off. Always he listens. And always I felt he wanted me to stay, was interested, eager to renew acquaintance.

Now, when I recall the incident, I am no longer embarrassed, hurt. Instead, it becomes a heavenly reminder. From that incident I leap into conversation with God. It is like a conditioned response: First comes the stimulus, the thinking about the original event, then automatically a session of talking with God, usually one in which I thank and praise him for his availability. What once depressed me, now releases me. What saddened me, now makes me glad. It is another illustration of how God works out everything for our good. Thanks, Lord.—**Robert J. Baker**

Three short peace pieces

But what about the Russians?

by J. Nelson Kraybill

"But what about the Russians?"

"What about the criminal who attacks someone you love?"

"What about Hitler?"

I frequently have others place these questions before me. The assumption behind them is that peace is a noble and nostalgic idea—but we live in a real world, and you've got to be realistic, and sometimes you must respond with violence.

Indeed, it would be naive for us as a country to believe all other nations seek our well-being. It would be foolish to take a midnight stroll all alone in Central Park. And to answer a question that always comes, I do lock my home.

Persons who query the pacifist often labor under another assumption. The belief is that in the face of violence there are only two alternatives: (1) to respond with violence, or (2) to do nothing. Behind the questioning there may even be an unspoken suspicion that the peace-loving person is either a traitor or a coward.

I speak to you today as a fellow Christian, and as one who takes seriously the life model of Jesus Christ. I believe through Christ we have a window into God's intention for human relations—a way that rejects violence, but is not inactive in the face of evil.

It may have been more "realistic" for Jesus to join the guerrilla movement of his day, and rise up in armed rebellion against the hated Romans; but Jesus took another road.

It may have been more "realistic" for Jesus to assassinate religious leaders who wanted him on a cross; but Jesus took another road.

That road took him to a cross, to a peculiarly political death at the hands of his enemies. And Jesus left his followers under no illusions about the cost of taking his way: "If any one would come after me, let him deny himself and take up *his* cross, and follow."

I submit to you that Jesus was neither a traitor nor a coward.

I suggest that Jesus' way took a full measure of courage, and paved the only way toward a real hope for peace.

What Jesus knew was that violence begets violence, nothing else. Hatred that produces a harvest of violence will quickly go to seed, and the winds of time will scatter the seeds of hatred far and wide. The seeds will take root, and hatred will again grow in times and places we cannot imagine.

If Jesus had died in a two-sided sword fight with his enemies, he would not even be a footnote in history. Millions have done that, millions who wanted to *do* something about evil and enemies. Jesus also wanted to *do* something. But his doing was so different and unexpected that even closest friends did not understand.

Instead of feeding the endless cycle of hate and violence, Jesus broke into it with elementary acts of love. He told his followers to carry the occupying soldier's pack an extra mile. He told them to give the cup of cold water, to return kindness for abuse, to love those who hate you.

Jesus had no romantic ideas about how this strategy would work. He knew all along his cross would come, and he instructed followers to prepare for their own. But Jesus invested his life in something that transcended even his own interests and safety. Our Lord never blessed the romanticist who simply dreams of a harmonious world.

He did say, "Blessed are the peace*makers*." He called his disciples to active and courageous reconciliation. Whether it is Bridges for Peace,* or prayer for enemies, or taking in refugees, or corresponding with Soviet citizens, or sending food to hungry peoples—we must plant the seeds of hope, love, and communication.

Jesus showed the way to assertive and nonviolent intervention in situations of conflict. He was willing to lay down his life in a response of massive love.

Does the way of the cross hold the last real hope for peace in our troubled time?

*Bridges for Peace is a project initiated by the United Church of Christ in Vermont and New Hampshire. It seeks communication with Christians in the Soviet Union, with the goal of influencing public policy in both nations so that the nuclear arms race will be stopped.

J. Nelson Kraybill is pastor of the Taftsville (Vt.) Chapel. This article is a meditation given at an interfaith vigil for peace in Woodstock, Vt.

An apartment perplexity

by Harvey Yoder

The John Doe and Ivan Doesky families lived at opposite ends of a fine apartment complex in Solarville. Being quite well to do, they were the envy of their neighbors in the same building, many of whom were sick, hungry, and lived in overcrowded and unsanitary conditions.

Unfortunately, the Does and the Doeskys developed a strange fear and mistrust of each other. "The Does act like they own the whole building," charged the Doeskys. "Not so," retorted the Does, "the Doeskys are the ones out to take over everything."

As the feud got worse, each household tried to get as many neighbors on their side as possible. They also began keeping firearms on hand just in case there was any trouble—handguns at first, then automatic rifles, then whole roomfuls of heavy artillery.

To gain even greater security, the Does began experimenting with the ultimate weapon, dynamite. It wasn't long, of course, before the Doeskys had some of their own. The Does were appalled. "Now we have to have even more dynamite," they insisted, "in order to defend our precious freedoms and to maintain peace in this apartment."

As time went on, the Does and the Doeskys developed ways to completely annihilate each other. But since they still didn't feel safe, they each added enough explosives to do it *twice*, then three times, then four, adding new supplies of the deadly explosive every day. Improved wiring systems made it possible for either family to blast and burn each other by remote control, over and over again if necessary. Costs mounted, creating a terrible strain on the family budget.

But all along small groups of residents in the building wondered why all this was necessary. "Is depending on dynamite for security really a show of strength or of weakness?" they asked. "How can adding still more explosives make us safer?"

"What's more," they added, "what about the apartment's Builder and Owner? Haven't we forgotten that we're only tenants here?

How do you think this story might end?

__1. A few of the Does convince the rest of their family to visit the Doeskys and arrange a truce.
__2. Other tenants in the building develop their own dynamite capabilities, triggering a giant conflagration. Only a few badly scarred survivors remain.
__3. There is an accident or miscalculation, with the same results.
__4. Threats mount, a button is pushed. Again, the same outcome.
__5. Concerned tenants raise such a cry of warning that a worldwide, Nineveh-like repentance results, thus reducing the threat to the apartment.
__6. The Landlord returns to evict the tenants from the apartment with the words "Depart from me . . ." and "Blessed are those who have worked for peace. They shall be called sons and daughters of God."

Harvey Yoder is pastor of Zion Mennonite Church, Broadway, Va. He is on leave to study at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

How a mother teaches peace

Richard McSorley

The group listened intently as thirty-eight-year-old Barbara Roth told how she taught the Peace Pastoral to her ten children. "I had read about how God had shaken up Moses and got him to free the people from Pharaoh. Then God shook the Egyptians with the plagues, and told Moses how to lead the people out to the Promised Land.

"That's what the bishops seemed to do in the Peace Pastoral. They told us about the moment of crisis that has reached the human family, and then put before us Christ's way to peace. That's what I tried to do with my children. I told them about the horrors of nuclear war, what it would do, and then I put before them the way that Christ wants us to go. So I put **hope** before them. I didn't just leave them with the bad news of nuclear war.

"The older ones, fifteen to eighteen, didn't pay too much attention. The boys (I have nine boys and one girl) have taken on the macho spirit of the country; they've listened to the violent culture around us, and they don't want to hear this peace message. So they pretty well put it aside.

"The younger group, ages eight to fourteen, listened a bit. They thought that maybe mother is right: she's often right when she talks, but this sounds somewhat crazy, and a lot of their friends wouldn't agree with it, especially when I asked them to go out on picket lines with me.

"But the youngest group, from eight down to five, they listened. They believed what I said and they wanted to hear more about it. 'Mommy, would we not see you anymore, if there is a nuclear war? Will all the houses be gone? Will we see the family anymore?'

"They wanted to hear as much about it as I would have time to tell them. And they wanted to know what to do about it. And they listened when I told them that Jesus' way was not a way of war, not a way of killing. But that his way was one of love. And they understood it. They wanted to know what to do about it.

"They were so receptive that they wanted to bring up the topic whenever they could. And the older ones listened to what I was saying to them. . . . As time went by, they began to accept some of it.

"The one exception to this pattern was my sixteen-year-old daughter Michele. She accepted immediately.

"Now the family is a microcosm of the whole of society. And I think that what happened in my family is what might happen in the wider society. There are some who are ready for the message, and accept it immediately. And they try to do immediately what they can. Then, as the talk goes on and the work goes on, those others who initially refuse to listen, hear some parts of it and begin to respond. And as time goes on, they may respond more."

Barbara Roth's presentation was amazing enough, but when I learned more about her, my amazement grew. Besides being the mother of ten children, ages four months to eighteen years, she is also the owner and operator of a day care, which takes care of 65 children a day. Her husband, Ronnie, is a drywall plasterer, so Barbara needs to work to bring in some income. She does this through the day care center, and through doing research on social issues at West Palm Beach College, three or four days a week, in the afternoons. Two or three evenings a week, she takes care of two cancer patients, one 89 years old and one 96, who need someone in the house with them in the evening.

That would sound like a full program. But, in addition, she is the co-founder and organizer of a soup kitchen, which is open every day. After she gets all her children off to school, at nine-thirty she starts driving toward the soup kitchen. On the way she picks up soup, which has been programmed to be prepared at various homes; she goes to the Dunkin Donuts shop and picks up yesterday's doughnuts. She delivers the soup and

doughnuts to the soup kitchen, where she stays a while to see how things are doing. Then she moves on to the day care center, where she picks up twelve children in her van; she takes them out to the park for lunch.

I know this sounds like a full day, but there is more. She finds time to attend the 5:15 mass every day at Holy Name Church, at which she is a leader in the Justice and Peace Committee.

When questioned as to how she got into the peace issue, she said, "Well, it's all part of the package. If you see the poor in need, and try to help them, you begin to see that something is wrong with society and, if you wonder why they don't have food, you soon see the reason. You begin to see that so much of the government monies are being spent for weapons of death.... You see the old people neglected; cast off by society. You see more of the need of compassion for each other, which is contradicted by the military program. So you go from the small to the large, and then back again to the small. Up and down, you see it is all part of the one thing. We have to be interested in each other, and help each other. I try to share with others what God has given me. Our family is not rich, but we have more than others. So we try to share."

Instead of using the excuse that she has ten children, she says that it is precisely because she has ten children that she is concerned about peace, and about helping the needy in the world. "I try to show them, by example, how to do something about it."

Barbara is an extraordinary teacher, both by word and by example.

Richard McSorley serves in the Center for Peace Studies at Georgetown University, Washington, D.C.

HEAR, HEAR!

Listen to someone

It's happened more times than I'd like to remember in the past few years. Whether the issue is homosexuality, divorce, the prayer veiling, women in leadership, church membership—if I take a position a bit different than someone more "conservative" than myself, I am accused of "opening the floodgate," "anything goes anymore," or worse, "you don't believe the Bible." If I take a position a bit different than someone more "liberal" than myself, I am "closed-minded," "a stick-in-the-mud," "a prisoner of tradition," or worse, "you don't follow the Spirit of Jesus."

To my mind the sin of both responses is the fierce judgment laid upon me. And these responses are repeated by many persons in countless situations involving countless issues. As a Christian, I believe that the "traditions" and "the Spirit of Jesus" need to talk with each other. For without the traditions we couldn't know about Jesus. And without the new wine of Jesus' Spirit we could know only the bondage of old wineskins. Traditions and new wine need each other. Liberals and conservatives need each other. It's hard to hear when judgment and fear are the first foot forward. It's hard to want to dialogue when a quick quip will "put me in my place."

I pray for more open ears, both liberal *and* conservative, as the church engages in the difficult issues of our time. To steal a line from Martin Luther King, Jr. (does that put me in a liberal category?), "I have a dream" that is similar to the apostle Paul's (are the conservatives happy?)—that eyes and ears, elbows and kneecaps, hearts and hands can all live together; they are not really the *full body* of Christ *without* the others. Read 1 Corinthians 12 and look around with open ears to someone you've not *carefully* listened to recently.—**David E. Mishler,** Holsopple, Pa.

Pay your taxes

Choosing not to pay federal income taxes has an impact beyond whatever uses the government might make of that tax money. The result will differ little whether the motivation is conscientious objection, a desire to divert the funds to causes considered more worthwhile, or to add to one's bank account. It also makes little difference whether the method selected is refusal, resistance, avoidance, or evasion.

The U.S. government has three ways of raising the money to pay its bills—taxing, borrowing, and expanding the supply of money (inflation). The latter two are closely interrelated in that, under a federal reserve system of banking, increasing the national debt will also expand the amount of money in circulation. Such an expansion does not have to be inflationary and may be desirable under certain conditions and when properly managed.

A reduction in tax collections is unlikely, as those who advocate tax refusal or resistance as a political strategy sometimes at least infer, to force a reduction in federal expenditures. Rather, since World War II the U.S. government has increasingly tended to simply bridge any such income/budgetary gaps with even more borrowing or even greater expansion of the money supply, both of which under those circumstances tend to be highly inflationary.

It should be also noted that while perhaps federal borrowing will likely never actually be repaid, interest on that debt must be paid regularly, an expenditure which must also be funded from current tax collections, additional borrowing, and/or further inflating of the national currency. As the U.S. national debt skyrockets as never before under the Reagan administration, the annual interest payments on that debt has itself become an awesome drain on the U.S. treasury

Inflation is commonly called the cruelest form of taxation because, like taxes, as the money supply is artificially enlarged beyond the national capacity to produce real goods and services, purchasing power is transferred from the hands of citizens to the government. And, taxation-by-inflation tends to be what economists call highly regressive, to bear most heavily upon those who lack the means to protect themselves from the shrinkages in purchasing power and real wealth resulting from rising prices.

To deliberately reduce, then, or even delay, one's tax payments, regardless of the reason, must increase the likelihood that the cost of financing government operations will, directly (increased taxes) or indirectly (inflation), be shifted to others. In other words, if I don't pay my share, someone else, now or later, surely will.

Shifting one's obligations to others with equal, or greater, capacities to pay is most difficult to justify by historic Christian ethics. But causing inflation which becomes a burden on those least able to pay is even harder to justify for those who take seriously the Christian call to live righteously, seek justice, and bear one another's burdens.—**D. R. Yoder,** Atlanta, Georgia.

CHURCH NEWS

EMC&S Board accepts new governance with Mennonite Board of Education

The Eastern Mennonite College and Seminary Board of Trustees approved a change in governance and reappointed President Richard C. Detweiler at a meeting Feb. 16-17.

The new governance design places EMC&S on an equal footing with Hesston College, Goshen College, and Goshen Biblical Seminary under the Mennonite Board of Education. EMC&S has been affiliated with but not governed by MBE under a "covenant relationship" in effect since July 1, 1979.

Virginia Conference still must approve the new design. The relationship with MBE would be subject to review after five years.

In addition to full MBE governance, the design calls for the board of trustees to be reduced in size from 32 members to 12-15. Members of the restructured board will be nominated by a committee representing the 10 constituent conferences of EMC&S.

Mennonite Board of Education will appoint the new trustees, who will take office in August. Current trustees are candidates for nomination.

The new governance design is the result of extensive consultations among the constituent conferences, EMC&S, the Constituent Conferences Committee (CCC), and MBE.

"Full membership with MBE will help to clarify the place of EMC&S in the coordination of Mennonite Church higher education," President Detweiler said after the decision. "At the same time, relationships with eastern constituent conferences are being strengthened through a more clearly defined role for the Constituent Conferences Committee."

According to Owen Burkholder, chairman of the CCC and Virginia Conference moderator, "the question before the EMC&S constituency has been, 'Is EMC&S a regional or a churchwide institution?' The board of trustees has taken a significant step toward answering that question in favor of churchwide participation."

In a separate action, the board reappointed Detweiler to a second four-year term to begin on July 1, 1985. He has been president since 1980 and also is associate professor of theology at Eastern Mennonite Seminary.

The board approved a six-month sabbatical beginning on July 1, 1984, for EMC&S Vice-President Lee M. Yoder. He plans to pursue postdoctoral study, research, and writing at the University of Virginia School of Education.

New congregation near Boston holds first service

"I'd like to introduce you to a great teacher, a person who draws the best out of you, and a man we'd all want to emulate. His name is Jesus Christ."

With these words pastor Art McPhee began his sermon at the first Sunday morning service of a new Mennonite congregation in Needham, Mass. The Feb. 5 service was an inaugural celebration for the "Good Shepherd Christian Fellowship." In addition to charter members, visitors and out of state guests swelled attendance at the first meeting.

With a focus on Eph. 3:14-21, McPhee spoke on becoming part of the family of God. The family image is appropriate, he said, since Christianity is "not a religion, but a relationship with a living Lord."

McPhee and copastor Nathan Showalter worked throughout much of 1983 to lay groundwork for the new congregation. McPhee moved to a suburb of Boston a year ago for the church planting effort, and Showalter is a graduate student at Harvard Divinity School.

Last June a core group of fifteen persons began meeting at McPhee's home for study, prayer, and planning. When the group considered locations for the new church, they chose Needham for at least two reasons: a large church in Needham was ready to rent its parish hall to them, and there seemed to be an opening for evangelical witness in the area.



A coffee hour was held after the first service of the Good Shepherd Christian Fellowship, Feb. 5, at Needham, Mass.

In the weeks before Feb. 5, members of Good Shepherd Christian Fellowship publicized their presence through radio spots and newspaper ads. They sent out a large direct mailing to homes in Needham, and invited people through personal contact.

Showalter and McPhee were "very pleased" with attendance at the first meeting. But they decidedly were not complacent. "Our work has just begun," said McPhee. "Now we must work harder than before, following up on new contacts made today. We can't sit back and let it happen."

Persons attending Good Shepherd are invited to participate in one of two home Bible studies that meet weekly in homes. The studies concentrate on Scripture and discussion questions related to the previous Sunday's sermon. The pastors prepare a weekly study guide for members. "The idea is to have each person do serious inductive Bible study work on their own," McPhee stated.

While the embryonic congregation cannot yet provide a full range of programs, there already are Sunday school

News commentary: Acid rain, a silent crisis

One consequence from burning fossil fuels—coal, oil, natural gas—is "acid rain." Silently and slowly, acid rain is delivering a death blow to life in thousands of lakes and streams across Europe and North America.

Acid rain kills fish, frogs, and young plants. It harms forests and crops, damages buildings and roads, corrodes metals, and threatens public water supplies.

Two hundred and forty-seven thousand acres of forest in the Erz Mountains of Czechoslovakia are already dead from acid rain. All the fish are gone from 100 Adirondack lakes. One hundred and forty of Ontario's lakes have been declared biologically dead because of acid precipitation.

And the Canadian Ministry of Environment warns that if the amount of acid in the atmosphere remains constant or increases in the next 10 to 20 years, Ontario will lose much of the aquatic life in 48,000 lakes.

classes for preschoolers through grade six. A nursery service makes the church more accessible to parents with small children.

Eventually Good Shepherd members hope to expand the Sunday school program, get involved in singles ministry, and find other ways to reach out. "This group wants to be mission-minded from the beginning," Showalter said. He added that the small church already gives some support to missionaries in Kenya and Swaziland.

Good Shepherd is one of five church planting efforts in New England now being sponsored by Lancaster Mennonite Conference. McPhee has urged Mennonites to engage in large scale church planting efforts in the region, with a goal of increasing the present twelve congregations to forty in the next decade.—J. Nelson Kraybill is pastor of Taftsville Chapel in Taftsville, Vt., and secretary for the Mennonite churches in New England.

"Preaching"—theme of pastors' workshop

If Mennonite congregations notice a difference in the sermons they hear in the weeks ahead, chances are their pastor participated in the annual pastors' workshop on "Preaching in the Life of the Congregation," held at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 23-27, 1984.

During the week the 175 participants listened to lectures on preaching and worship, heard three sermons, took part in devotional sessions, and talked about related themes in seminar groups.

Opening speaker, James Earl Massey, from Anderson (Ind.) School of Theology, dealt with crafting a sermon.

"The function of preaching," Massey said, "is not to make the Word plain, but to apply the plain meaning of the Word." The listener, he said, is thereby not merely given understanding, but is pointed in a direction with the challenge "to examine God's assignment for one's life."

Massey called on pastors to find out and address the needs and interests of the hearers. "The listeners have to be in the planning if they are to be responsive in the hearing." The task involves walking with members during the week and living with the Scriptures, he said.

Truman and Eleanor Morrison, on the teaching staff of Chicago Theological Seminary, spoke on "Preaching in the Life of the Church," and "Preaching and the Common Life of the Congregation."

Truman Morrison dealt with the cultural and spiritual situation out of which sermons need to grow. He said Western society is dominated by a technology, in itself amoral, which is nevertheless being used by society to control, manipulate, and dominate. He described the social ethos as one of calculation, aggressiveness, and the adversarial bent toward a "will to mastery."



Henry Poettcker, president of Mennonite Biblical Seminary, turns over the pulpit to James Earl Massey, from Anderson (Ind.) School of Theology. Massey presented two lectures on "Crafting a Sermon" during pastors' week in January at Associated Mennonite Biblical Seminaries.

Eleanor Morrison said pastors need to exercise an inner eye in identifying and speaking about the issues, needs, and cries that arise in the common life of the congregation. "For me you are a denomination which recognizes this fact," she said, "by your sensitivity to the issues of the world in relief and peace."

In summarizing the sessions, Harold Bauman, Mennonite Board of Congregational Ministries, said he had learned that his preaching needs to move from the abstract to "a form with many more

How is acid rain produced?

The combustion of fossil fuels in motor vehicles and industries produces sulfur and nitrogen oxides. These oxides mix with moisture and other pollutants in the air to form a chemical soup of sulfuric and nitric acid. This chemical soup may stay in the atmosphere for days, often traveling hundreds of miles before returning to the earth.

Some of it returns to the earth as dry particles. Some of it falls to the ground with rain or snow. During the winter the acid that is in the snow accumulates. When this snow melts in the spring, these concentrated acids kill insects, amphibians, and other life.

The extent of acid rain

Eastern North America receives most of the acid rain because of the concentration of industries and people there. Areas in the East that lack limestone bedrock are especially vulnerable because limestone bedrock acts as a buffer to acid rain.

The National Academy of Sciences (NAS) reported in September 1981 that the picture was "disturbing enough to merit prompt tightening of restrictions on atmospheric emissions from fossil fuels and other large sources. In June 1983 the NAS concluded in another study that a reduction in sulfur dioxide deposits was absolutely essential to reduce acid rain.

The proposed U.S. budget for 1985 includes money for further research on acid rain, but none for programs designed to combat acid rain.

Negotiations

The United States is responsible for about 50 percent of the sulfur dioxide deposits in Canada; Canada is responsible for about 10 percent of the sulfur dioxide deposits in northeastern United States. Clearly a binational pollution agreement between the U.S. and Canada is essential to control acid rain.

Yet negotiations for a binational agreement begun in 1981 have been stalled for the last two years. The U.S. administration refused to send two representatives to binational consultations on acid rain in New Hampshire and Toronto in January 1984. The political fallout from the acid rain dispute is nearly as bitter as the rain itself.

The issue of acid rain is complex. Christians must look at it as an earth stewardship, lifestyle, and justice issue. How much time, convenience, and money are we willing to give up to eliminate the acid rain that is killing plants and animals in North America and Europe?

There are many ways industries can reduce acid rain—all of which are unattractive: burn sulfur-free coal; burn petroleum, natural gas, or city refuse instead of coal; and use alternative energy sources: solar, water, wind, nuclear, etc.

Christians concerned about acid rain can: use less electricity; use only energy-efficient appliances; become more informed about the issue; convince legislators to support the NAS' recommendation that sulfur dioxide emissions be reduced by 50 percent; and insist that the U.S. and Canadian governments meet again to negotiate a transboundary treaty.

We have the ability to solve the acid rain problem. What we need is the will power to do what is right!—Art Meyer, MCC Development Education Office

windows in it," especially as these windows provide ways to incorporate children and youth. Where children hate to go to church the congregation has failed in making "the introduction to God a positive experience," he said.

Bauman invited the 50 pastors still remaining for the wrap-up session to form groups of three to share their newfound or reaffirmed understandings and the changes they planned to make.

Some of the changes mentioned included, to "find ways of waiting more before God"; to begin sermon preparation "by reading the text, then reading the text again, and when done to read the text"; to "cultivate stories"; and to "connect with people before the sermon."

Mennonite women in ministry

Mennonite Women in Ministry met twice between sessions of the annual pastors' workshop in January at Associated Mennonite Biblical Seminaries.

Nancy Kauffmann, one of the associate ministers at College Mennonite Church, Goshen, Ind., chaired the sessions. She said the meetings addressed "certain needs we as women ministers have." Most of the 17 women who participated serve on ministerial teams, one is a chaplain, and one the sole pastor.

In a movement such as is occurring in women in ministry, Kauffmann said, "we sometimes feel the church includes us, sometimes it discourages us, and sometimes we feel that everything said about us is related to the fact that we are women ministers."

Such a time together, she said, allows persons "to discover our connectedness in ministry, and receive inspiration and encouragement from each other."

"We're not saying the pastors' workshop doesn't meet our needs. We're just using this opportunity to see the other women's faces. It's a time to remind ourselves to be faithful in our calling and to encourage each other to be God's person where you are with integrity."

During one session each participant shared one positive experience from her ministry and one goal of personal growth.

The group also reviewed the recommendations in the "Task Force on Women at AMBS and in the Church" report. "We felt encouraged by it," Kauffmann said. "We commend the seminary for taking this matter seriously."

The group hopes that some of their agenda will be included in the regular workshop sessions for another year.



New workers oriented

Forty-two workers participated in a Mennonite Central Committee orientation at Akron, Pa., in mid-January. Twenty-four are beginning North American assignments; 18 are beginning overseas assignments. Among these orientees were ten persons from the Mennonite Church.

These persons and their assignments are (front row, left to right): *Roy and Ethel Umble* of Goshen, Ind., who will be teaching in China through a Mennonite Board of Missions assignment. *Gloria Yoder Nussbaum* of Mesa, Ariz., will be serving for two years in Miami, Fla. with husband, Harold, where she will work in a Church World Service refugee resettlement program. *Irma White,* Cleveland, Ohio, served a short-term assignment during January 1984, at the SELFHELP Crafts center, Ephrata, Pa.

Second row: *Harold and Joanne Neumann,* Metamora, Ill., have begun a three-month assignment with the SELFHELP CRAFTS program in Ephrata. *Harold Yoder Nussbaum,* Mesa, Ariz., will go to Miami, Fla. (with wife, Gloria) where he will serve a two-year term in peace education. *Jan and Peter Shetler (with Daniel),* Bluffton, Ohio, have begun a three-year term in Kinkuni, Angola, where Jan will work in community development and Peter in agriculture extension work. *Elaine R. Martin,* Lakewood, Colo., will teach English as a second language for one year at Northeastern Institute of Technology, Shenyang, China.

Franconia launches 'barn raising' project

"Give a day's wage to EMC" is the theme of an offering project initiated by Franconia Mennonite Conference in response to the loss of the administration building by fire at Eastern Mennonite College. The project was introduced in conference congregations on Church School Day, Feb. 26, via bulletin inserts, posters, and verbal announcements. Mar. 25 has been set as the in-gathering Sunday.

In a letter to pastors announcing the project, James C. Longacre, conference coordinator, shared the vision behind it: "We all know the Mennonite and Amish tradition of helping neighbors in times of loss. If a barn burns, several days later neighbors near and far gather to rebuild the barn. We have attempted to extend that tradition in Mennonite Disaster Service work. When disaster strikes in our area we give a day, or week, to help.

"Now we would all wish to go to EMC a day to help. That is hardly feasible in this particular situation. So the thought has come, why not give instead a day's wage to EMC?

"We invite all of our people to give a day's wage (or more) to EMC to help build a campus center to replace the administration building."

Franconia members are encouraged to use the "day's wage" concept creatively in planning the amount they will give or pledge—giving instead a week's wage or a day at time-and-a-half or doubling their gift with an employer match.

The Franconia Conference project was already underway by the time the EMC board of trustees authorized a campaign to raise funds for building a new campus center. The trustees and EMC administration affirmed Franconia's "grass roots" approach as the conference's unique way of contributing to the newly established campus center fund.—Virginia Glass Schlabach, *Franconia Conference News* editor

MDS meets in southern California

Warm weather greeted Mennonite Disaster Service workers who gathered in Upland, Calif., on Feb. 10 and 11 for the annual MDS all-unit meeting. Workers and officers met to share stories, worship, and discuss mutual concerns.

The hospitality of the Mennonite and Brethren in Christ churches in southern California matched the weather. Meetings were at the Upland Brethren in Christ Church.

Regional reporting, the backbone of the two-day meeting, included the following highlights:

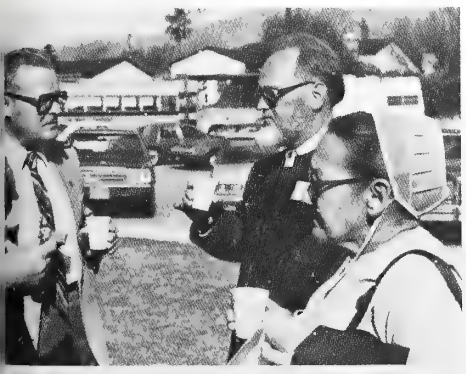
•Region IV reported on the May 2 Coalinga, Calif., earthquake that damaged 12,057 homes. MDS has worked on over 100 homes.

•Region III reported on damage in Houston and Galveston, Tex., from Hurricane Alicia. This seven-county area suffered $1.8 million in losses and 22 lives lost.

•A disaster of a different nature sent MDS workers to chicken houses in Lancaster County, Pa. Here 252 flocks have been infected by the avian influenza and some 11 million birds have been exterminated. MDSers are assisting in the cleanup of affected poultry houses.

•Ed Eby of Miami, Fla., a longtime MDS volunteer, introduced Barbara Smith of San Bernardino, Calif., whose home was burned in the 1981 fires. She said the MDS workers helped her put "her life back together as they rebuilt her house" and expressed the hope that she would be able to serve others in a similar way.

Egon Hofer of Dinuba, Calif., presented a new slide set, "The Killer Storm of 1982: One Christian Response." This audiovisual tells about the overall work of MDS, while focusing on the Bay Area mudslides of 1982. Jerry and Barb Friesen of Portland, Ore., presented a short audiovisual on the youth squad program in Hawaii following Hurricane Iwa.



Participants talk together during a break at the annual MDS all-unit meeting held in Upland, Calif.

Jake Swartzendruber of Goshen, Ind., reported on Menno Net programs, through which almost 300 Mennonite amateur radio operators assist MDS.

Tom Lehman, chairman of Mennonite Pilots Association, reported on the efforts of this new organization to make its members available to serve MDS.

The 1985 all-unit meeting will be at Archbold, Ohio, Feb. 8 and 9.

One small slice of a Mennonite Publication Board meeting

On Friday and Saturday, February 3 and 4, the twelve-member Publication Board met in regular business sessions in the fellowship hall of the Ashton Mennonite Church, Sarasota, Florida. Although all sessions but one were open to the public, few local persons attended. I was with the board only a few hours on Friday afternoon.

The session first moved slowly for me as the board discussed some budget matters with which I was not familiar. An unexplained increase in the circulation of *With* magazine for youth caught the curiosity of the board. Even that mild excitement quickly subsided. It was that kind of afternoon.

A coffee break helped. Letha Froese, chairperson, asked the board to discuss its response to the diversity in the Mennonite Church. The meeting came alive. One board member recalled with apparent nostalgia the way things used to be when a simpler church organization allowed closer contact with the congregations that the churchwide agencies served. The conversation noted that emphases on gift discernment and gift development in the local congregation had helped create the present diversity.

No group can talk about diversity in the Mennonite Church without reflecting on the drift toward polarization in the church. One board member noted that conservatives are uncomfortable with diversity. Another confessed that liberals also can be extremely narrow minded. Each of us usually want to create a unity slanted to "my side."

Every board member, it seemed, had heard the claim that there is too much in Mennonite media about "peace" and the "social gospel." One board member assured the others that when peace, social action, and the gospel are brought together appropriately by a church, it grows because individuals have new and personal experiences with Christ.

"Why don't the dissidents within the church make use of the official press?" asked a board member. "Are articles representing a conservative point of view systematically excluded from our press?"

"No, not excluded," replied another, "but conservatives feel there is a bias against the conservative, pietistic, and fundamentalist stance—that conservatives are second-class citizens. Our periodicals should adopt a policy of not reflecting negatively on conservative positions. There must be more respect for diversity."

Nearer the end of the meeting someone observed that though the church has a very careful process by which position papers are developed, many persons read the papers differently. So position papers do not in themselves bring unity. Unity and diversity lie in the minds of the readers.

"And," an astute board member observed, "the *Gospel Herald* is not an *official* paper. The masthead simply says that the *Gospel Herald* is a religious periodical published weekly for the Mennonite Church. Perhaps the church has come to expect too much of the *Gospel Herald*."

The afternoon was soon over. The twelve board members and one staff person seemed to me to represent sufficient diversity to be in touch with the major diverse elements in the Mennonite Church. Their problems are our problems. Their joys, ours.—Martin Lehman, General Secretary, Southeast Mennonite Convention

Tucson winter VS gets federal grant

The Tucson, Ariz., winter Voluntary service project has obtained a $20,000 grant from the United States Department of Housing and Urban Development.

The grant is being used for building materials to repair the homes of low-income families.

"We should be able to repair a lot of homes for people who otherwise would be unable to have work done," said Tucson winter VS director Earl Moyer. "Praise the Lord!"

Earl noted that the grant proposal he submitted—"a long shot"—finished 11th out of the 90 proposals submitted by various agencies. "While presenting the proposal downtown different times I had the opportunity to share what we are about and why we do it," he said.

Labor for the home repair is provided by winter VSers who serve several weeks or months while enjoying the sunny South. Many of them are farmers or builders from the North who donate their time and provide their own living expenses.

Nearly 80 persons are serving in

winter VS this year—24 in Tucson; 30 in Brownsville, Tex.; nine in San Antonio, Tex.; and 16 at various locations in Florida. The program is sponsored by Mennonite Board of Missions.

Winter VS is so popular that all the spots were filled by early fall.

Pastors and students learn how to use media

A media internship, Jan. 4-27, at the Media Ministries offices of Mennonite Board of Missions in Harrisonburg, Va., helped train pastors and seminary students to work at outreach through television, radio, and newspapers in their local communities.

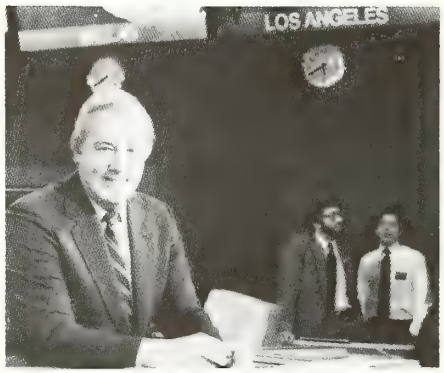
The event was to help "congregational leaders make good use of the increasing opportunities for local media involvement, such as preparing programs for local radio and TV stations," said Media Ministries director Kenneth Weaver.

The internship offered students the opportunity for hands-on experience in exploring how to address community needs and how to communicate the services and benefits offered by the churches.

The students wrote, recorded, and edited broadcast and video materials. They wrote news releases, designed advertisements, developed media plans for congregations, and prepared radio and TV spots.

The internship included field trips to the Harrisonburg newspaper office, local radio and TV stations, and the ABC news and National Public Radio offices in Washington, D.C.

Six students registered for the course.



Steve Bell, news anchor for ABC's Good Morning America *television program, pauses after completing his 9:00 a.m. newscast on Jan. 25 in Washington, D.C. He took time to discuss the national news process with members of the Media and Ministry Internship. In the background are (left to right) interns Rick Murphy and Tom Holland.*

Hesston Board hears anniversary plans

The Hesston College Board of Overseers held its second meeting of the 1983-84 school year on campus, Feb. 10-11. The meeting opened with a reporting session at which Ruth Guengerich, director of Student Life, reported a 99 percent student retention rate from the fall to the spring semesters.

Said Guengerich, "Most colleges expect a drop of 5 percent in enrollment between the fall and spring terms. I feel that our high retention rate this year reflects a campus-wide effort to help students make the adjustments to college life."

Jerry Weaver, chairman of the 75th Anniversary Committee, reported on his group's plans for this year's anniversary celebration, which will take place during the 1984 Thanksgiving weekend. In addition to class reunions, athletic events, and other regular Thanksgiving weekend activities, said Weaver, several special events are being planned.

The committee is currently organizing a quilt auction, a multimedia presentation, a banquet, special worship services, and a choir program involving past choir directors and former choir members.

HOW MUCH WILL YOU SPEND FOR MEDICAL CARE THIS YEAR?

$1,500 was the average each of us in the U.S. paid last year for medical care . . . through insurance, direct payments to doctors and hospitals, and taxes for government medical assistance programs. Total U.S. medical care expenses exceeded $350 billion in 1983.

Medical care expenses take more of our income each year. In 1977, 8.8¢ of every dollar was spent on medical care. In 1982, **10.5¢ of each dollar** went for medical care.

To cover these constantly increasing costs, health insurance companies must charge higher premiums. Mennonite Mutual Aid also must increase its premiums for Medical Expense Sharing Plan members under age 65. Increases will vary by age, deductible, and state of residence, but most will range between 17% and 29% . . . and will be effective on Certificate anniversary dates, beginning April 1, 1984.

What can we do about the problem?
- ☑ Work at **wellness**, so we need less medical care.
- ☑ Choose coverage that allows us to take **personal responsibility** for initial expenses.
- ☑ Select doctors who allow us to **participate in care** and decisions concerning our health.

Through MMA, Mennonites can share each other's medical expenses. During this difficult time, let us continue to "bear each other's burdens."

Mennonite Mutual Aid Goshen, IN 46526

MENNOSCOPE

The annual meeting of the Lancaster Mennonite Conference and Missions Rally will be held at the Lancaster Mennonite High School, March 16-18. The theme is "You Shall Know That I Am The Lord" from Exodus 6:7. Guest speakers for the occasion are Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Ind.; Donald Kraybill, associate professor of sociology, Elizabethtown (Pa.) College; and Art McPhee, radio speaker and church planter in Boston, Mass. The annual meeting sessions will be held in the auditorium-gymnasium of the Lancaster Mennonite High School east of Lancaster, Pa.

The Kansas Mennonite Men's Chorus will be participating in the opening session of the Protestant Health and Welfare Assembly on Mar. 25 in Kansas City, Mo. The Mennonite Health Association, along with other denominational health agencies and the American Protestant Hospital Association, sponsor this assembly. The opening plenary session will be held at the Radisson Muehlebach Hotel on Sunday evening at 8:00 p.m. The program will include a concert by the Mennonite Chorus and a keynote address by John Greenwood of Kansas City. The theme of the assembly is "Celebrating Hope—Creative Response to Difficult Times." The Mennonite Health Association will hold their annual meeting concurrent with the Protestant Assembly. The Mennonite program will begin on Saturday, Mar. 24, and will include major sessions on Sunday, Monday, and Tuesday.

Randy Williams, sales manager of CJCS Radio in Stratford, Ont., reports that audience ratings for the station rose dramatically last year for the block of time in which the four-and-a-half-minute *Your Time* radio programs were aired Monday through Friday. The ratings jumped 60 percent over last year, Williams noted, and the program staff "are not laughing anymore." More than a year ago Williams had told the staff that *Your Time* was adding listeners for them, but "they laughed at me then," he said. He helped persuade two other affiliated stations to accept *Your Time* for release, but was unable to persuade churches to buy the time. *Your Time,* by Margaret Foth, is produced by Mennonite Board of Missions in Harrisonburg, Va., and made available for release in Canada, either on paid or sustaining time.



During its fifth annual membership meeting on Jan. 16, the Auxiliary of Mennonite Board of Missions heard that its 64 members and eight helping friends had donated 2,888 hours of their time in 1983. Nearly half of that time was spent on mailings, meal preparation for committees and other groups, and assistance in the copy center. Auxiliary members represent 13 congregations in the Elkhart area. Many of them are retired people.

Raymond B. Clark, Jr., editor of *The Maryland and Delaware Genealogist,* will speak at the sixth annual Genealogy Conference, sponsored by the Lancaster Mennonite Historical Society, Mar. 31, 1984. More than twenty workshops will also be offered at the conference which convenes on the campus of Lancaster Mennonite High School. Deadline for receipt of registration is Mar. 17 at $15 for Society members and $20 for nonmembers. A more detailed program is available from David J. Smucker, 2215 Millstream Road, Lancaster, PA 17602; phone (717) 392-9745.

Elizabeth Yoder, general editor for the General Conference's Commission on Education, has resigned her position effective on July 1. She and her husband, Perry, and their two sons will be moving to Elkhart, Ind., where Perry will assume a faculty position with Associated Mennonite Biblical Seminaries beginning this summer. Elizabeth, meanwhile, plans to spend the next school year as a student in the Master of Divinity program at AMBS.

Mennonite Board of Congregational Ministries is cosponsoring with the General Conference's Commission on Education a Mennonite World Conference tour for high school students. The 19-day tour will be hosted by Lavon Welty, MBCM associate secretary for congregational youth ministries, and Paula Diller Lehman of the GCs. Dorothy Harnish, former teacher at Eastern Mennonite High School, will accompany the tour group as interpreter of Mennonite history. Open to all high school students, college students, and young adults from the Mennonite Church and the General Conference, the tour costs $1,900 (U.S.) from New York. The tour departs on July 17 and returns on Aug. 5, with attendance at Mennonite World Conference in Strasbourg scheduled for July 24-29. For information contact Lavon Welty, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.



Many Mozambican war and drought victims live under trees, too exhausted to build basic shelters. MCC food aid was given to this family. The allotted ration was one half of the World Health Organization recommended refugee ration. Recent reports indicate that as many as 100,000 people have died in the famine. Neighboring Zimbabwe has reported that thousands of Mozambicans have crossed the border into Zimbabwe searching for food. Rain has not fallen in much of Mozambique for four years.



A **Youth Evangelism Service** (YES) team sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., left the Lancaster area on Feb. 7 for six months of training and service which will take them to Scotland and France. The team will spend three months in preparation for their service assignment at a Youth with a Mission training center in Hawick, Scotland. After completing their training the team will serve their remaining term in France with missionaries Mark and Beverly Barwick and Glen and Elizabeth Good. Team members are *(above, front left to right):* Micheie Peifer and Bev Shenk; *back:* Elvin Shenk, Robert Miller, and Paul Lehman.

Special meetings: Fred E. Augsburger, Kidron, Ohio, at The Ark, Boyertown, Pa., Mar. 10-18; at Martins, Orrville, Ohio, Mar. 25-27; at Pond Bank, Chambersburg, Pa., Apr. 1-8. William R. Miller, Harrisonburg, Va., at Towamencin, Harleysville, Pa., Apr. 1-5.

New members by baptism and confession of faith: Olive, Elkhart, Ind.: Christina Hunsberger. Mt. Vernon, Port Republic, Va.: Bret and Stephanie Denvier, Sonny and Scott Lasam, Mary Kay Morris, and Sandra Via. Freeport, Ill.: April Cummins, Esther Cummins, Ben Shoemaker, Brendon Nolt, and Brenda Oaks.

Change of address: C. Norman Kraus from Sapporo, Japan, to 615 College Ave., Goshen, IN 46526 (effective on Apr. 1). Fred E. Augsburger from Kingston, Jamaica, to c/o Paul Gingerich, Box 117, Kidron, OH 44636; phone (216) 857-7747.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Ebersole, W. Daniel and Sarah Ann Eby, Atlanta, Ga., first child, Martin Eby, Oct. 8.

Eichelberger, Don and Cindy, Wayland, Iowa, twins: Morgan Alicia and Travis John, Jan. 11.

Flaming, Ronald and Ingrid (Regier), Kitchener, Ont., second son, Mark David Regier, Feb. 7.

Fryling, Robert and Shelby Jean (Campbell), Tujunga, Calif., third child, second daughter, Chelsea Campbell, Feb. 7.

Gerber, James and Karen, Millbank, Ont., first child, Vanessa Joy, Dec. 18.

Kurtz, Lowell and Laura (Dorser), Narvon, Pa., Lee Alan, born on Feb. 7, 1982; adopted on Oct. 21.

Leaman, Toby and Lonnie (Wideman), New Holland, Pa., second son, Austin LaVon, Feb. 9.

Leis, James and Rosella, Brunner, Ont., first child, Rebecca Louise, Nov. 22.

Miller, Eldon and Larie (Whitehead), Amboy, Ind., second son, Scotty Lynn Kupakee, Feb. 9.

Miller, Fred and Lynette (Noblit), Orrville, Ohio, third child, second daughter, Maria Dawn, Feb. 14.

Miller, Jay and Sonia (Yoder), Beaver Crossing, Neb., second child, first son, Jon Michael, Feb. 10.

Nafziger, George and Joyce (Link), Wauseon, Ohio, fourth child, second daughter, Joyclyn Jean, Feb. 4.

Plank, Marc and Lois (Bontrager), Wellman, Iowa, second child, first daughter, Allyce Maria, Feb. 4.

Ramer, Larry and Lois (Stauffer), Dalton, Ohio, fourth child, third son, Nathan Andrew, Jan. 29.

Ressler, Laurence and Sharon (Martin), Canton, Ohio, second daughter, Stephanie Ann, Jan. 2.

Richey, Chuck and Barbara (Jackson), Waynesboro, Va., second son, Matthew Dirk, Jan. 29.

Roth, Keith and Carol, Newton, Ont., Jason Daniel, Dec. 14.

Rutt, Kenneth S. and Karen Sue (Frank), Lancaster, Pa., first child, Kattie Sue, Nov. 19.

Stevanus, Dale and Linda (Reinhart), Kitchener, Ont., second child, first daughter, Natalie Lynn, Jan. 19.

Wenger, Dale and Cheryl (Witmer), Columbiana, Ohio, fourth child, second daughter, Charity Lynn, Jan. 11.

Woodyard, Robert and Phama (Hostetler), Hamilton, Mass., first child, Robert Todd II, Jan. 22.

OBITUARIES

Bomberger, Katie S., daughter of Levi G. and Mary S. (Shenk) Swarr, was born in E. Drumore Twp., Pa., Mar. 21, 1885; died at Ephrata, Pa., Feb. 8, 1984; aged 98 y. In 1907, she was married to Dallas R. Bomberger, who died in 1948. Surviving are 2 children (Robert S. and Mary K. Bomberger), 4 grandchildren, 6 great-grandchildren, and one great-great-grandson. She was a member of Ephrata Mennonite Church, where funeral services were held on Feb. 11, in charge of Wilbert Lind and Noah G. Good; interment in Wolf Cemetery, Akron, Pa.

Campbell, Anna Mae, daughter of Martin F. and Annie W. (Hess) Campbell, was born in Providence Twp., Pa., Mar. 4, 1928; died of a probable massive myocardial infarction on Jan. 10, 1984; aged 55 y. Surviving are one sister (Rhoda M.—Mrs. David S. Wenger), and 3 brothers (Paul H., John E. and M. Raymond). Funeral services were held at Byerland Mennonite Church on Jan. 14, in charge of Omar B. Stahl and Maurice E. Lehman; interment in Byerland Mennonite Cemetery.

Diers, Dale Albert, son of Albert and Anna (Foss) Diers, was born in Brighton, Iowa, Oct. 4, 1909; died of a heart attack at Wayland, Iowa, Feb. 8, 1984; aged 74 y. On Mar. 12, 1941, he was married to Mayme Roth, who survives. He was a member of Bethel Mennonite Church, where funeral services were held on Feb. 11, in charge of Oliver Yutzy and Glen Richard; interment in Bethel Cemetery.

Heiser, Amelia, daughter of Henry and Fannie (Steinman) Ingold, was born at Fisher, Ill., Apr. 1, 1897; died at Gibson Community Hospital, Gibson City, Ill., Feb. 2, 1984; aged 86 y. On Jan. 6, 1916, she was married to Jake B. Heiser, who died on Aug. 14, 1977. Surviving are 2 daughters (Mildred Emerson and Lola Mae Knox), 2 sons (Merle and Harold), 11 grandchildren, 17 great-grandchildren, and one sister (Tillie Heiser). She was preceded in death by one brother, one sister, and 2 grandchildren. She was a member of East Bend Mennonite Church, where funeral services were held on Feb. 4, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Huebert, Jacob H., son of Henry and Catharina (Dick) Huebert, was born in Alexandrousk, Russia, Oct. 18, 1896; died of an apparent heart attack at North Lima, Ohio, Feb. 3, 1984; aged 87 y. On June 18, 1933, he was married to Grace Lehman, who died on Aug. 16, 1969. Surviving are 3 sons (Roderick, James, and John), one daughter (Mary—Mrs. Edwin Weaver), 6 grandchildren, 2 sisters (Helen Burns and Ann Klassen), and 2 brothers (William and Henry). He was a member of Midway Mennonite Church, where funeral services were held on Feb. 7, in charge of Ernest Martin and David Byer; interment in Midway Cemetery.

Jantzi, Noah S., son of John B. and Nancy (Schultz) Jantzi, was born in Wilmot Twp., Ont., July 6, 1895; died at Zurich, Ont., Feb. 3, 1984; aged 88 y. On Dec. 12, 1917, he was married to _____ Jutzi, who survives. Also surviving are 2 children (LaVerne and Wilma Erb), 5 grandchildren, and 5 great-grandchildren. He was preceded in death by one daughter (Clarine). He was a member of Steinmann Mennonite Church, where funeral services were held on Feb. 6, in charge of Fred Lichti and Clayton Kuepfer; interment in Steinmann Mennonite Church cemetery.

Kreider, Sadie K., daughter of Levi G. and Amanda L. (Kreider) Weaver, was born in East Lampeter Twp., Pa., Nov. 18, 1885; died at Landis Homes Retirement Community, Lititz, Pa., Jan. 31, 1984; aged 98 y. On Oct. 24, 1912, she was married to John S. Kreider, who died on Aug. 20, 1948. Surviving are one son (Elmer J.), 3 grandchildren, one stepgranddaughter, and 4 great-grandchildren. She was preceded in death by one son (Clarence H.) on Sept. 12, 1948. She was the oldest member of Willow Street Mennonite Church. Funeral services were held at Landis Homes on Feb. 4, in charge of Robert A. Breneman, Allen Buckwalter, and James R. Hess; interment in Paradise Mennonite Church Cemetery.

Martin, John E., son of Aaron K. and Susan (Eby) Martin, was born in Clay Twp., Pa., May 25, 1949; died of cancer at Lancaster, Pa., Feb. 11, 1984; aged 34 y. On June 20, 1970, he was married to Ivy Jo Good, who survives. Also surviving are 3 children (Neal A., Michelle R., and Andrew T.), 5 brothers (Clarence E., Paul E., Mervin E., Raymond E., and Aaron E.), 3 sisters (Ruth E.—Mrs. Lester Weber, Marian E.—Mrs. Alvin Martin, and Velma E.), and paternal grandfather (Clayton C.). He was a member of Ephrata Mennonite Church, where funeral services were held on Feb. 15, in charge of Wilbert Lind, J. Elvin Martin and Noah G. Good; interment in Hammer Creek Mennonite Cemetery.

Myers, Emma H., daughter of Harry and Kathryn (Herr) Fisher, was born at Lancaster, Pa., June 14, 1910; died at Lancaster, Pa., Jan. 29, 1984; aged 73 y. On Sept. 3, 1932, she was married to Arthur Myers, who survives. Also surviving are one son (Gary R. Myers), 2 granddaughters, one sister (Mildred Setter), and one brother (Richard Fisher). She was a member of Lyndon Mennonite Church. Funeral services were held at East Chestnut Street Mennonite Church on Feb. 1, in charge of Omar B. Stahl and Maurice E. Lehman; interment in Conestoga Memorial Park.

Nice, Esther S., daughter of Daniel H. and Elsie (Steiner) Deter, was born near Morrison, Ill., Jan. 9, 1886; died at her home on Feb. 4, 1984; aged 98 y. On Dec. 13, 1908, she was married to Abner A. Nice, who died on July 17, 1971. Surviving are 3 daughters (Beulah, Rachel, and Hazel—Mrs. Richard Hassan), 2 sons (Aaron and Cecil), 11 grandchildren, 16 great-grandchildren, and 2 brothers (Adam and Ira). She was preceded in death by one granddaughter, one great-grandson, one sister, and 4 brothers. She was a member of Morrison Mennonite Church, where funeral services were held on Feb. 8, in charge of Darrell Smucker; interment in Morrison Mennonite Cemetery.

Nussbaum, Levi J., son of Jacob J. and Anna (Neuenschwander) Nussbaum, was born at Berne, Ind., Sept. 12, 1893; died at Orrville, Ohio, Feb. 12, 1984; aged 90 y. On Nov. 3, 1917, he was married to Nettie Amstutz, who died on Mar. 13, 1962. Surviving are 4 sons (Marion, Harold, Leroy, and Vernon), 2 daughters (Harriet—Mrs. Ray Noblit and Edith—Mrs. Donald Potter), 35 grandchildren, 50 great-grandchildren, one brother (Noah), and 2 sisters (Aldine—Mrs. Moses Amstutz and Martha—Mrs. Sylvan Hofstetter). He was preceded in deaty by 6 children (Lavern, Delphia—Mrs. Ervin Linder, Orie, Adrian, John, and Merlin). He was a charter member of the Kidron Mennonite Church, where memorial services were held on Feb. 15, in charge of Bill Detweiler; interment in the Kidron Church Cemetery.

Schmucker, Myron Leroy, son of Noah and Eleanor (Conrad) Schmucker, was born at Louisville, Ohio, Aug. 21, 1916; died at Canton, Ohio, Feb. 11, 1984; aged 67 y. On Aug. 21, 1942, he was married to Edna Grace Shirey, who survives. Also surviving are 3 daughters (Dorothy Lazenby, Judith Mayberry, and Charlotte Schmucker), one son (Dennis), one brother (Merlin), and one sister (Eileen). He was a member of Beech Mennonite Church, where funeral services were held on Feb. 15, in charge of Paul D. Brunner and Thomas L. Dooley; interment in Beech Mennonite Church Cemetery.

Yoder, Reuben Henry, son of Martin M. and Mary (Butz) Yoder, was born in Manchester, Okla., June 30, 1912; died of a heart attack at Harper, Kan., Jan. 6, 1984; aged 71 y. On Jan. 25, 1941, he was married to Edith Weaver, who survives. Also surviving are 3 daughters (Marcia Lind, Sondra Glick, and Lucinda Schlabach), 8 grandchildren, one brother (Paul Marvin), and 4 sisters (Mabel, Inez, Martha, and Betty). He was preceded in death by one daughter (Angela Rae). He was a member of Crystal Springs Mennonite Church, where funeral services were held on Jan. 9, in charge of Duane Yoder; interment in Pleasant Valley Cemetery.

CALENDAR

Malvern-Paoli area Keystone Bible Institute, Frazer Mennonite Church, Mar. 4-8
Marion area Keystone Bible Institute, Shalom Christian Academy, Mar. 5-9
Iowa Keystone Bible Institute, Iowa Mennonite School, Mar. 5-9
Mennonite Church Canada Coordinating/Planning Committee, Waterloo, Ont., Mar. 14-15
Native American Consultation, Pearl River, Miss., Mar. 15-18
Lancaster Conference spring assembly, Mar. 15
Lancaster Conference annual meeting, Mar. 16-18
Mennonite Conference of Ontario and Quebec and Western Ontario joint sessions, Kitchener, Ont. Mar. 16-18
Illinois Mennonite Conference spring conference, Camp Menno Haven, Tiskilwa, Ill., Apr. 6-7
Mennonite Secondary Education Council Music Festival, Kalona, Iowa, Apr. 7-8
Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11

CREDITS

P. 172 by J. Nelson Kraybill; p. 174 by Jim King; p. 175 by Lynn Roth; p. 176 by J. Allen Brubaker; p. 177 (top) by Jim Shenk.

ITEMS AND COMMENTS

Religious broadcasters chided for fostering selfish gospel

Amid exhibitions of expensive state-of-the-art broadcast technologies, a speaker warned the National Religious Broadcasters that they were transmitting a "what's-in-it-for-me gospel" that ignores the obligation to help the needy and downcast. Charles Colson, who became a born-again Christian after serving in prison for his part in the Watergate break-in, made the blunt warning to some 4,000 evangelical broadcasters who gathered for NRB's 40th, and largest, annual convention.

"Much of the Christianity we slickly market today is nothing but a religious adaptation of the self-seeking values of secular culture," Mr. Colson, who now tours the country as head of the Prison Fellowship, said. He recalled a recent conversation he had with an aide to a famous television preacher, whom he declined to name, who when asked about the preacher's success, replied: "We give the people what they want." Commenting on the remark, Mr. Colson said: "My friends, that is heresy, at the very root of the what's-in-it-for-me gospel so prevalent in America." He said, instead, God commands them to "care for and serve the sick, the imprisoned, the needy, love the unlovable, lay down our lives for another. . . ."

North Carolina governor gets religious appeal on capital punishment

North Carolina leaders of six denominations have urged Gov. James B. Hunt, Jr., to prevent the resumption of capital punishment in the state, which has not had an execution since 1961. Convicted murderer James W. Hutchins was slated to be executed on Jan. 13, but an appeal spared his life just 40 minutes before the scheduled electrocution. His execution date has now been set for Mar. 16. There are 33 other men and one woman on death row in the state.

Top state officials of the Episcopal, United Methodist, Presbyterian, Catholic, United Church of Christ, and Moravian churches said, "We cannot stand silent before the prospect that the practice of the death penalty may be brought back to North Carolina after two decades of disuse." They charged that the death penalty "preaches revenge, not mercy; brutality, not kindness." In the New Testament, they said, "Jesus rejects the law of retributive justice; and, therefore, we cannot stand silent." But Lynne Garrison, a press aide for Gov. Hunt, said the statement would not change the governor's support of the death penalty.

"The governor welcomes the opportunity to talk with them (the church leaders) about their feelings," he said. "He certainly respects their beliefs and viewpoints in this matter. They will not, however, change his position on capital punishment."

Ethiopia bars assembly of native Lutheran church

The government of Ethiopia has canceled a meeting of the general assembly of the Evangelical Church Mekane Yesus, the day before the meeting was to begin. According to a report given at the Evangelical Lutheran Mission in Lower Saxony, a number of foreign visitors had already arrived in Addis Ababa where the church convention—held once every five years—was to be held beginning on Jan. 25.

Tensions between the 500,000-member Lutheran Church and the government have existed for a number of years, though church officials do not describe the situation as one of total repression of the church by the Marxist government. More than 500 Mekane Yesus churches have been closed by the government in recent years, but the church has continued to grow in membership.

Church protests Taiwan's expelling American missionaries

The Presbyterian Church (U.S.A.) has formally protested the expulsion of two of its workers from Taiwan. In a letter to President Chiang Ching-kuo, president of the Republic of China, the church said the ouster raises concern about human rights in Taiwan. Two American missionaries, David G. Gelzer, 64, and his wife, Elisabeth B. Gelzer, were ordered to leave the country on Feb. 1. They had been informed in November that their residential visas would not be renewed.

The Gelzers went to Taiwan in 1975 after 23 years in Yaounde, Cameroun. Dr. Gelzer taught theology at Taiwan Theological College, and Mrs. Gelzer was an English teacher at the University Student Christian Center.

Bible last year became accessible in four more languages

A complete Bible in their own tongue was available for the first time last year to four language groups with a total of 4.7 million people, says the American Bible Society. Releasing the annual Scripture language report of the United Bible Societies, its international counterpart, the ABS says the complete Bible had been published in 283 languages at the end of 1983. The four new ones were Boro, spoken in northeastern India; Moore, a tribal language of Upper Volta; Kakwa, spoken in Uganda; and Tinata Tuna, a tribal language of Papua, New Guinea.

There are now 572 languages with a New Testament, up 26 from 1982, and another 930 have at least a published portion, usually a Gospel or Psalms, an increase of 22. As of the end of 1983, there were 1,785 languages in which at least one book of the Bible has been printed since the invention of printing. This was an increase of 22 over the 1982 figure, although Scriptures are not currently available in all those languages because some have fallen into disuse.

Minnesota emergency food appeal called permanent need

More than 4,000 Minnesota churches have been asked to help gather one million pounds of food during a 29-day campaign beginning on Feb. 1. Cynthia Tidwell, head of the Minnesota Foodshare program, a statewide effort to stock food shelves, said contributions during the month will be matched by various Minnesota corporations. Last year, more than 800 Minnesota churches and synagogues gave food, as did at least 300 service organizations, Tidwell said.

Most of the church and service groups are getting used to the idea that what was once an emergency service has become a necessity for many, she said. There is no end in sight for emergency food needs, she added, and few churches have stopped contributing. Several food shelf representatives reported that use had been increasing throughout 1983.

TV violence panel says Super Bowl fans were losers, too

The Washington Redskins weren't the only ones harmed by the Super Bowl this year, says the National Coalition on Television Violence. Dr. Thomas Radecki, a psychiatrist at the University of Illinois and chairman of the coalition, says the promotion of violence at the Super Bowl by sports commentators harmed the viewers. He notes that *The Associated Press* stressed the Los Angeles Raiders' reputation for playing "dirty," while *The New York Times* quoted Raiders manager Al Davis as saying, "We like to get in a street fight."

"No condemnation of this violence has been evident," Dr. Radecki says. "Instead Super Bowl heroes from both teams are quoted as liking to intimidate the other team." Of 48 studies of violent sports, the coalition says, 45 found harmful effects on the average participant and viewer.

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Innocence lost?

Somewhere on the way toward social respectability, Mennonites lost their political naïveté. No more do we assume that being a nonresistant Christian means being apolitical. No more do we think that being nonconformed to the world means refraining from such political affairs as voting, campaigning, influencing political opinion, or even running for political office. We know now that to be apolitical is really to take a political stance—it's a vote cast in favor of the status quo.

Several years ago at a conference on Mennonites and military conscription, a Mennonite historian spoke on the peace church effort between the two world wars to obtain alternative service. This historian (I can't remember which one) said that the Quakers of the time were more politically savvy than the Mennonites. When the Quakers appeared in hearings to make their case for conscientious objector status, they were inclined to speak the language of the politicians and to try to beat the politicians on their own turf.

The Mennonites were less sophisticated. Rather than trying to outwit the politicians at their own game, the Mennonite spokespersons simply expressed their faith in order to explain why they could not serve in the military. The point this historian made was that the Mennonites, with their simplicity, made a greater impact on the legislators than the politically sophisticated Quakers.

We've come a long way since those days. Without questioning it, many of us vote, we write regularly to our representatives; some of us participate in political campaigns and even run for political office. Through MCC Peace Section we have a voice in both Washington and Ottawa.

The question we must reflect upon is whether in becoming politically as wise as serpents, have we now lost our dovelike innocence? Innocence here does not mean freedom from guilt or sin, for we cannot remain untainted by sin even when we refrain from politics. What is meant by innocence is purity of heart, clarity of conviction, certainty of purpose so that when we become politically involved, we have in mind our ultimate goal and we've adopted means (and attitudes) appropriate to that end.

John Howard Yoder has rightly taught us (and others) about the politics of Jesus. Millard Lind has shown us that even the act of worship is a political event—it is the declaration of the rule of God in the covenant community. To be a Christian is to take a political stance, to pledge allegiance to Yahweh over Caesar; it means being for peace instead of war, for justice for all and not merely the self-interest of my own group.

The line is thin, though, between following the politics of Jesus and falling prey to the third temptation of Jesus. That's the temptation to think and act as though political power is the solution to human problems, and that if might is on the right side, then righteousness will prevail. That temptation leads to reasoning like this: If only we could influence government enough so that the defense budget would be cut and social spending increased; so that all the troops would be pulled back away from Lebanon entirely; so that all covert military operations in Central America would cease—if all this and more would happen (which I'm totally for), then. . . .

What then? is the question. When all this comes to pass—if it ever does—then we will still be dealing with issues of war and peace, oppression and justice—issues of sin and self-interest and the will to power, in other words.

Perhaps one problem we face is that we expect too much of government. We want leaders to act like regenerate Christians are supposed to act—a script we Christians do not always follow ourselves. And then our response is one of incredulity when politicians don't meet our expectations.

God ordained government, yet those who sit in the seats of power are lordless lords, rebellious powers, who try to be as gods (Gen. 3:5). As Jesus said, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves" (Luke 22:25-26). Jesus' politics is of another order, one motivated by the power of love, not by the love of power.

The church dare not retreat from the cause of peace and justice, either, by withdrawing into an earlier era of political quietism. But in our quest for political change we must draw upon the most powerful means for change which are at our disposal, the proclamation of the gospel in both word and deed. It is through the church, said Paul, that the manifold wisdom of God is made known to the world (Eph. 3:10).

Change must begin at home. Jacques Ellul, the French sociologist and lay theologian, says that early in his career he became disillusioned by politics, not because politics are dirty but because they're quite ineffective in bringing about change. He continued to work for social change in various concrete ways, adopting the motto, "Think globally, act locally." The point is that we must understand international forces which impinge upon our communities close at hand, but we work for change not by trying to change the whole world but by providing models of another kind of life and community close at hand.

Christians who profess to follow the politics of Jesus will heed Bruce Nichols' reminder that "Jesus gave Peter the keys to the kingdom, not the reins of government."—Richard A. Kauffman

March 13, 1984

GOSPEL HERALD



MAR 20 '84

Conscience and the bathroom scales incident

by Melodie M. Davis

A broken bathroom scales had been on my mind for close to a quarter of a century. I kept trying to tell myself it was innocent childhood mischief, but the memory nagged me whenever preachers pounded their pulpits about "confession" and "a clean slate."

I tell this story not to brag (indeed, I feel a little silly even mentioning it), nor to send people who already have overworked consciences on a neurotic round of letter writing to correct exaggerated wrongs. Rather I tell it humbly to recognize that listening to one's conscience even in the little things can quicken it to swiftly confess everyday wrongdoings which helps to lighten family tensions. I think a sensitive conscience can even extend to broadened awareness of larger injustices in the world around.

The scales really were broken quite innocently. I must have been only seven or eight when we were visiting in the home of family friends in another state. I tended to be something of a snoop in bathrooms, and amused myself on that visit by weighing

myself on the scales. I played with the weight adjustor knob, and suddenly it wouldn't turn anymore. I knew it was broken, but I was horrified. I mean, that really wasn't the kind of thing you willingly go out and confess to a roomful of adults.

I comforted myself that I hadn't meant to do it, and that probably someone more knowledgeable was able to fix it after we left. Years passed and when the incident still came to mind under the prodding of verses like "My sin is ever before me" (Ps. 51:3), I tried to tell myself, "Well, I've confessed it to God and I don't know their address anyway. Besides, I just inherited an overactive conscience anyway. God wouldn't really send someone to eternal misery over a harmless childhood deed, would he?"

I still don't have the answer about eternal misery, but I do know about instant freedom: when I finally tracked down the right address and sent my conscience money on its way, I felt the same way I did in college after finishing the final exam of the semester! I wondered what had taken me so long and why I had imagined it would be so hard to make such a confession. The reply I received made it worth it all again: "Yes, you are gladly forgiven, and no, I just couldn't bring myself to cash your check." My forgiver also wrote, "You are reminding me once again that there is greater joy in forgiving than in being forgiven. I'm glad you gave me this special privilege to forgive."

My mother assured me when I asked her for help with the address that "It happens to everyone," and told me how a chance remark in a hair salon once gave her the opportunity to track down the whereabouts of someone with whom she had unfinished business.

My limited knowledge of psychology tells me that I probably have a neurosis somewhere, and that the circumstances which finally motivated me to write that letter could be explained as being psychological rather than providential. And I'm sure persons sometimes let imagined wrongdoings drive them to pointless cycles of soul searching and confession, even to the sad point of an emotional disorder. There *are* confessions that are best kept between God and me—like when no harm has been done to anyone else and when harm *would* be done by bringing it in the open. In the bathroom scales incident, I kept thinking, what if some other child was mistakenly punished for breaking the scales. Perhaps she was even accused of lying about her innocence!

But just because some people have overworked consciences, that shouldn't keep me from listening to consistent, sensible proddings from mine. I think that every act of heeding one's conscience quickens it for usefulness in everyday situations. It wasn't long after I'd mailed off my letter when, in a disagreement with my husband, I found a lie slipping off my tongue so quick I'm ashamed. But just as quickly, my heart said, "You just told a bald-faced lie. Now, are you gonna let it fester for 25 years, or are you gonna get it over with?" Confession can sometimes be quick and effortless in comparison to the bathroom scales incident.

On the other hand, confession sometimes comes hard and at great emotional expense. I heard recently the true story of two young men who had set a vacant house on fire as a prank. They were never discovered.

Pete (not his real name) eventually returned to his religious upbringing and became a Christian. He confessed the prank to a close Christian friend, who urged him to go to the police about it. But Pete wasn't ready.

More years passed until he was ready to turn himself in, whatever the cost. Remarkably, the judge said he was forgiven and told the young man that even the insurance company would be taken care of.

But the slate was still not clear. Pete wanted to ask the homeowner's forgiveness, who was now living in another state. Pete finally located the family, and went for a visit, accompanied by the man Pete originally confessed to.

The father was not at home, but the mother said she knew why they had come as soon as she saw them. Pete told her the whole story and asked her forgiveness. They both cried and embraced. On the way home, Pete was jubilant. He said he'd never felt so good and clean.

Settle as soon as possible. Whether it's a large or small deed that disturbs our peace, it's always best to settle one's accounts as quickly as possible, not to let the "sun go down on a lie." And then, when we have peace, to let it go at that. I can't think it's very glorifying to God to have Christians constantly soul searching "Lord, is it I? Have I sinned in some unknown way?" We usually know it all too well when we have unconfessed sin in our lives.

Maybe I really do have just an overactive conscience. Maybe I'm neurotic, obsessed with a need to air dirty wash. If so, forgive my neurosis! But I know one thing: I've never yet regretted a confession I've made, but I've lost plenty of sleep over confessions postponed.

Serious Anabaptists have long paid keen attention to conscience when it comes to matters of military service, authority of church vs. state, the taking of oaths, and similar issues. As Christians it's important to watch that we guard private matters of conscience as passionately as the more public ones. In other words, a conscientious objector who doesn't worry about telling a monumental lie isn't conscientious, in my book.

I don't mean for that to sound judgmental. I know I'm far from consistent in both my public and private lives. But the bathroom scales incident has reminded me once again of the importance of heeding one's conscience wherever it may lead—to the draft board, to the Pentagon, to my spouse, and yes, even to a longtime family friend in Iowa.

Melodie M. Davis is from Harrisonburg, Va.

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Don't give me a J!

by Katie Funk Wiebe

"It makes me feel all quiet inside," was my child's reaction as our family moved away from the big tent to our car at the close of the revival service. Her words, noted on a slip of paper, cropped up recently in an old writing.

The Spirit of God had laid a hush on that audience. No churning of tires, no gunning of motors, no horns blaring. Quietness. Discipline. Peace. Each one thinking his or her own thoughts. Hundreds of cars moved slowly away from the large tent with measured speed, pushing twin beams of light through the warm darkness. "Quiet inside," my young daughter had said.

That's the kind of religious experience many Christians would like to have after every church service. It's a feeling, a good feeling. When, after a service, we feel nothing, we look for someone to blame—the preacher, the worship committee, the musicians, the whisperers in the pews. . . .

According to C. S. Lewis in *Reflections on the Psalms*, we have fewer of these life-generating experiences than we would like to have simply because we are able to separate them out from the other aspects of a worship service. I can point back to the tent meeting and say, "There, at that time I met God, and it felt very good, but at this service, I feel only boredom and indifference. It doesn't touch me." It's like separating pebbles and peanuts.

The ancient Israelite worshiper, writes Lewis, had a different approach. When the psalmists spoke of seeing the Lord, they meant that something happened to them in the temple, or more bluntly, that they were part of the festival. To have been in the temple meant to have seen the Lord. The psalmists did not distinguish between the love of God in what we might call a "spiritual sense" and their enjoyment of the temple festivals.

The distinction we make between those who are really worshiping God and those who are only enjoying a "beautiful service" for musical or merely sentimental reasons would have been impossible to them. "Life was one," an approach that had both its advantages and disadvantages.

Unlike the Israelite worshiper, we are capable of abstraction and analysis. We can distinguish a rite from the vision of God and thereby make the rite, or practice, a rival to God himself. Had we been present at an ancient worship service, we would have separated out some of the activities: we would have seen the singers march ahead, the minstrels follow, the young girls playing the timbrels, and we might or might not have "felt the presence of God."

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Saddled with this ability to analyze, we sift out the interesting parts from the boring, the uplifting parts from those that drag, and pass judgment. We make mental lists of services—the mountaintop experiences and the valleys. That one communion service when we used a different format was special. These recent ones have been just so-so. On a scale of one to ten, this worship service is a seven—but that one a three. Why can't we have more tens?

The danger, of course, is to pay more attention to the forms of worship, to livelier music, to livelier preaching, to promoting more waving of arms and movement to ensure that the congregation will leave speaking words of blessing on the planners. The result is the practice of worship becomes the enemy of the one being worshiped.

I'll admit to occasionally longing for more enthusiasm in worship, although I'm not too sure what that would entail. I like watching lively services, but not being a participant. Maybe I could learn. Maybe we all could learn.

I agree with Lewis that most of us are much too concerned with good taste to allow much change to take place. Yet would I have enjoyed the ancient Jewish rituals better than modern services with their concern for peaceful feelings amidst garden-fresh beauty? These ancient services will have smelled of blood and of roast meat instead of sanitized warmed or cooled air. The noise of animals bleating and pawing the ground, of minstrels singing, and girls dancing may have permeated the dusty atmosphere. Yet these people said they experienced the presence of God; they "saw" God. Do I have to accept one if I want the other?

Lewis makes another important point, and that is that these old forms of worship resembled pagan practices in many respects. The neighbors of the Israelites also worshiped with gusto.

I hear people state we should have as much enthusiasm for worship as we do at a basketball game. Last night at the local game I considered this statement as thoughtfully as I could midst the high-pitched noise and tense atmosphere of the annual battle between Tabor College and its traditional rival, Bethel College.

I asked myself whether I would actually want to bring that atmosphere, enjoyable but secular, into the sanctuary. Lewis says it wouldn't work, for the Christian faith has an element of death because of Christ's death on the cross, which will always add a note of bittersweet sadness. A cheerleader hollering "Give me a J, give me an E" won't help.

Because we can analyze, sloppiness in planning worship no longer works; but when analysis makes it impossible to "see God," it's time to analyze our own state. The joy of the Lord is also dependent on other factors.

The kingdom of God and the United States

by Robert Knapp

I share the disgust felt by many Christians over the moral conditions in the U.S. today. Sin, in all forms, is coming out of the closet, seeking new disciples, and demanding respect and acceptance by all. The body of Christ must hold high the standard of Christ, refusing to condone sin, while at the same time offering freedom from its bondage—through the life-changing power of Jesus. Most Christian voices are proclaiming such a message today, but far too many are compromising the gospel by linking it to American patriotism in a way that does not line up with the Bible. Like the apostle Paul I praise the Lord that the gospel is going out and lives are being changed, even through ministries which I feel are gravely mistaken in this area. I hope, however, that within our own peace tradition those of us who are listening to such voices will give serious thought to the matter before we accent all we hear.

As a general rule I believe Christians ought to strive for unity with each other by focusing on common beliefs and accepting differences on unessential matters. It seems far too much time is spent criticizing other Christians and far too little effort is spent working for unity. Occasionally, however, issues arise which are so important that an answer is demanded as to why we cannot share the conviction and enthusiasm of other brothers and sisters in Christ's body. I believe a great misunderstanding has permeated the church about the relationship of the U.S. and the kingdom of God. In this article I will present biblical evidence to support my understanding of the subject and I encourage those with differing points of view to present biblical evidence which refutes my position. Perhaps through letters and articles in this paper a healthy dialogue can begin which will at least help us *respect* the various positions held in our churches on this subject, if unanimity is not possible.

The concern I have is the popular teaching that the U.S. has a special relationship with God, similar to the covenant Israel had with God in the Old Testament. Indicative of this type of thinking is a recent article in *Forerunner* magazine published by Maranatha Ministries of Miami, Florida, which stated unequivocally, "This great land we call the United States is a covenant land and belongs to God's covenant people.... This nation was raised up by God to spread his truth to the ends of the earth. This nation and the people who inhabit it still have a call from God and a rendezvous with destiny.... The fact of America's divine call and mission weaves like a silver cord throughout American history." Those who hold to this position point to the "faith" of the founding fathers and their desire to establish a nation based on biblical principles. The desire of many of the early settlers to set up religious communities in the New World is also cited as evidence. The prosperity this country has enjoyed is interpreted as God's blessing and approval.

The union of God and country in such a manner has placed an implied blessing from God on all U.S. military adventures as well. Consistent with this philosophy is the conclusion that the enemies of the U.S. are also the enemies of the kingdom, a position espoused by many Christians today. Also, if this is truly a "Christian" nation then all of its soldiers who have died in battle are martyrs and are held "safely in the arms of God" as our president recently proclaimed about *all* the marines killed in the bombing of their headquarters in Beirut. Surely these men have given sacrificially in the fight for freedom, but the Bible says that the only way to God is through his Son, Jesus. Many soldiers may have had a relationship with Christ, but a blanket pronouncement of salvation cannot be justified unless the U.S. and the kingdom of God are indeed one and the same entity.

Pockets of Christian communities in a country do not make it a Christian country any more than chunks of chicken in a soup make it a chicken.

The military, the last ray of hope? On radio and television, as well as in fund-raising letters, both Pat Robertson and Jerry Falwell proclaim 1984 as a year of destiny for the U.S. when decisions will be made which will determine if our country will remain free. They say that this country is being severely threatened, from without by communism and from within by great moral decay which is the result of turning from God and losing the original vision of the founding fathers. The last ray of hope to prevent this country from experiencing severe judgment from God lies in a huge military buildup to protect ourselves from communism and recommitment by Christians to the political process, which must be taken from the hands of the secular humanists who are ruining our country today.

Before sharing the evidence I see in the Bible from

Robert Knapp is copastor of the Canton (Ohio) Mennonite Church and author of "Confessions of a Once-Political Christian," which appeared last week.

which I derive my understanding about this issue, a word about biblical interpretation is in order. I believe in a progressive revelation of God's will throughout history, with the final, authoritative revelation being found in the life and teachings of Jesus. In the Old Testament God often gave principles to people based on the hardness of their hearts (Mt. 19:8) because they could not accept his perfect will. Each new revelation brought them closer to the real truth, but it was not until Jesus spoke authoritatively in the New Testament, "You have heard it was said . . . but I say unto you . . ." (Mt. 5—7) that the full truth was revealed. Much can be learned from the history of God's dealings with his people in the Old Testament but the standard by which we judge doctrine and practice is found in Jesus' life and teaching.

Let us now turn our attention to the so-called covenant relationship of the U.S. with God. Several principles can be seen in all of God's covenants which are recorded in the Bible. First, God always initiated the covenant. God took the first step with Noah, Abraham, Moses, and the nation of Israel, and with the church in the New Testament. Out of his grace he desired to form a relationship with people. God also established the terms of the covenants and his desire was for faithfulness to him, not merely lip service. Several times in the history of Israel the people attempted to claim God's blessing and protection but were rejected by God because they refused to obey his commands along with their talk of him. God also demanded that the people rely totally on his strength to defeat their enemies. When they looked to their own military might or to the help of their allies, God was angered, likening this to adultery in the covenant relationship.

In Jesus, God gave a new, final covenant which opened the gate for the entire world to enter into a relationship with him. In this covenant all the barriers between God and mankind are broken down through the substitutionary death of Jesus. At the same time, he also established a new community, the kingdom of God, wherein all the barriers that separate people from one another would be broken down and peace would reign. This new covenant community has been given the responsibility to conquer the entire world, not by force, but by love. This is done by proclaiming the gospel to the world while demonstrating the wisdom and grace and power of God in itself.

With this background in mind, several arguments can be given which call into serious question the notion of the U.S. having a special (covenant) relationship with God. Before I go further I would like to say that I truly appreciate living in the U.S. The freedom and prosperity we enjoy are among the best in the world. Although at times I have been (and still am) quite critical of some of the government's policies, I am certainly grateful to live in a land where such criticism does not result in persecution by the government.

Not a biblical idea. The first, and perhaps the most compelling, argument against the U.S. having a covenant relationship with God is that the source of knowledge about this idea is wholly "extra-biblical." I am aware of no place in the Bible where God promises (or even hints) that he will raise up a political nation like Israel to be his people after he established the new covenant with the church. The identity of his people is to be found in the kingdom of God, which is an international body, not in geographical or political loyalties. First Peter 2:9 says that *Christians* are the holy nation, not some political entity.

The source of knowledge about the special relationship which the U.S. supposedly has with God comes from documents and ideas which originated just over 200 years ago. We rightfully question the Mormons, Moonies, and other groups which claim a special relationship with God based on a new "revelation" which adds to or contradicts the teaching of the Bible. In the same manner we must question the doctrine of the U.S. as a Christian nation unless some true biblical evidence is sighted. Certainly many early settlers came to this land to establish Christian communities, but the presence of pockets of Christian communities in a country does not make it a Christian country any more than the presence of chunks of chicken meat in a noodle soup make it a chicken.

From its beginning the U.S. has had freedom of religion, including the freedom to not believe at all. Even the founding fathers who established the government were not a "Christian" group by our standards. Although most were deeply religious, many, including Ben Franklin, Thomas Jefferson, John Adams, and Thomas Paine were deists who did not believe in a personal relationship with God.

From a biblical perspective, all the religious language used by our political leaders throughout the history of this country provides little proof that the U.S. has a special relationship with God. God requires justice and mercy, not religious talk. Liberty and justice in this country's beginnings were reserved for all white men, not for all. The doctrine of "Manifest Destiny" which stated that God had "ordained" that this country should extend its borders from shore to shore, resulted in the slaughtering of millions of native Americans and justified the robbing of their land. Certainly this does not line up with biblical justice. Assuming God's blessing, based on using his name, is no more acceptable now than in Bible times!

I recently watched a program of the 700 Club in which some otherwise excellent teaching on deliverance from sin was introduced with the claim that the reason this country has enjoyed freedom and prosperity is because God has blessed it for its faithfulness. No doubt God does bless Christians for faithfulness (though not always with freedom and prosperity), and often that blessing touches those who are nearby, but that does not mean that all who are touched are pleasing God. Also, it is incorrect to assume that all evidences of freedom and prosperity are evidences of God's blessing. Do we give God credit for the wealth, power, and success of the Mafia, the Arab oil nations, and the sharply dressed men who control prostitutes? Indeed an objective look at history will indicate that much of our wealth and power is not the result of God's blessing as much as it is the result of the exploitation and oppression of other people.

The time has come for a realistic look at both the positive and negative aspects of our country in order to determine our relationship to it as Christians. From its beginnings, a large portion of U.S. citizens also were members of the kingdom of God and have influenced its

character. Much good has been done by Americans throughout history and the largest share of responsibility for these good works rests with the Christians. Many of the governing principles of this land come out of the Judeo-Christian concept of justice, and the democratic form of government, though not specifically biblical, allows for the greatest amount of personal freedom of any form of government. These are all positive factors for which we should be grateful and which should encourage us to positive citizenship as a general rule, although we must be careful to distinguish between good principles and actions which deny them.

Only the church is Christian. In spite of the many positive points mentioned above, however, the U.S. is not, never has been, and never will be a Christian nation. This description is reserved solely for the church. The U.S. government, therefore, has no mandate from God to preserve the kingdom of God or to protect it from its enemies by the use (or threat of use) of military force. Preservation of the U.S. and the freedoms we enjoy is not necessary to preserve or extend the kingdom of God, as many conservatives have been proclaiming in recent years. Throughout history it has been during times of persecution that the church has grown the fastest and remained the purest. While I do not welcome persecution or a worldwide communist takeover, I certainly consider it to be contrary to the teaching and example of Jesus to kill (or prepare to kill) people for whom Christ died in order to prevent it. We should encourage our nation to pursue peace and justice in the world while at the same time recognizing that the true enemy of the kingdom of God is Satan, not communism or any other political ideology. Our fight is not against flesh and blood but against the spiritual darkness of Satan wherever it is found.

In summary, let us beware of confusing the U.S. with the kingdom of God. Let us speak prophetically to our leaders about biblical principles which are relevant to decisions which they must make. But above all let us be about the business of extending the kingdom of God to all people everywhere!

READERS SAY

John K. Stoner, Akron, Pa. There is a need to clarify what MCC U.S. is supporting and what it is not supporting in the debate over licensing church-sponsored schools in Nebraska (*G.H.* News, Jan. 31, p. 81; editorial, Feb. 14). It is supporting the appeal of the Park West Christian School, sponsored by Bible Baptist Church in Lincoln, Neb., for a hearing before the Supreme Court of Nebraska. It is not supporting the case of Faith Baptist Church in Louisville, Neb., or the Rev. Everett Sileven of Louisville with his strident diatribes against state officials and his reactionary political views.

The differences are crucial. MCC U.S. believes that the worthy cause of religious liberty has been discredited in the public eye and lost in the state courts of Nebraska because it has been promoted with faulty arguments and unworthy methods by Sileven in the Faith Baptist case. This is not to suggest that the state of Nebraska has acted with wisdom and magnanimity in all matters pertaining to the nonpublic school licensing question, for it has not. But the defects in the presentation of the Faith Baptist case have given the state a plausible excuse for taking a position which is otherwise indefensible.

Faith Baptist Church of Louisville failed to raise in the court the vitally important establishment clause issue—namely, that under the principle of church-state separation, the laws of Nebraska violated the requirement that government not be involved in "excessively entangling" relationships with church schools. The court was not given expert testimony to show that there is no compelling state interest to justify the licensing requirement.

Instead, lawyers in the Faith Baptist case argued extremist positions. They maintained that the state had no rights whatsoever with respect to a Christian school and even stated that Nebraska's education statutes and regulations interfered with the rights of parents "to bear children."

By way of contrast, the Park West Christian School case in Lincoln which MCC U.S. supports, grants the state an area of legitimate concern for the education of all children, including children in church schools. However, it maintains that the specific licensing requirements of the state of Nebraska go beyond that which is needed to assure quality education for all children, and that these requirements represent an excessive entanglement of the state in the affairs of the church.

Further, by way of contrast, Carl Godwin, pastor of the Bible Baptist Church in Lincoln (which sponsors Park West Christian School), is a gentle, irenic Christian. He has no desire to defy the state, and he is greatly distressed to be in controversy. He has avoided any public statements attacking the motives of judges.

MCC U.S. believes that a creative solution to the current impasse could be found by the Nebraska Supreme Court if it would consider a different case, the Park West Christian School case. Here new arguments, more precisely defined and less sweeping in their claims, are presented, and new evidence based on expert testimony is available. The strident voices on both sides of the issue could be quieted.

Richard E. Martin, Jr., Evanston, Ill. Regarding Duane Stoltzfus' article, "Peter Farrar's Vision of the Good Life" (Jan. 31), I agree with many of Farrar's concerns about affluence in the Mennonite Church and stewardship of the land. Many of his personal commitments are likewise commendable. However, Farrar's opposition, as described by Stoltzfus, to Mennonite involvement in the city is not theologically supportable.

Some of us live in the city; we are working and raising families in the city; we are participating in Christian community in Mennonite churches in the city; and we are continually discovering ways in which the Mennonite Church has relevance for coping with diverse elements of the city. In our local congregation we find that this urban diversity forces us to focus on matters of faith and theology. Such issues remain alive and real for us. Perhaps there is greater risk of complacency in many of our nonurban traditional Mennonite communities where outside influences have so gradually prevailed that the real distinctives of our faith may have become blurred.

Farrar wisely calls for better understanding of our history and traditions, and wishes to "articulate and teach them to our children." I hope that my children can understand that Mennonite history and tradition not only include the beauty of peace-loving people carefully tending the land, but also highly committed people living their lives and ministering to the physical and spiritual needs of urban people.



The Manchester (Pa.) Mennonite Meetinghouse has seen the ebb and flow of church life since 1810. For a time, drying tobacco was hung from its silent rafters. But now 40 to 50 persons from many backgrounds gather here to proclaim Jesus' Lordship. In response to the Holy Spirit and the witness of Eastern Board church planters Tom Osinkosky and Harry Rutt, the new worshiping fellowship formed in 1982.

Thank God that he called believers to proclaim his Lordship around the world.

you shall KNOW that I AM the Lord*

Eastern Mennonite Board of Missions and Charities

Salunga, PA 17538-0628
Phone 717 898-2251

*Lancaster Mennonite Conference's theme for our 1984 Annual Meeting and Missions Rally held March 16-18 at Lancaster (Pa.) Mennonite High School.

Photo by Lou Ann Good

CHURCH NEWS

Conversation starter:

Laurelville meeting a success

With snow in the air and the threat of a blizzard on the way, nearly 200 persons came in from the cold for a "Conversations on Faith" meeting at Laurelville Mennonite Church Center. Held February 27 to 29, the meeting was called by the General Board of the Mennonite Church "to identify and discuss issues of faith and life about which there are diverse views" in the Mennonite Church and to work toward "greater clarity and unity in our faith."

The sessions were structured around five topics or "conversations"—Theological Influences in the Church, the Wholeness of Salvation, the Church's Peace Emphasis, the Use of Biblical Criticism, and Evangelism and Social Action. In all but the first topic, five persons representing different perspectives in the church gave ten-minute speeches, followed by a discussion period. A panel of five persons, called discussion-process leaders, attempted to summarize each issue, pointing out areas of agreement and disagreement and issues which need further thought and discussion.

Throughout the sessions there was worship, preaching, singing, and the sharing of faith stories. The sensitive task of moderation was deftly handled by Owen Burkholder and Noah L. Hershey, moderators of Virginia and Lancaster conferences respectively. The conferences best represented on the program were Virginia (with seven persons), Indiana-Michigan (six), and Lancaster and Franconia (five each). As planned, many of the persons present were there as representatives of conferences or agencies, while others came on their own out of personal interest.

In part this meeting was precipitated by the publication of "A Crisis Among Mennonites," a pamphlet published a year ago by George Brunk II. In it Brunk had charged that Mennonite schools and publications are increasingly reflecting a liberalism which is moving in the direction of apostasy.

Yet the sentiment at the Conversations on Faith meeting was that this meeting was a long time in coming and that it was overdue. Numerous expressions were given, both in the formal meeting and in informal discussion, that the Mennonite Church needs more occasions like this one in which there can be theological and ethical discussion and discernment, and where people with differences can talk face to face.



Noah L. Hershey and Owen Burkholder were co-moderators of the Conversations meeting. They were assisted by five process-discussion leaders chaired by Ross Bender.

While a major intent of the meeting was to air theological differences, the feeling of many persons was one of amazement at how much agreement was expressed in the conversations. For instance, in the session on the wholeness of salvation, George Brunk II expounded on the idea that "the whole gospel is for the whole world and the whole person, [and it is] to be proclaimed to the whole world." He stressed that salvation is not just for the inner "man," but also that salvation is cosmic—the whole universe will one day experience redemption.

In the discussion which followed, Steve Dintaman, professor in theology at Eastern Mennonite College, responded: "A lot of us have been surprised. My surprise was that I said 'Amen' after George Brunk was done" speaking.

The focus at the Laurelville meeting was not on institutions, persons, or publications as had been the case in the charges and countercharges which surrounded the publication of the "Crisis" pamphlet. Rather, attention was given to theological issues with an effort to understand reasons for differences and to search for ways to find a consensus at a deeper level which would transcend the differences.

Of the five conversations, the last three appear to be most in need of further exploration in the future.

The church's peace emphasis

James Longacre, conference coordinator in Franconia Conference, pointed out that there is much common ground in the Mennonite Church in our peace theology. We agree, for instance, that "the way of Jesus is the way of nonviolence," and that in relation to government "we are enjoined to pray for those who rule over us" and "we are called to respect and honor those in authority."

Where we differ is "in the area of witness to government," Longacre said. "Our diversity is over the issue of witness to government on the broad public policy issues of the day where the concerns of the church overlap with public policy issues."

James R. Hess, bishop in the Lebanon District of Lancaster Conference, spoke for one side of that difference, arguing that the church as an institution has no right to speak to government. Suggesting that peace and justice activists in the church have adopted a liberal political agenda, he said that our "official [church] position" has in effect shifted from "biblical nonresistance to a political pacifism." This shift "has squeezed our fellowship at the institutional level in [to] the mold of political liberalism and is making us into a cult with peace and justice as our agenda. This apostasy is leading many of us to imagine erroneously that in present new covenant times God expects the civil and ecclesiastical institutions to operate on the same ethical level and by the same morality."

Hess's warnings about the dangers of the church aligning itself with so-called leftist concerns made some people wonder whether Hess was suggesting that rightest governments and ideology pose no danger to the church or that the church should align itself with rightest or moderate causes against the threat of leftism. That was later clarified: No, Hess is not just concerned about the church aligning itself with leftist causes. He highlighted the dangers on the left because he thinks this is the direction Mennonite Central Committee Peace Section is headed.

James Longacre spoke for those who think the times demand that the church prophetically speak to government, especially with increased militarization of international affairs and the nuclear threat. "The church has quoted it



Singing was spirited at the Laurelville meeting despite an imbalance of male voices. Persons in the front row: Marlin Miller, a process leader; and J. Otis Yoder and Willard Mayer, speakers on biblical criticism.

[Romans 13:1f.] again and again in recent decades," said Longacre, "and the sword grows longer and longer and longer. Is there a word from the sacred tradition? Can the people of God say enough is enough?"

Two of the other speakers raised other issues to ponder. Freeman Miller, pastor in Philadelphia, shared what peacemaking means in an urban setting but he questioned the withholding of war taxes on the ground that it can be a means of coercing the government.

Janet Reedy, member of Southside Fellowship, Elkhart, Indiana, in making a case for peace witness, called for acceptance of different gifts and roles in the church. We are not all called to the same kind of witness, she said, and we need to acknowledge and affirm the roles to which others in the church are called.

Some of the same issues raised in this session on the church's relationship to the state and the role the church has in effecting social change were to come up again in the later conversation on evangelism and social action.

The use of biblical criticism

Through most of the sessions emotions remained cool and presentations and discussion were restrained. Yet, intensity of feelings appeared in the conversation on biblical criticism. It became clear that this is a central issue for some and that there is difference of opinion on whether so-called higher criticism of the Bible is acceptable in the Mennonite Church.



Paul M. Zehr: "Today the Mennonite Church has opportunity to do scholarly biblical studies, including the careful use of the tools of higher criticism."

Still, the debate, it could be said, was not so much whether biblical criticism should be used but rather the extent to which it is acceptable and what so-called results of biblical criticism may be used. All speakers left open the possibility that biblical criticism is legitimate to some degree, but they differed on the dangers which it poses to the church and for faith.

On the one side, J. Otis Yoder, radio speaker from Breezewood, Pennsylvania, reminded the group that in its origins biblical criticism was allied with a non-Christian philosophy which threw out appeals to traditional forms of authority such as the Bible and denied the possibility of supernatural miracles.

Likewise, Willard Mayer, Bible teacher at Rosedale Bible Institute, Irwin, Ohio, charged that some of biblical criticism's findings—such as the denial of the mosaic authorship of the first five books of the Bible—can undermine "faith in the trustworthiness and accuracy of recorded divine truth."

Speaking from the standpoint of a more positive appreciation of biblical criticism, Paul M. Zehr, director of adult education and bishop in Lancaster Conference, gave a succinct 18-point speech. In it he reaffirmed the full inspiration and authority of Scripture; asserted that Scripture is both fully divine and fully human; and cautioned against accepting alien philosophical assumptions in some critical approaches.

Zehr went on to point out that "in recent years good evangelical scholars have affirmed the cautious use of higher criticism," saying, "There is room in the Mennonite Church for a cautious use of the tools of higher criticism . . . within the context of a deep commitment to Jesus Christ." He implored his audience to free Mennonite Bible scholars to do their work, noting that if "criticism toward our schools and seminaries continues to rise in its present form we will see once more the lack of strong biblical teachers and leaders in our denomination."

One of the issues in the plenary discussion was whether biblical criticism destroys faith. George Brunk II said

God must have loved it

If God made "man" because he likes stories, as Elie Wiesel said, then God must have been well pleased with the Conversations on Faith meeting. Indeed, the unity of the Spirit felt by many persons present was in no small way the result of shared faith stories which were at once both profoundly serious and humorous.

Five persons in all were asked to share their spiritual pilgrimage (John E. Lapp, Helen Alderfer, Ruth Brunk Stoltzfus, John R. Mumaw, and A. J. Metzler). Some of the treasures they left with their audience were:

•Helen Alderfer said that she has "been heard to say that there are two things she would never leave—Ed [her husband] and the Mennonite Church." Someone asked her once, "But what if one of them would do something really bad?" Her response: "Then they would need me even more."

•Ruth Brunk Stoltzfus recounted how as a young girl she and her older sister were ushered into the parlor by their father, George R. Brunk I. The purpose was to straighten out an altercation which had developed between them as a result of one sister biting the other. Ruth kept her audience in suspense—and stitches—by not saying explicitly who bit whom. The next day at Laurelville, when Ruth was called upon to clarify the situation, George Brunk II, her brother, spoke up: "She [Ruth] bit me too." Ruth claimed she was the victim of the incident.

•John R. Mumaw told how, as a young rebellious teen, his widowed mother sent him off to Eastern Mennonite School to put him in a better environment. There he fell in with the wrong company again and was once caught in a pool hall by J. B. Smith, principal of the school. During a school revival, John made an insincere confession, which led to many other persons making commitments as well. Somewhat later he experienced a genuine conversion.



Ruth Brunk Stoltzfus was one of five persons who shared their faith stories with the group at Laurelville. Here she tries to explain to the group the outcome of her "whodunit" story.

Everyone present had a chance to get into the act at one point when small groups were formed and each person shared with the rest of the group his or her own faith story.



Though Willard Swartley (left) tended to emphasize the opportunities and J. Otis Yoder warn of the dangers of biblical criticism, they could still have a good laugh together.

that he judges "higher criticism by what it does rather than by what can be said about it in papers." Seeming to suggest that it does destroy faith, he said, "I'm concerned about what it's doing to our people."

Henry Landes of the Salford congregation in Franconia countered: "In my experience I haven't found that it is detrimental to the church." This led to a series of persons giving testimony to the fact that in their experience biblical criticism either made the Bible come alive for them for the first time or even brought them to faith in Christ. (Later, the discussion-process leaders questioned whether these personal experience stories provided the best test of the consequences of biblical criticism and noted that those who reportedly have lost their faith through exposure to critical methodologies weren't present to tell their stories.)

In summarizing the conversation on biblical criticism, Marlin Miller, one of the discussion-process leaders and president of Goshen Biblical Seminary, noted that every speaker seemed strongly committed to the Bible as the source of our life and belief (ethics and theology). Miller called for further attention to the consequences of the use of biblical criticism and to an examination of our views on the doctrine of biblical authority and the words we use to define the nature of its authority.

Evangelism and social action

In the conversation on evangelism and social action, all of the speakers seemed to share the assumption that evangelism and social action belong together. Indeed, dismay was expressed that this should even be questioned in Mennonite circles. Said Don Jacobs of Mennonite Christian Leadership Foundation, Landisville, Pennsylvania, "As Mennonites we have kept the word and deed together for years."

Some unresolved issues were focused, however. The anomaly of Mennonite Central Committee was pointed out—the fact that the largest Mennonite organization is mandated to do relief and development work divorced from evangelism and the planting of congregations. Also, a shift in Mennonite thinking from passive nonresistance to active, nonviolent resistance was noted by Calvin Shenk, professor of missions at Eastern Mennonite College. Affirming that both positions have scriptural warrant, he cautioned the church about the possibility of a comparable shift in attitude toward arrogance and anger in taking a more confrontational stance toward government.

The following discussion seemed to reflect no disagreement about whether the church should be engaged in social service, so long as it is done in the name of Christ. Social action was affirmed by a number of speakers as well. For instance, Shenk said that if it is right to bind up the wounds of hurting people (social service), then it is also right to work to eradicate the causes of those wounds (social action).

Further, Ray Gingerich, also a professor at EMC, said that Mennonites can no longer draw a line between social service and social action on the ground that the former is apolitical and the latter is political. Reminding the audience that Mennonites in North America have become a powerful group since World War II, he concluded that all our actions have political implications.

By the time this, the last of the conversations, took place, a weariness had set in. And though no one argued against keeping word and deed together in the mission of the church, there did not seem to be time or energy left to move toward consensus on what the shape of the "deed" should be, whether merely social service or social action also. Left unresolved were questions of the use of power in working toward social justice, the issue of whether the lordship of Christ extends over only the church (his willing subjects) or over the principalities and powers as well, and the nature of the two kingdoms (church and world) and their relationship to each other.



Martha Smith Good (left) was one of the worship leaders, and Helen Alderfer shared her faith story. Women were outnumbered by men at the conference, yet the women present made a significant contribution.

Where to from here?

The threat of a blizzard remained just that—a mere threat. However, the Laurelville grounds were blanketed with a purifying snow and the meeting on Conversations on Faith was blessed with an outpouring of the Spirit who unifies.

Not all the differences were resolved, and further work needs to be done to clarify where the Mennonite Church stands on some issues. Said Marlin Miller: "As far as I know, this kind of meeting hasn't happened for a number of years in the Mennonite Church. That's a problem because we have so few opportunities to deal with the issues which we feel deeply about.... I hope this kind of meeting can happen [again] in the future."

The Council on Faith, Life, and Strategy served as a listening committee during the meetings. Near the end of the sessions George R. Brunk III, CFLS chairperson, reported that the council is recommending to the General Board "that a meeting be planned in the near future for the purpose of theological reflection and discussion on one or more of the concerns raised at the 'Conversations on Faith' meeting and that consideration be given to an ongoing structure that would carry [this role] on an ongoing basis."

In the meantime, there are at least 200 Mennonites who have discovered that the Mennonite Church can function in spite of differences and that perhaps the church has more in common than appeared the case during the heat of the controversies of the past year.—Richard A. Kauffman

MBM in February: guarded optimism, but will the "baby boomers" return?

The Mennonite Board of Missions directors and divisional committees held their regular meetings at Elkhart, Ind., on February 23-25. During these two and one half days they moved through a docket two inches thick! The mood of the meetings as perceived by this reporter was one of guarded optimism laced with several self-searching questions.

The optimistic mood was set early in the meeting by the year-end unaudited financial report that $3,891,000 was received in contributions during the

year. This was 3.8 percent higher than the year before and 98.5 percent of the goal, although only 72.5 percent of the announced Average Giving Guide. In addition, nearly one half million dollars came to the board in estate money. This year's budget calls for a 6.7 percent increase over last year's receipts.

Another positive factor mentioned was the reorganization of the board and staff, a new system which has been functioning for the past several years. Vice-chairman Eugene Seals commented that this meeting was less "newsworthy" than meetings of several years ago which involved conflicts based on lack of clarity about roles and relationships between committees, board, and staff members.

As now organized, the board has three divisional committees, each of which is chaired by a member of the board. These committees are Home Ministries, Overseas Ministries, and Administration and Resources. On a staff level, each of these has a vice-president in charge of a particular area of activity.

Several reports in the area of Home Ministries provided satisfaction to those who noticed them: the growth in the number of new Mennonite congregations and the activity in the area of Friendship Evangelism seminars. According to a report in the docket, 124 new congregations have been "planted" in the various Mennonite district conferences in 1977-83 and 120 more are projected for 1983-90. At the same time it was noted that 21 Evangelism and Church Development seminars are scheduled between mid-February and December 1. Nobody, it seems, expected this training program to become so popular. In addition, Home Ministries has developed a Friendship Evangelism kit which may be used as study material by Sunday school and midweek study groups.

At a short break during the final board session, Chairman Roy Kiser called for the song "If you're happy and you know it, clap your hands," and board members followed suit. But as there is no Eden without its snake, so a question that surfaced now and then for this mainly middle-aged group was, "How may the church appeal to adults under the age of 35?"

This age-group, of course, is the so-called "baby boom" generation, the population bulge of persons born between the late forties and 1965 and who have now come into the age of decision-making in our society. Will these people, for example, (1) come to church? (2) support the mission board? and (3) be available for professional mission service? Each committee of the board viewed the baby boomers from a different perspective.

To the Home Ministries Committee, Mennonite young adults are seen as an opportunity. Myrna Burkholder, director of Students and Young Adult Services, reported that in our culture generally, though a large majority of young adults believe in God, seven out of ten do not consider it necessary to attend church to be a Christian. SYAS perceives a large group of Mennonite Young Adult dropouts and wonders how they may be "found" for the church.



Some 15 vacationers in Florida are spending much of their time helping small new congregations in Southeast Convention of the Mennonite Church through a new ministry called Vacation with a Purpose. Lowell Nissley (left) of Sarasota, Fla., coordinates the ministry as part of his assignment as a voluntary service worker. Here he explains the ministry to Pastor Ken Nauman of Ashton Mennonite Church in Sarasota and his wife, Miriam. The 15 vacationers participated in an orientation, Feb. 8-9, in Eustis, Fla. Vacation with a Purpose has become a part of Mennonite Board of Mission's winter VS.

Board president Paul Gingrich asserted that congregations have failed in offering the young adults an opportunity to commit themselves to Jesus. If so, the Mennonite Church clearly has a mission to its own young people.

There is some evidence, said Myrna Burkholder, that the baby boomers are returning or are ready to return to the church, and she wondered whether the church is ready to receive them. What changes are congregations prepared to make to receive back their children who have been away?

Another question that hovered above the meeting was whether the young adults will support the organized mission program. This surfaced first in an evaluation of *Sent* magazine, the bimonthly mission information insert in the *Gospel Herald*. A recent survey of a sample of *Gospel Herald* subscribers concluded that young persons have much less interest in "mission" than middle aged and older persons.

"There is *major* slippage in mission interest from old to young people," concluded the report. "It is a serious problem that by its very nature gets worse with each passing year."

The Overseas Committee also viewed the status of younger people with pensive seriousness. The issue surfaces for them in that something like ten professional missionary couples are due for retirement in the next five to ten years. Who will replace them, assuming that these efforts should continue?

In a luncheon meeting, Chairman Roy Kiser and President Paul Gingrich represented the same overall optimism of the meeting and spoke of new opportunities. What would you like to do if you had the resources? I asked Paul. "① Mission education for young people," he said. "We would like to use video and other new technologies. ② Youth ministries, to see if we cannot capture and regain the young ones. ③ Keeping the world vision and entering new fields."

As a new field, he mentioned plans to enter Benin in West Africa. Here there are opportunities for church leadership training, economic development, and health services. He spoke also of several opportunities in Southeast Asia which are not far enough along to mention specifically.

Can the Mennonite Church sustain a mission program for another hundred years? Resident missionary theologian Wilbert Shenk asserted that as a church we do not give "mission" a high priority. "Dividing the task of the church between evangelism and nurture," he said, "for us the church gets the larger amount of attention. Some denominations work so hard at evangelism that nurture suffers, but our problem is more likely the opposite. Our history is against us at this point. Our concern has

been for self-preservation—a strength but also a liability."

Will the mission continue? Will the church continue? Self critics observe that the Mennonite Church in North America is growing very slowly. It was reported at this meeting without documentation that actually there is an influx of people into the church which is nearly matched by loss from within the church family.

If Wilbert Shenk is correct that we emphasize nurture at the expense of evangelism, it seems that we are succeeding in inverse proportions to our efforts: doing some evangelism in spite of ourselves and failing at nurture which we are giving greater priority.—Daniel Hertzler

Profile:

Anna Juhnke to chair MCC U.S.

Anna Juhnke, recently chosen to chair Mennonite Central Committee United States, says it's "probably a sign of maturity" that nobody even mentioned the fact that she is a woman when the board selected her for the leadership position at its annual meeting on January 26, held in Blaine, Washington.

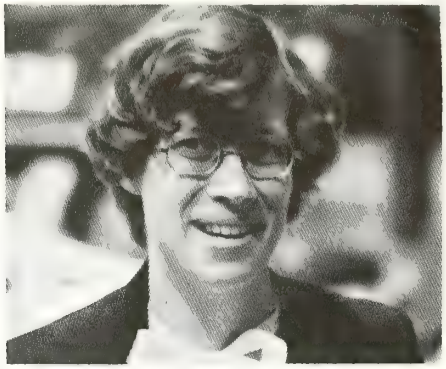
At the same time, she feels her election is one of the signs that Mennonites, especially within the Mennonite Central Committee, are making progress on involving women in leadership. She is one of five women on the 27-person MCC U.S. board and represents the General Conference Mennonite Church.

Juhnke's direct involvement in MCC work began when she and her husband, James, took leaves of absence from their teaching positions at Bethel College in order to serve for two years in Botswana (1971-73). After returning home, she joined the board of the old Department of U.S. Ministries, the forerunner of MCC U.S. She moved to the MCC U.S. board when it was formed and became its first vice-chairperson. At the 1984 annual meeting she got her "rookie wings" by chairing the sessions in the absence of Paul Landis.

"MCC has a tradition of developing leadership," she says, "and I'm a beneficiary of that."

In addition to her MCC work, Juhnke teaches in the English department at Bethel College and has a special interest in third world literature. She teaches a course on the subject and finds it a good opportunity to introduce students to third world cultures. She has been active in peace and women's issues. Anna and James are the parents of two teenagers, Joanne and Carl.

She is pleased with the development of the new national and regional structures within the United States MCC constituency. "We feel good about regionalization," she comments, but points out that American Mennonites—unlike the Canadians, whose provincial organizations provided a model for U.S. developments—are somewhat hampered by the lack of natural regional divisions.



Anna Juhnke, new chairperson of MCC U.S., teaches English at Bethel College, North Newton, Kan.

During her tenure she expects that the process of delineating how budgets and program responsibilities are apportioned among the regional and national boards will be a major challenge. An Ad Hoc Committee on Future Funding has been struck and the discussion "will proceed in an orderly way," she said.

In the next few years, "the emphasis of MCC U.S. will be on bringing MCC and the congregations closer together." In her observation, "already there is more grassroots activity." —Allan J. Siebert for Meetinghouse

Locust Grove students give to 'Valentine' project

A large drawing of a Brazilian house was colored plank by plank, to represent each $100 contributed toward the Valentine's Day giving project at Locust Grove Mennonite School, Smoketown, Pa. The $2,565.83 raised by the students will build 25 houses for slum dwellers in Recife in northeastern Brazil, under a program administered by Mennonite Central Committee.

According to principal Maribel Kraybill this is the twenty-seventh year of the giving project, during which students are encouraged to donate money to a worthy cause instead of exchanging valentines.

Students earned money shoveling snow, delivering papers, and doing odd jobs around the house. One student reported that he worked on a job list drawn up by his parents and earned 50¢ for each job completed; another held a bake sale with her mother's help to raise money for the project.

On Feb. 14, the final day of the project, the school's nearly 400 students, from kindergarten through eighth grade, gathered to hear the final tally and to join in a dedicatory prayer. MCC East Coast director, Lowell Detweiler, from Akron, Pa., accepted the check from Jay Roth, sixth-grade teacher at the school, and talked briefly on how the money would be used in Brazil.

The students sang a round with lyrics explaining their Valentine's project: "Brazilian shelters in Recife, to help them live more comfortably!"

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MENNOSCOPE

The Atlantic Coast Conference will hold its sixth annual assembly at the Forest Hills Mennonite Church in Leola, Pa., March 23-25. The theme for the assembly is, "Christ Our Life." Speakers for the occasion will be Kenneth Good, interim pastor at the Ridgeview Mennonite Church, and Dennis Kuhns, pastor of Bethel Mennonite Church. On Sunday evening there will be a program for youth with Marlin Nafziger, pastor of Bart Mennonite Church, as speaker. The moderator, Charles Good, will address the assembly on Friday evening, Mar. 23 at 7:30 p.m. The assembly begins with a business session at 2:00 p.m. on Friday, Mar. 23. Papers will be presented on "Guidelines for Congregations in Dealing with the Divorce and Remarriage Issue" and "Guidelines for Certification of Ministers."

Mennonite Retirement Trust credited investment earnings of 12.2 percent to its 3,705 participants in 1983. The 1983 return is 8 percent higher than the estimated rate of inflation for the same period. For five consecutive years the MRT rate of return has exceeded the inflation rate, and earnings also have been 10 percent or greater each year during this same time span. The trust provides retirement income for church workers and pastors. Benefit payments were made to 155 retired church workers in 1983; 18 of these retired persons began receiving benefits for the first time in 1983.

Vision 84 is an event being sponsored by the Mennonite Camping Association. This convention of camp leadership people will be held April 2-5, 1984, at Camp Arnes in Arnes, Man., on the theme, "Church Camping . . . Faithful to the Vision and the Future." Key convention speakers will include Helmut Harder, chairman of the Foundation Series Editorial Committee and acting president of Canadian Mennonite Bible College; Walt Bowman, executive director of Outdoor Ministries for the Church of the Brethren and Jess Kauffman, editor of Mennonite Camping Association Newsletter. For additional information regarding Vision 84 write: Vision 84, 202-1483 Pembina Hwy., Winnipeg, Manitoba, R3T 2C9. The Mennonite Camping Association is an inter-Mennonite fellowship with a board composed of elected officers of camps from the Mennonite Brethren Church, the General Conference Mennonite Church, the Mennonite Church, and of appointed representatives from each of these denominations.

Southwest Mennonite Conference has appointed LeRoy Bechler as area minister for nine southern California churches. He began this half-time position in February and serves for one year. LeRoy has planted and pastored churches in Los Angeles and Saginaw, Mich., is a graduate of the School of World Missions at Fuller Theological Seminary, and a member of the conference extension committee. LeRoy's work will include being a pastor to pastors, providing some teaching resources for congregations, assisting congregations in developing a mission strategy, coordinating area planning and programming, and assisting congregations in developing and finding leadership. The southern California area minister is the first step in dividing the conference into four clusters. As these clusters are developed a conference coordinator will be appointed to work with the area ministers. The conference overseer continues to serve during this time of transition.



Eunice Culp, manager of records department, began half-time as personnel services coordinator at Mennonite Mutual Aid on Feb. 1. Her new responsibilities involve recruiting new staff, interviewing applicants, and providing orientation for new employees. She also will work at maintaining updated job descriptions and personnel policies. Culp will continue to serve as manager of the records department, a position she has held for ten years.



Ray Miller assumed the position of accounting operations manager at Mennonite Mutual Aid on Feb. 1. For his new assignment, Miller is supervising the operations of the accounting department. He also has the responsibility of coordinating the preparation of the financial statements and annual audits for MMA's entities, and developing the further automation of MMA's accounting systems. Miller graduated from Goshen College with a bachelor's degree in accounting. He worked at Midwest Commerce Banking Company for five years; first as staff accountant, and then as data processing manager. He joined the staff at MMA as a senior accountant in July 1983.



VSers are needed for Mennoheim, a residential care facility for persons with disabilities located close to Goshen, Ind. Two persons are needed by May 15 as resident managers. One more person is needed by July 15. If interested, write: Mennonite Disabilities Committee, 118 South 22nd St., Goshen, IN 46526; or call Dan Steiner (219) 534-2717 evenings.

Helmut Prager, MD, 73, of Baltimore, Md., died on Feb. 14, after a short illness. Prager was the first medical director of Brook Lane Psychiatric Center, the first Mennonite mental health hospital, from 1949 to 1958. A professional psychiatrist, he was a major influence on the development of treatment at that and other Mennonite facilities. Prager worked in private psychiatric practice in Baltimore until he became ill a week before his death. He was born in Germany on Oct. 12, 1910, and was a graduate of the University of Berlin. Both he and his wife, Edith, who survives, were Jewish refugees from Germany during World War II.

Luke C. Weaver was ordained a minister at Mennonite Christian Fellowship (MCF), Atmore, Ala., on Feb. 19. A graduate of Pensacola Christian College and teacher at Atmore Christian School, Weaver has been a commissioned minister for the last year at MCF. Steve Longenecker, who has been a pastor at MCF for the last four years, will be moving to Tuscaloosa in April as a church planter. The ordination and commissioning service was in charge of Paul Dagen assisted by Richard Kling, Calvin Schrock, and Steve Longenecker. MCF is a member congregation of the Lancaster Conference.

Special meetings: John M. Drescher, Harrisonburg, Va., at Kidron, Ohio, Mar. 25-28. Ray and Clara Keim, Phoenix, Ariz., at Howard-Miami, Kokomo, Ind., Apr. 8-15.

New members by baptism and confession of faith: Kingview, Scottdale, Pa.: Neal Weaver. South Union, West Liberty, Ohio: Jennifer Reminder, and Sharon Ferguson by baptism and Randy Reminder and Jeff Hooper by confession of faith.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Brewer, Douglas and Margaret (Steffy), Newton, Kan., first child, Ashley Marie, Dec. 14.

Buffenmeyer, Karl and Dennise, Congerville, Ill., first child, Kyle Allen, Feb. 19.

Good, Steve and Pam (Liby), Hubbard, Ore., first child, Meghan Larissa, Feb. 18.

Halteman, K. Arlin and Georgeina (DiDomenico), Harleysville, Pa., second child, first daughter, Melissa Ann, Feb. 14.

Harris, Tim and Brenda (Weaver), Waynesboro, Va., second child, first daughter, Ashley Dawn, Feb. 15.

King, Michael and Joan (Kenerson), Philadelphia, Pa., second daughter, Katelyn Irene, Feb. 12.

Marshall, Alan and Betty (Brubacher), Toronto, Ont., first child, Katie Elizabeth, Jan. 30.

Lichti, Douglas and Gayle (Brundal), Shawnee, Kan., second child, first son, Brandon Jon, Feb. 3.

Mestas, Matthew and Rae (Medina), La Junta, Colo., first child, Jennifer Renee, Feb. 11.

Poole, George and Sandra (Leis), Wellesley, Ont., first child, Jessica Katherine, Jan. 10.

Reinford, Ken and Rachel (Kindy), Skippack, Pa., second child, first daughter, Rachelle Kristen, Feb. 18.

Schweitzer, John and Diane (Kennel), Shickley, Neb., fourth child, third son, Jaron Lloyd, Feb. 16.

Stauffer, John and Velma (Swartzentruber), Timberville, Va., second child, first son, John Michael, Feb. 10.

Stutzman, Leon and Jean (Gingrich), Kalona, Iowa, fourth child, adopted son, Matthew Lee, born on Dec. 10, 1982.

Weaver, Raymond and Nancee

Pontius Joel Kauffmann



(Sommers), Uniontown, Ohio, second child, first son, Landon Ray, Feb. 13.

Yantzi, Duane James and Connie Sue (Fitzgerald), Wellesley, Ont., first child, Rachel Marie, Dec. 10.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Breakstone — Miller. — Steve Breakstone, Jamestown, Pa., and Sandra Miller, Hartstown, Pa., both from Sunnyside cong., by E. Ike Porter, Dec. 30.

Reinford — Craft. — Jerry Reinford, Schwenkville, Pa., Upper Skippack cong., and Mary Craft, Schwenkville, Pa., Limerick Chapel, by Richard Gregory, Dec. 15.

Richmond — Sutter. — Tim Richmond, Peoria, Ill., and Sharon Sutter, Marquette Heights, Ill., First Mennonite cong., by James Detweiler, Feb. 14.

St. Germaine—Berkey.— Brent St. Germaine, Goshen, Ind., Pleasant View cong., and Joy Renee Berkey, Shipshewana, Ind., Shore cong., by Wes Culver, Dec. 10.

OBITUARIES

Alderfer, Melvin M., son of Philip C. and Katie (Moyer) Alderfer, was born at Harleysville, Pa., Sept. 20, 1893; died at his home in Sarasota, Fla., Jan. 31, 1984; aged 90 y. In September 1914 he was married to Lizzie Etta Landes, who died on Jan. 9, 1979. Surviving are 2 sons (Earle and Melvin), one daughter (Mildred Weldy), 7 grandchildren, 13 great-grandchildren, one brother (Lewis), and 3 sisters (Lizzie Heckler, Susan Landis, and Sallie Landis). He was a member of Bay Shore Mennonite Church, where funeral services were held on Feb. 2 in charge of Paul R. Yoder, Sr., and Sherm Kauffman; further services were held at the Salford Mennonite Church, Harleysville, Pa., Feb. 6; interment in Salford Church cemetery.

Clemmer, Jonas S., son of Howard E. and Lizzie Ann (Swartley) Clemmer, was born at Harleysville, Pa., Feb. 28, 1920; died of cancer at Harleysville, Pa., Feb. 9, 1984; aged 63 y. On Feb. 10, 1945, he was married to Edna Landis, who survives. Also surviving are 4 daughters (Sharon—Mrs. David Landis, Donna—Mrs. Darrel Martin, Jane—Mrs. Duane Plessinger, and Lu Ann—Mrs. Peter Miller), one son (Ronald), 13 grandchildren, and 4 sisters (Irene Benner, Alma Detweiler, Anna Bergey, and Hannah Nice). He was a member of Salford Mennonite Church, where funeral services were held on Feb. 11, in charge of Willis Miller, John Ruth, and John Sharp; interment in Salford Mennonite Cemetery.

Cline, Edgar J., son of Joseph and Mary (Heatwole) Cline, was born at Broadway, Va., Jan. 22, 1897; died at Harrisonburg, Va., Feb. 2, 1984; aged 87 y. On July 9, 1919, he was married to Mattie Brunk, who died on Nov. 7, 1982. Surviving are 2 daughters (Kathryn Eshleman and Pauline Good), 9 grandchildren, and 9 great-grandchildren. He was a member of Zion Mennonite Church, where funeral services were held on Feb. 6, in charge of Herman Ropp; interment in Zion Mennonite Church Cemetery.

Egli, Edna Amanda, daughter of Peter and Anna Peterson, was born at Manson, Iowa, Feb. 16, 1900; died at Ft. Dodge, Iowa, Feb. 12, 1984; aged 83 y. On Oct. 5, 1929, she was married to Emery Egli, who survives. Also surviving are 3 sons (Tom, Harris, and Kenneth), one daughter (Phyllis—Mrs. Kenneth Schmidt), 10 grandchildren, one great-granddaughter, and 2 sisters (Lillian—Mrs. Magne Rockke and Hazel—Mrs. Louie Bohn). She was a member of Manson Mennonite Church, where funeral services were held on Feb. 15, in charge of Herb Yoder; interment in Rose Hill Cemetery.

Estep, Blanche Elizabeth, daughter of Ammon and Ida Barb, was born at Basye, Va., Dec. 3, 1902; died of cancer and pneumonia at Mt. Jackson, Va., Feb. 16, 1984; aged 81 y. On Mar. 30, 1924, she was married to Arthur V. Estep, who died on Aug. 17, 1983. Surviving are one son (Raymond), one daughter (Debbie Eppard), one brother (Perry Barb), and 4 sisters (Mattie Kibler, Montrose Baker, Julie Hepner, and Rose Riner). She was preceded in death by one daughter (Louise Hicks). She was a member of Mt. Jackson Mennonite Church. Funeral services were held at Dellinger Funeral Home on Feb. 19, in charge of Steven Landis and Linden M. Wenger; interment in Mt. Jackson Community Cemetery.

Graber, Clarence E., son of Joseph and Barbara (Rich) Graber, was born in Wayland, Iowa, Dec. 2, 1916; died of cancer at Mt. Pleasant, Iowa, Feb. 5, 1984; aged 78 y. On Oct. 4, 1940, he was married to Saloma Bare, who survives. Also surviving are his father, 3 sons (Philip, Richard, and David), 3 daughters (Esther—Mrs. Elvin Kraybill, Ruth Anne—Mrs. Jerry Eccles, and Barbara—Mrs. Dean Hunsberger), 14 grandchildren, and 6 sisters (Buelah Mae—Mrs. Dale Swartzendruber, Sarah Lou—Mrs. Charles Frederick, Welma—Mrs. Boyd Nelson, Rachel—Mrs. Roger Wyse, Lois—Mrs. Wilbur Swartzendruber, and Bernice—Mrs. Max Roth). He was a member of Pleasant View Mennonite Church. Funeral services were held at Pleasant View and Sugar Creek Mennonite churches on Feb. 8, in charge of Eugene Garber, Ed Miller, Glen Richard, and James Delp; interment in Sugar Creek Cemetery.

Huber, Willis B., son of Landis and Ellen R. (Brubaker) Huber, was born in Lancaster Co., Pa., Sept. 20, 1909; died near Manheim, Pa., Jan. 18, 1984; aged 74 y. On June 5, 1930, he was married to Beulah L. Good, who survives. Also surviving are one daughter (Verna Marie—Mrs. Samuel P. Lehman), one son (Harold Eugene), 6 grandchildren, 3 great-grandchildren, 3 sisters (Lizzie—Mrs. Ben Kreider, Elva—Mrs. Luke Wenger, and Ada—Mrs. Paul Weaver), and 2 brothers (P. Elmer and B. Landis). He was a member of Lititz Mennonite Church, where funeral services were held on Jan. 21, in charge of Jacob W. Frederick and Melvin H. Lauver; interment in Hammer Creek Mennonite Cemetery.

Miller, Maggie Mae, daughter of John A. and Anna (Bucher) Buckwalter, was born in Lancaster, Pa., May 21, 1893; died at the Parsons Rest Home, Chesapeake, Va., Feb. 7, 1984; aged 92 y. On Oct. 22, 1913, she was married to Ira E. Miller, who survives. Also surviving are 3 sons (Francis, Vernon, and Ivan), 15 grandchildren, 27 great-grandchildren, 4 sisters (Nettie Buckwalter, Irene Rosenfelt, Ruth Thomas, and Naomi Hobbs). She was preceded in death by 3 brothers and 3 sisters. She was a charter member of Mt. Pleasant Mennonite Church, Chesapeake, Va., where funeral services were held on Feb. 10, in charge of Amos D. Wenger, Philip E. Miller, and Robert Mast; interment in Mt. Pleasant Mennonite Church Cemetery.

Moyer, Howard E., Sr., son of Reuben and Elizabeth (Armstrong) Moyer, was born in Hilltown Twp., Pa., Aug. 15, 1905; died at Sellersville, Pa., Feb. 10, 1984; aged 78 y. He was married to Emma K. Landis, who died on May 4, 1961. Surviving are 3 daughters (Dorothy Virnelson, Alice Haines, and Thelma June Myers), 3 sons (James Arthur, Howard Edward, Jr., and Ray Arlan), 19 grandchildren, 4 great-grandchildren, and 2 brothers. He was a member of Blooming Glen Mennonite Church, where funeral services were held on Feb. 14, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Steffen, Luella, daughter of Benjamin and Anna (Lehman) Geiser, was born at Apple Creek, Ohio, Nov. 27, 1908; died at Aultman Hospital, Canton, Ohio, Jan. 27, 1984; aged 75 y. On Oct. 19, 1930, she was married to David Steffen, who survives. Also surviving are 5 sons (Ernest, Mahlon, John, Glenn, and Richard), 4 daughters (Marilyn Miller, Dorcas Hanbury, LeAnn Miller, and Rutheda Yoder), one sister (Orpha), and 4 brothers (Irvin, Herman, Ben, and Clayton). She was a member of Sonnenberg Mennonite Church, where funeral services were held on Jan. 31, in charge of David Garber and Ray Himes; interment in Sonnenberg Church Cemetery.

Stoltzfus, John J., son of John A. and Annie (Stoltzfus), was born in Berks Co., Pa., Sept. 1, 1905; died at Ephrata Community Hospital on Feb. 14, 1984; aged 78 y. On Feb. 18, 1934, he was married to Sara L. Yoder, who survives. Also surviving are 5 daughters (Shirley, Mary Lois—Mrs. James Stoltzfus, Virginia, Ruth—Mrs. Mervin Stoltzfus, and Linda—Mrs. Roy Richardson), 4 sons (Jay, Calvin, Lee, and Larry), 14 grandchildren, and one great-grandchild. He was a member of Rockville Mennonite Church. Funeral services were held at Conestoga Mennonite Church on Feb. 17, in charge of Amos Stoltzfus, Jonathan K. Stoltzfus, and Millard Shoup; interment in Conestoga Mennonite Cemetery.

Sutter, Lawrence W., son of Chris S. and Idella (Miller) Sutter, was born in Hopedale, Ill., Apr. 22, 1900; died at Sarasota (Fla.) Nursing Pavilion on Jan. 16, 1984; aged 83 y. On Dec. 12, 1920, he was married to Sara Mae Birky, who survives. Also surviving are 4 sons (Ivis, Omar, Mervin, and Eldo Sutter), 2 daughters (Odela Shank and Hilda Kurtz), 27 grandchildren, 35 great-grandchildren, one brother (Clayton), and 5 sisters (Fannie Litwiller, Carrie Hostetler, Bessie Myer, Minnie Sutter, and Mary Demchak). He was preceded in death by 2 sisters and one great-grandson. He was a member of Bay Shore Mennonite Church, where funeral services were held on Jan. 20, in charge of Paul R. Yoder, Sr.; interment in Palms Memorial Park.

CALENDAR

Mennonite Church Canada Coordinating/Planning Committee, Waterloo, Ont., Mar. 14-15

Native American Consultation, Pearl River, Miss., Mar. 15-18

Lancaster Conference spring assembly, Mar. 15

Lancaster Conference annual meeting, Mar. 16-18

Mennonite Conference of Ontario and Quebec and Western Ontario joint sessions, Kitchener, Ont., Mar. 16-18

Mennonite Board of Congregational Ministries Board of Directors, Lombard, Ill., Mar. 23-24

Atlantic Coast Conference sixth assembly, Forest Hills Mennonite Church, Leola, Pa., Mar. 23-25

Mennonite Health Assembly, Kansas City, Kan., Mar. 23-28

Ohio Conference annual meeting, Kidron, Ohio, Mar. 29-31

Outreach '84, Ft. Wayne, Ind., Mar. 30-31

Illinois Mennonite Conference spring conference, Camp Menno Haven, Tiskilwa, Ill., Apr. 6-7

Mennonite Secondary Education Council Music Festival, Kalona, Iowa, Apr. 7-8

Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11

CREDITS

Pp. 188-190 by Richard A. Kauffman; p. 191 by Tom Bishop; p. 192 by Allan Siebert.

ITEMS AND COMMENTS

WCC asks Trudeau to defend Indian tribe against assault by oil companies

An official of the World Council of Churches (WCC) has asked Canadian Prime Minister Pierre Trudeau to "do whatever is necessary to redress past injustices" to an Indian band in Alberta. Anwar Barkat, director of the WCC's Program to Combat Racism, said the situation of the Lubikon Lake Indian Band is "desperate, crucial, and urgent." He told the prime minister that it is "clearly and unavoidably in your hands, and . . . disastrous consequences can be avoided only by your immediate action." The WCC official charged that a few years ago the Alberta government and "dozens of multinational oil companies invaded the band's traditional area in force. They made no effort to seek an equitable or fair or just settlement of the band's well-known and long-standing land claim."

ADL records another annual decline in anti-Semitism

The number of anti-Semitic attacks in the United States declined by 19 percent during 1983. It was the second consecutive annual decline reported by the Anti-Defamation League (ADL) of B'nai B'rith. In an annual audit, the league says there were 670 anti-Semitic incidents nationwide, compared to a total of 829 in 1982. The two-year decline reversed a sharply upward trend that took place between 1979 and 1981. New York, California, and New Jersey continued to account for a majority of the incidents, with respective totals of 215, 111, and 57 reported.

Salvation Army calls British children 'endangered species'

The Salvation Army has expressed fears that children are becoming an "endangered species." The *War Cry*, the church's tabloid newspaper, calls, in an editorial, on the government, parents, local authorities, and the media to adopt a more responsible attitude to bringing up the present generation. The paper says children are introduced to unhealthy and perverted areas of life before they have had opportunity to discover what is wholesome and true. It says the situation is getting progressively worse.

"There is more pressure than ever on children to taste what they are not ready to taste and, in some cases, to taste what should never be tasted," the newspaper said. "But while adults make money out of exploiting youngsters the trend is likely to continue."

Catholic bishops oppose Kissinger plan, call it 'policy of war'

The elected leader of the nation's Roman Catholic bishops has protested Reagan administration policy in Central America "in (the) strongest terms," accusing it of pursuing a "policy of war" in the region. The tough statement by Bishop James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, also criticized the major increases in military assistance proposed recently by the National Bipartisan Commission on Central America headed by Henry Kissinger.

The church statement came after a year in which the bishops had toned down their opposition to military aid to the Salvadoran government in its war against leftist rebels, concentrating instead on pushing for stepped-up action on the political and diplomatic fronts as well. But, commenting on reports of a proposed fivefold increase in military aid over the next two years, the bishops' leader stated: "No matter how conditioned on human rights progress such aid may be, we must protest in strongest terms this further militarization of our policy, holding diplomacy hostage, and delaying the longed-for peace."

Central America week set for Mar. 18 to 25

The Inter-Religious Task Force on El Salvador and Central America has designated Mar. 18 to 25 as Central America week—a time of prayer, study, and action in support of the people of Central America. The dates were chosen to commemorate the fourth anniversary of the assassination of Archbishop Oscar Romero of El Salvador.

Since Romero's death another 40,000 Salvadorans and thousands of other Central Americans have died in the violence in Central America. Another two million are displaced. North American Christians are listening to their counterparts in Central America and calling for justice and peace in that troubled region.

Dom Helder Camara offers pope his resignation on 75th birthday

Latin America's best-known populist churchman, Dom Helder Pessoa Camara, offered his resignation as bishop of Olinda and Recife on Feb. 7, his 75th birthday. Dom Helder's passionate engagement with the poor of Brazil's drought-stricken Northeast and his strong antipathy for traditional authoritarian rulers in Latin America have made him, as much as any other Catholic churchman in Latin America, a symbol of the populist evolution of the Catholic Church, sanctified by a conference of Latin American bishops in Puebla, Mexico, in 1979.

Newspaper gives Graham behind-scenes role in Vatican move

Evangelist Billy Graham worked behind the scenes last April to help President Reagan assess the reaction of evangelicals to U.S. establishment of diplomatic relations with the Vatican, according to a report in the Chicago Sun-Times. "If anyone can do it and get away with it, it is Mr. Reagan," concluded Mr. Graham, who has downplayed his close relations with U.S. presidents ever since Watergate. The evangelist summed up his findings in a confidential seven-page letter to William P. Clark, then the president's national security adviser, who since has been named interior secretary. A copy of the letter was obtained by the *Sun-Times*.

Generally moderate evangelicals were described as presenting few problems, especially if the point was made that the pope was being recognized as a political head and not in his religious capacity. "I honestly don't know what I personally would recommend that the president do," he concluded. But he said that the president "would need to cover his political bases" and bring into the picture "people . . . who might cause him trouble. Mr. Graham also suggested that "it be made clear that the position would be open to a non-Roman Catholic."

CWS refugee survey finds little long-term public dependency

The vast majority of refugees resettled in the United States since 1980 are becoming self-supporting and most of those receiving public aid use it only as transitional assistance, says a report by Church World Service (CWS), the relief and development agency of the National Council of Churches. The agency surveyed 4,500 refugee cases handled during fiscal years 1980 through 1983, to learn how well the refugees were doing in achieving self-sufficiency and adjusting to life in the United States. The findings appear in a new 135-page report, "Making It on Their Own: From Refugee Sponsorship to Self-Sufficiency."

"The results were dramatically better news than one might have expected from the general impression one hears nowadays," said Dale S. de Haan, CWS's director of immigration and refugee program.

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The conversations at Laurelville

The two-day meeting "Conversations on Faith" at Laurelville Church Center on February 27-29 was like no other meeting I have attended recently. How shall I characterize it?

—It was like a Sunday school class: the bell for dismissal generally rang before the discussion was finished.

—It had aspects of the general assembly: by the time the last to arrive had appeared, the first to leave were just about on their way.

—It was like a congregational business meeting: some of us will not agree on some issues no matter how long we talk.

The planning committee had outlined five "purposes" for the meeting, the fifth of which was "to seek for greater clarity and unity in our faith in Christ as it arises from our understanding of the Scriptures and our heritage and to achieve a more united witness." This, of course, was both a large order, and one difficult to measure precisely. What *was* accomplished was an opportunity for people to see and hear one another in a reasonably open setting and that was a gain in itself.

An important element in the program was the telling of "faith stories." At the beginning of each formal session, a designated person told a personal story. During one session, we all sat in groups and shared our stories with others in our group. Everyone at the meeting at that time was heard at least once.

The two subjects which showed the most open disagreement were "The Church's Peace Emphasis" and "The Use of Biblical Criticism." On these topics some strong feelings were shown as persons sought to express convictions not shared by all. As Mennonites, we are considered a peace church and, in some sense, a biblical people. Perhaps it is inevitable that these should be subject to controversy among us. Their very importance makes them sensitive topics.

It became clear that in both of these, there is considerable agreement. On the issue of peace, for example, it was agreed that Christians should not participate in warfare, that church and state are separate, that we need to obey God rather than men, and that Christians may, perhaps even should, at times address the government. There was less agreement on strategy such as what to say and how to speak to government and which kind of government is more oppressive: communist or fascist. The differences probably hinged more on psychological and political leanings than on theology.

On biblical criticism, there was no argument over the assertion that unchristian scholars who attack the Bible should not be followed. The difference was between those who seemed to reject completely the literary and historical study of the Bible and those who held that scholarly tools may be used in an effort to understand the Bible better in its own time and thus make it more useful in ours.

There was an occasional *kairos* during the meeting, a time when the issues became focused in a direct exchange between participants with divergent views. One of these came when it was charged that through the scholarly study of the Bible in our colleges some have lost their faith. In response, several persons rose to testify that it was the scholarly study of the Scriptures which gave them back their faith.

In the end, no problems were clearly solved, no resolutions passed, no actions taken. But, for most, there seemed to be a sense of some satisfaction that it had been good to be present at the conversations. But not for all. I spoke to one young woman who said that for her the atmosphere was one of heaviness, even oppression. It made her ask herself whether this is the kind of church in which she wants to serve.

Attendance at the conversations was something like 200, roughly two-tenths of one percent of North American Mennonites, certainly a small sample. The meeting was planned as a combination of representation from the district conferences and organizations in the church plus additional interested persons. Since costs were not covered by the meeting, these were borne more heavily by people from a distance and they were more lightly represented. The Pacific Coast and Northwest conferences, for example, evidently had to assume that their concerns would be carried by people closer to Laurelville.

When I was younger and more naive, I would not have predicted that in 1984 we would have had a meeting with this intensity over issues on which I have personally come to fairly firm conclusions for myself. But I have discovered that Paul's poignant words in 1 Corinthians 13:9 are as true today as when he wrote them: "We know in part and we prophesy in part."

At the least the Laurelville conversations gave a number of us a chance to share our partial knowledge and ask each other questions about it. Beyond this, I hope we were able to perceive that in back of our statements—some of which might be termed ridiculous—were real persons who are members of one fellowship and concerned to be faithful to Jesus. If we actually did see one another, that in itself was of considerable value—Daniel Hertzler

GOSPEL HERALD

March 20, 1984

Worship that is worthy

by Ginnie Horst Burkholder



Alleluia—one step forward—alleluia—now one step back—give thanks to the risen Lord—scoop—thanks—and raise hands to the sky. We were a roomful of adults learning movements to "Alleluia no. 1." Some of us felt foolish, others felt release, some who knew it well could worship. After some practice so that I no longer needed to concentrate on the movements, this song became a worship experience for me. Later it became a favorite form of praise in our living room with my four-year-old daughter.

What is worship? The most frequently used word in the Greek would suggest reverence and affection in a visual, active manner. What are the implications of this definition for corporate worship? Are there vehicles that can be used to engage people holistically and actively in worship? What worship forms include little people with adults and youth?

Frequently a dominant part of "worship" is preaching which engages the mind but leaves the body idle. Preaching can be used to achieve worship. It should not be used at the exclusion of worship forms that invite involvement of the whole person.

Martha Keys Barker in *Building Worship Together* says that our Western tendency to divide ourselves into mind, body, spirit, and soul ignores our body and emotions for the "spiritual" making worship an intellectual exercise. She says, "However, from many quarters—medicine, psychology, pastoral theology—we are informed that such separation is false and ultimately damaging. No such division is supported by Scripture which calls us to love the Lord with all our heart, soul, strength, and mind, and to offer our bodies as a living sacrifice in worship."

In what position can we worship best? A circle of faces has been instrumental for me in making worship holistic. Worship is nurtured when I see love, joy, searching, or need in the face or attitude of another. How strange to see only backs when there are faces smiling and crying in God's image. What a distorted image of God I get when I can only see him exemplified in the faces of the few who lead the worship service.

When God within a sister or brother is worshiped or sought an observer is drawn into that worship and that

search. I have watched children in circles of worship, eager to request a song, their eyes sparkling as they sing, and in those eyes I have caught a glimpse of what it means to become as a child in faith.

The circular setting for worship makes active expression of affection for God possible. Children especially need movement to draw them into worship. Our family likes to be called to worship by invitation. While "Come and go with me to my Father's house" is sung, first one, and then a chain of persons, travels the circle, each reaching a hand out to invite another.

Benches favor entertainment, not worship. Circle worship also helps to diffuse the expectations of those who would be entertained and encourages involvement. The usual benches make involvement of more than a few people in active, creative worship difficult and creates an audience-entertainer atmosphere. The circle creates a family feeling where the one doing the ministering could be anyone within the circle and leadership can easily change from one to another to all. I experienced the freedom of a circle ministry during a sharing period when one person became overwhelmed with a concern and others spontaneously moved to surround her with their presence and prayers.

In worship our thoughts are directed away from our differences in the church to focus on the essence and the presence of God.

Signing of songs or raising hands is a visual active way of expressing affection. I appreciate the leader who initiates singing with "If any of you would like to raise your hands in worship as we sing we would like to free you to do that." I sat once in a circle of singing worshipers and observed a sister engrossed in the mood of the song, her hands moving in quiet expression with the song and her eyes closed in communion. That drew me into worship in a way that many spoken words could not.

Drama has powerful possibilities in worship. I watched the "adulterous woman" dragged to "Jesus" crying at the hands of her accusers and their stones. Ever so gently "Jesus" touched and spoke to her. For a moment in that worship service I became the adulterous woman and cried her tears and felt her wonder at Jesus' forgiveness. Drama sensitizes us to the realities of Jesus' walk on earth and gives participants and observers a nonthreatening structure for confronting and dealing with all sorts of agenda.

Worship with creative movement is especially valuable for involving all generations. We must get away from the notion that expressive movement is only for children. That attitude promotes a feeling for the children that their movement is for the adults' entertainment or that it is merely an accommodation to the child's inability to sit still. Children model what they see. If we as adults become absorbed in worship and joyous praise with creative movement, children of all ages will join. Consider the joyous song and dance of Miriam after crossing the Red Sea. We Mennonites avoid demonstrating our emotions in many settings. In worship we can be piously impossible!

Creative movement, like drama, takes time and practice in advance. Martha Keys Parker says, "Working together to create something new necessitates learning to understand and appreciate each other. New friendships can be formed and deepened relationships bring a new depth to corporate worship." The use of movement in worship may involve songs with simple hand motions or songs with more difficult movements practiced in advance. It may be that one or two people with special interests in choreography will prepare their expression for public worship. A favorite song of mine brings to mind joyous flowing pictures of three sisters illustrating with humble creative movement the servanthood verbalized in the song.

A sharing time during worship may be used to encourage fresh expressions of worship. In one church people were asked to cluster in groups of three with one child to a group. Instructions were given: share one thing you are thankful for and one prayer request. Children were encouraged to share. Time was given for small groups to report to the larger. Sharing takes place more easily in a small group. Hearing how God is at work in the lives of his people encourages our faith and is cause for worship.

Churches should discuss and try to come to consensus about what is expected of children during worship. Will the youngsters move from seat to seat? Are snacks acceptable? Will friends sit together? When are children expected to be seated and where? Discussion that processes a church's expectations for children's behavior and involvement during worship sets the stage for children to participate in worship.

One church agreed that their children would sit alternately with adults. Another agreed that they would not allow all those small toys and gadgets. They felt that this improved the involvement of their children in worship.

Share a songbook with a child. Children respond to the expectations of adults. If a song is "for the children," the unspoken expectation is that they will only participate during that song. Instead, consistently share a songbook with a child, even one who can't read and often the child will sing. Telling my four-year-old that I'm try-

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ing to hear what is being said, or that I want to sing, arouses her curiosity so that she will usually stop trying to communicate with me and begin to join in the worship. We will get about as much involvement from children as we expect.

Marjorie Waybill, editor of *Story Friends*, suggests that children who need to do something during a sermon should be allowed to draw so that their hands are quietly occupied but their minds are free to listen. I have observed our ten-year-old stop his penciled creations long enough to listen to a story or particular point being made. Worship should be interspersed with movement, stories, and thoughts that invite children to be involved.

Songs that appeal to children should be chosen with thought for what they communicate. An old favorite, "Deep and Wide" says nothing to youngsters because they are not capable of understanding the abstractions. If the words do not communicate, the song becomes nonsense entertainment. A song that thanks God "for making me me" or that says "Jesus is a friend of mine" speaks to children.

It is in corporate worship that the organized church is sustained. Here unique individuals come together with a common need and purpose. In worship our thoughts are directed away from dissimilarities within the church to focus on the essence and presence of God. To reach our potential in worship we *all* need to begin to think of ourselves as ministers pooling our energies, our creativity, and our encounters with God so that our coming together will culminate in worship that is worthy.

The aroma of life

by Robert L. Petersheim

When bread bakes it speaks for itself. Sometimes it even shouts, as I learned one January morning. I had come to our local bakery to pick up morning-fresh rolls for the youth group's annual fund-raising project. Within the hour we would gather in the church fellowship hall to assemble sub sandwiches, but in that delightful moment I stood still in the crescendo of the bakery's smells.

I tried to tell the baker about his "talking bread." A blank stare was his only response. I realized then that the aroma no longer captivated him. He'd been too close for too long.

I wonder, is it also true for Mennonites with discipleship? We've been committed to faithful living for a long time. Does the aroma of faithful service speak to us anymore?

Our history is filled with stories about men and women whose walk with Christ meant personal sacrifice. Sometimes their commitment meant death, more often it affected life. These stories recorded in our history cannot define what faithfulness means in our day. But they have value beyond familiarizing us with our roots. Telling our history can reawaken us. It makes us ask what it means to follow Christ today.

Anneken Heyndricks is not a household name. She lived as an Anabaptist in the sixteenth century and speaks to us out of the pages of the *Martyrs Mirror*. Anneken's story centers around her fifty-third year. Old enough to be a grandmother she lived quietly, content to be a friend to her neighbors.

Six years earlier Anneken had met followers of the "Mennonists." In that circle of friends she found God. Though identification with this group meant possible death, she chose to join them in their search for truth. Together they struggled trying to live as faithful followers of Christ. Anneken's daily challenge was dealing with fear. Her neighbor, Evert, was a deputy bailiff who could identify her to the authorities.

Anneken tried to treat Evert as a friend. But her heart went to her throat the day he entered her home without knocking. She knew immediately why he had come. "Neighbor Evert," she said, "what is your wish? If you seek me, you can easily find me; here I am at your service."

His response was to bind her with a rope and lead her away. Before her martyrdom she was mocked and abused. Hanging by her hands she was tortured. Her tormentors hoped she would recant her faith and identify her fellow believers. Instead she confessed her faith rejoicing to be a prisoner for the name of Jesus.

Anneken, this grandmother of our faith, lay bound to a ladder before the fire which was to consume her life. Rather than responding in fear she turned to her tormentors and said, "Though I am sentenced and condemned by you, yet what you say does not come from God; for I firmly trust in God, who will help me out of my distress, and deliver me out of all my trouble." To avoid hearing any more of her testimony the prosecutor filled her mouth with gunpowder and ordered her cast into the flames. The fire ended her life, but not her testimony.

Stories like that of Anneken Heyndricks are retold hundreds of times in *Martyrs Mirror* with different faces and different names, both men and women, young and old. They died by fire, drowning, torture, and beheading. These stories and the pictures of death are not pretty. But the accounts are not primarily records of death; they call us instead to witness the faithfulness of these people in life. It is their testimony which strikes deep within us a call to know better the Christ they served.

During the past three hundred years of Anabaptist history most of the faithful have not died a martyr's death. But in every generation the faithful testify that their walk with Christ affected life.

What is an appropriate response to the call of Christ in the 1980s? That call still invites us to give up life in order to find it. The aroma still beckons to us. In responding we rediscover the joy of faithful living. The aroma of our lives speaks for itself.

Robert L. Petersheim is a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

A. B. Christophel: He was court-martialed

by Russell Krabill

According to Guy F. Hershberger, in his book *War, Peace, and Nonresistance*, a total of 503 conscientious objectors were court-martialed and sentenced during World War I. Of these, 138 were Mennonites, one of whom was Allen B. Christophel of Elkhart County, Indiana. The charge: Failure to follow military orders to use a garden rake. The sentence: Ten years of hard labor at Ft. Leavenworth.

On the surface it sounds strange that Christophel should refuse to rake a lawn, but with him it was a matter of conscience. It may have seemed foolish to some of the folks back home and he was not always sure of their support. But J. D. Mininger, who visited him in prison, believed in him and after his death some years later wrote a glowing tribute to him for the *Gospel Herald*.

A. B. Christophel was born on July 31, 1892, the son of minister Jacob and Anna Christophel and grew up on a farm four miles southeast of Wakarusa, Indiana. He was converted in 1912 during a series of meetings conducted by S. G. Shetler. The same spring he united with the Yellow Creek Mennonite Church and graduated from the Goshen College Academy. He was already a schoolteacher, having begun at the age of 19.

In 1916 he moved to Scottdale, Pennsylvania, where he worked at the Mennonite Publishing House until he was drafted during World War I.

During the war, while he was at Camp Taylor, Kentucky, his faith was severely tried. He had reported to the camp on April 21, 1918. The officers at the camp were determined that the conscientious objectors would either work or get out of the camp. To accomplish this they decided to issue certain work orders. If the men refused to obey, they would be court-martialed.

On about April 24, 1918, the conscientious objectors were called into the mess hall for a meeting. Judge Rutherford, from New York, gave a talk insisting that they take up some noncombatant work. He was followed by Colonel Cloman who told them that if they did not do this work he would have them put into the guardhouse and they would be court-martialed.

On that same day Christophel was called into the orderly room where Lieutenant Robert Maddox explained to him the executive order of President Wilson, dated March 20, 1918, and insisted that he accept some service. He refused to accept.

On May 2, Christophel was put to the test. He and the other conscientious objectors were taken by Lieutenant Maddox on a work assignment. When they got within about 25 yards of the place where they were to work, Maddox stopped the detail and said to them: "Probably some of you do not understand the magnitude of your offense, and I want you to understand that the refusal to obey an order of an officer may be punished by death." Arriving at the given area they were given rakes and were told to get busy. They were told to rake the ground in front of the hospital and in the rear of the base hospital, to prepare it for grass seed. About half the number of the detail got busy and raked. Allen Christophel was among those who did not.



A. B. Christophel, 1892-1932. In 1918 his conscience kept him from raking the ground for the sowing of grass seed.

At that point Lieutenant Maddox ordered Corporal Alexander Morrison to line up the dissenters and give each one an order individually. When Morrison came to Christophel, he made no move to comply. So Maddox, the superior officer, personally took the rake and handed it to Christophel saying, "Take this rake and rake the ground."

"I cannot conscientiously do it," came the reply.

"I don't care whether you can conscientiously do it or not. Take this rake and rake the ground," the officer commanded.

Russell Krabill is pastor of Holdeman Mennonite Church, Wakarusa, Ind.

Again Christophel replied, "I cannot conscientiously do it."

"Tell me then, will you do it or will you not do it? Answer me."

There was no answer, and Christophel made no move to do the work.

Now there were two witnesses and two violations. A court-martial was the natural result.

I plead not guilty. The time came for the trial. There were eleven jurymen. All except one were captains. In addition to the jury there were the judge advocate and his assistant and the prosecuting attorney. A reporter was sworn in and Christophel was asked whether he wanted a carbon copy of the trial. He said he did. He was asked if he objected to being tried by any of the aforementioned men. He did not object. The two charges of disobedience were then read and the questioning began. When asked how he pleaded to the charges he replied, "I admit that I did not obey the orders, but I plead not guilty of willfully disobeying a lawful command."

He felt he was not guilty of willful disobedience on the basis of one clause in the president's ruling which said "not to allow their objections to be made the basis of any favor or consideration, beyond exemption from actual military service." After the prosecution had rested, Christophel was given the opportunity to take the stand in his own defense. He was allowed to make a statement "not under oath."

Part of what he said was, "When I was taken to the hospital I was asked to rake preparatory to sowing grass seed, and I refused to do so, with no criminal intent, and with no intention to willfully disobey a lawful order. I, at that time, considered the order unlawful, for a few reasons: but that was not the only purpose that guided me in refusing to work. In the first place, in conversation with Lieutenant Maddox, he told me this work was of a military nature.... There is nothing in my belief nor my creed that forbids me to rake grass seed. There is nothing in my creed and my belief that forbids me to do a number of other kinds of work in the camp, but the thing that I object to is that this work and all other work under the military arm of the government has for its sole intent one purpose, that of taking vengeance and that of destroying life—which thing has been taught against by our church since it was founded in 1525."

Christophel then read the whole of Article XIV having to do with the Mennonite attitude toward civil government. He elaborated further by saying that he wanted to obey the government and the officers in the camp and "do what I possibly can do for them," but hesitated to obey when they commanded something contrary to the teaching of his church and the New Testament. He assured the court that he was not "favoring the enemy" but was opposed to war as a moral issue.

Allen had made a clear and noble defense but in spite of it he was sentenced to "ten years hard labor at Ft. Leavenworth, Kansas, disciplinary barracks or such place as the reviewing board may designate." This was to be followed by a dishonorable discharge from the United States army.

Doubts like John the Baptist. Life at Ft. Leavenworth was of course not easy. Naturally, Christophel had doubts, like John the Baptist, as he served his time. He probably wondered whether he had made the right decision and how the church back home felt about him. To increase his doubts one of his non-Mennonite companions in prison confided in him one day, "I wrote to my minister for a church letter and he replied: 'I certainly hope you will prove yourself a loyal citizen of the United States.' I also received a letter from my lady friend in which she said, 'If you do not take part in military service, you may count me out.' " That discouraged young man died soon afterward. Shortly before his death he remarked to Allen, "it is rather tough to have your church and your friends treat you like that for obeying your God-given convictions."

After relating these things to J. D. Mininger, a Mennonite minister from Kansas City, Christophel made a statement which Mininger considered "very impressive and unforgettable." Christophel said, "I have come to the conclusion that my friends and my church may go back on me if they choose, but as for myself, by the grace of God, I mean to be loyal to the teachings of the prince of peace."

Mininger visited him several times at the prison. There he saw him clad in prison garb, stamped with the number 13882.

One day Mininger asked him, "Tell me something about the food here."

Do not write to Mother. He replied, "It is better now than it was some time ago when we had to be careful that we did not bite into worms. But do not write that to mother. She is not very well just now."

This comment touched Mininger's heart. So a few weeks later, with the permission of the prison officials, the Miningers invited Allen B. Christophel and his friends out for Christmas dinner. Mininger said, "We provided a sumptuous Christmas dinner for those young men on December 21, 1918. We did this to show them that we as a church, and as their friends, were supporting them in their stand for Christ and his Word."

Christophel was dishonorably discharged on January 17, 1919, and returned to Scottdale for several years more. Then on March 30, 1924, he was ordained a minister for the Yellow Creek Mennonite Church.

During the last 12 years of his life he was in poor health due to "rheumatism and neuritis," which prevented him from doing hard physical labor. But he did what he could and worked to the limit of his capacity. On Sunday, July 17, 1932, the last Sunday of his life, he preached morning and evening at the Emma Mennonite Church, near Topeka, Indiana. The following Wednesday, July 20, after doing routine work about the home, he decided to take water to the men who were harvesting oats on the farm. While waiting for one of the men, who had not yet arrived, he began to help his nephew Warren set up a few shocks of grain. He had worked for only a short time when he was stricken with a heart attack and died almost immediately.

Some today think that young men who refuse so small a thing as draft registration for conscience' sake are making a mountain out of a molehill. A. B. Christophel was viewed in his own time in much the same way. But to him the issue was crucial and he was willing to risk his life to follow his convictions.

READERS SAY

Glenn Conrad, Washington, D.C. Conscience, a knowledge or feeling of right and wrong, by definition stirs first in the hearts of individuals. And just as God has often charted vastly different paths for his individual servants to follow, so has he sometimes made our individual consciences responsive to different, personalized dilemmas. That belief prompted my only disagreement with James Lederach's thoughtful evaluation of nonregistration in the *Gospel Herald* (Jan. 31) and his proposal for an alternative response to military conscription.

The analysis posited that young men who choose not to register view those who do so as cooperating unduly with the military system. I am past the age that requires a direct response to the registration dilemma. But I hope that those faced with the choice are not framing their responses in that precise way. The recognition of conscientious objection as rooted in an individual's conscience forces a slightly different statement. It is a statement that freely admits another's response to the same question may be different, yet valid. It is a statement based not on an ultimate utility of the message proclaimed, nor on the utility of the action taken. Instead, it looks inward and merely says, "For *me*, choosing to register would be cooperating unduly with the military system."

Lederach's proposal was thought-provoking and unquestionably worth pursuing. For most purposes, the disagreement raised here can rightfully be dismissed as a technical one. Yet because of it, one might have agreed with every other proposition the analysis offered and validly remained unconvinced.

In 1981, the United States Supreme Court decided the case of *Rostker v. Goldberg.* The case had been brought by several young men arguing that requiring males to register while exempting females amounted to a form of gender discrimination prohibited by the fifth amendment to the country's constitution. In the process of rejecting that argument, the court commented on the current registration law. I suspect the young Mennonite men choosing not to register had an instinctive understanding of registration's role long before the Supreme Court found occasion to put it into words. I offer excerpts from the Supreme Court's opinion with no further comment except to wonder whether any selective service registration law, regardless of its provisions for conscientious objectors, can escape the implications of the present one for the consciences of some of our young men and women:

"The Military Selective Service Act registration provision serves no other purpose beyond providing a pool for subsequent induction.

"... Appellees also stress ... that 'the impact of registration on the military is only indirect and attenuated.' We find these efforts to divorce registration from the military and national defense context ... singularly unpersuasive.... Registration is not an end in itself in the civilian world but rather the first step in the induction process into the military one, and Congress specifically linked its consideration of registration to induction. Congressional judgments concerning registration and the draft are based on judgments concerning military operations and needs.

"... Registration is the first step 'in a united and continuous process designed to raise an army speedily and efficiently.' ... As Senator Warner put it, 'I equate registration with the draft.' Such an approach is certainly logical, since under the MSSA induction is interlocked with registration: only those registered may be drafted, and registration serves no purpose beyond providing a pool for the draft....

"Congress determined that any future draft, which would be facilitated by the registration scheme, would be characterized by a need for combat troops. The Senate Report explained, in a specific finding later adopted by both Houses, that '[i] f mobilization were to be ordered in a wartime scenario, the primary manpower need would be for combat replacements.' This conclusion echoed one made a year before by the same Senate Committee. As Senator Jepsen put it, 'the shortage would be in the combat arms. That is why you have drafts.' ... The purpose of registration, therefore, was to prepare for a draft of *combat* troops.

"Women as a group, however, unlike men as a group, are not eligible for combat.... Congress specifically recognized and endorsed the exclusion of women from combat in exempting women from registration.

"The existence of the combat restriction clearly indicates the basis for Congress' decision to exempt women from registration. The purpose of registration was to prepare for a draft of combat troops ... to develop a pool of potential combat troops."

Rostker v. Goldberg, 453 U.S. 57, 61, 69, 76, 77, 78, 80 (1981) (emphasis original) (interior citations omitted).

Edgar Metzler, Mennonite Board of Congregational Ministries, Elkhart, Ind. I appreciate James Lederach's concern that draft-age young men engage in Christian service (Jan. 31, 1984). But it will be a sad day if the church attempts to force its young men into service by supporting legislation for government conscription. The temptation is not as farfetched as some might suppose. There are various proposals for compulsory national service being discussed in Congress. Instead of following that option, let's concentrate on developing a spirituality out of which the compulsion to serve is not imposed but expresses our gratitude to God. A major contribution to that development among our youth will be role models of servanthood in the older generations.

The continuing discussion about registration is evidence that many take ethical decision-making seriously and that we are learning how to dialogue about our differences. Two items to consider in that ongoing discussion:

1. When Harold S. Bender wrote his oft-quoted article against nonregistration in 1961, he rightfully assumed that at the point of registration there was a choice of two tracks, one military, the other conscientious objection. That choice no longer exists. The only option at the point of current registration is the military. Every registration will be classified I-A and ordered to report for medical examination and induction into the armed forces. Only after being classified as available for military service will there be opportunity to register conscientious objector beliefs. This is a critical difference which for some young men tips their decision in the direction of nonregistration. There is a possibility that this session of Congress will consider a proposal that will remedy this situation by adding a check-off box for conscientious objectors on the registration form.

2. The simple act of registration may seem innocuous (and likely does to the Russians for whom it was intended as a threat), but the government views it quite differently. In a speech on Sept. 27, 1983, Selective Service Director Thomas K. Turnage stated: "Registration is a powerful weapon.... A defense weapon ... that has a rightful place in America's arsenal alongside bombers and missiles."

Realizing that the government views registration that way may give us a little more understanding of why some young men cannot conscientiously participate.

Nathan D. Showalter, Boston, Mass. Daniel Geiser is trying to make Anabaptism popular in Germany (Jan. 10). Is it possible that he, and we, focus too much attention on a human and historical movement rather than on the living Christ?

EMC&S Needs *Your* Help!



Photo by D. Michael Hostetler

- **Early January 17, 1984 the Eastern Mennonite College and Seminary administration building was gutted by fire. The building was undergoing a $3.1 million renovation into a campus center at the time.**
- **Although the building was insured, the fire has caused and will continue to have major economic impact on EMC&S.**
- **The EMC&S board of trustees has acted to move ahead with a new campus center, the design to be finalized at a special board meeting in May. The more immediate need is to secure additional financial resources to move the project ahead.**



"The administration building at EMC&S has for many years played a central role in EMC's ministry of preparing members and leaders for the Mennonite Church. The fire has been a serious setback.

"We need to continue our regular giving to our school, conference and church efforts, but many among us want also to move beyond this in special above budget giving. The Mennonite Board of Education encourages 'barn-raising' support for EMC&S at this time of unanticipated need."

—Charles Gautsche, President
Mennonite Board of Education

"The January 17 fire devastated the EMC&S administration building as it was being renovated into a campus center. Thousands of people have identified with this Christian education symbol that has stood since 1919. The dream of a new instructional and 'people center' did not die in the fire but became more vivid and urgent.

"Many of you are asking, How can I help? By contributing $100 or more per person in cash and pledges by Easter, April 22. *If everyone gives, our need will be fully met!* This is a special above annual budget request.



"Will you be part of this movement to build a new campus center and to help move our young people along the road of service to Jesus Christ and the church?"

—Richard C. Detweiler, President
Eastern Mennonite College & Seminary

The goal: $100 per person by Easter

YES! I/we want to help. Here's my/our gift of $100 per person to the Campus Center Fund.

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Address_____

City_____ State_____ Zip_____

Please make your check payable to Eastern Mennonite College & Seminary, designated for the Campus Center Fund, and mail to:

The Campus Center Fund
Eastern Mennonite College & Seminary
Harrisonburg, VA 22801

How Can I Help?

Show us you want the EMC&S campus center dream to become reality. We ask you to give $100 or more per person to the Campus Center Fund. Join with others in rallying to this need and help the EMC&S community rise stronger from the ashes of the fire. May we hear from you today?

emc eastern mennonite college & seminary
harrisonburg, virginia 22801

CHURCH NEWS

Sidon groups aid those fleeing Lebanon's violence

Robert Burkholder, Mennonite Central Committee's country representative in Lebanon, has reported that groups in the Sidon area are assisting some 2,800 displaced families who have fled from coastal towns between Beirut and Sidon.

He noted in a February 22 telex from Nabatiye that the families' immediate needs were being met, but that their "future was uncertain," as most are Christians.

Burkholder, who is originally from Burke Falls, Ont., reported that there are also at least 200 families who have fled from the southern suburbs of Beirut. He and others working in the south expect a large influx of people from the southern suburbs of Beirut once the coastal road opens.

In the telex Burkholder reported that he, his family, and the other MCCer in Lebanon, Dan Friesen of Hillsboro, Kan., are well.

MCC has authorized Burkholder to purchase $20,000 worth of food, blankets, mattresses, cooking equipment, and medicine for victims of the most recent fighting in Beirut. Middle East Council of Churches, a longtime partner with MCC in Lebanon, will distribute these relief supplies in Beirut and southern Lebanon. MCC anticipates providing additional aid as the situation permits.

New Mennonite group in Ireland covenants together

On Sunday, January 29, eight people covenanted together to establish formally the first Mennonite community in Ireland.

About a year earlier, a growing community had decided to explore an explicit covenant of membership. Work during the year included several drafts of a covenant and much discussion of issues ranging from the theological to the practical—from the Trinity to attendance requirements.

"The process seemed interminable at points but we finally finished and it was a most useful exercise," said Joe Liechty, a member of the community. "It pointed out many areas where we had assumed common understandings but in fact none existed. In other cases it created common ground where there had been none before."

The covenant has a brief confession of faith. A section affirming particular Anabaptist-Mennonite beliefs follows, including discipleship, church and state relations, the rule of Christ (Mt. 18), and peacemaking.

The community made an effort to be sensitive to the larger Irish church in this section by saying that "we are convinced that these things are taught in Scripture, but we accept as brothers and sisters those sincere Christians who differ in their beliefs."

The issue of baptism, another very live one in Ireland where most people are baptized at birth, was addressed in these words: "We believe the church should be a voluntary fellowship composed of those who have an experience of conversion and can commit themselves to follow Christ. The first step in this life of discipleship is baptism on confession of faith. Believer's baptism also helps to clarify that the church is distinct from society."

The covenanted members include practical understandings of what life in this particular family of faith involves.

The covenantted members include Brian and Greta Judge, Anna Moore, and MBM-MCC workers Mike Garde, Joseph and Linda Liechty, and Paul and Dawn Nelson. (The community also includes the members' seven children.)

The Judges had helped to found a Baptist congregation in Dublin 15 years ago. They have three children ages 8-16. Anna Moore works as a neighborhood craft teacher for disadvantaged children.

Several other people are still deciding whether to take the step of covenanting at this point.

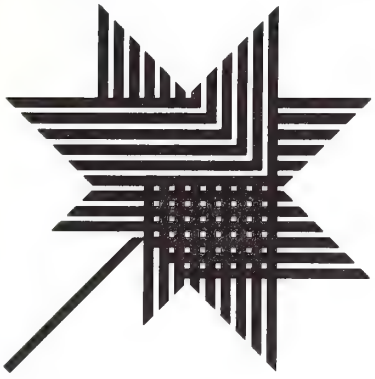


Mennonite Central Committee works in the West Bank helping farmers bring more land into production so that they can have viable farming operations. In 1983 MCC helped 202 West Bank farmers reclaim 280 acres of land that was not being used previously. These farmers used bulldozers to clear the rocks from the land. Then they built retaining walls to prevent soil erosion and planted grapes and other crops on the newly created terraces. Since this land reclamation project started in 1976, MCC has helped farm families reclaim over 3,600 dunums (900 acres) of land. In photo, Jacoub Amer, Mennonite Central Committee staff person, and Izyya, a West Bank widow with five children, look over the land that MCC later helped her reclaim and terrace.

Canadian Mennonite bicentennial to be a national event

In July 1986 Mennonite and Brethren in Christ people from across Canada and also from the United States will gather in the Vineland and Kitchener-Waterloo communities of Ontario to celebrate 200 years of settlement in Canada.

A Mennonite Bicentennial Commission, created in 1982 by the Ontario historical society, by provincial conferences, and by national inter-Mennonite organizations, has been planning a series of events beginning in 1984 and culminating the first week in July 1986, tentatively as follows:



- July 1: Celebrations at Vineland, site of first settlement and of the first Mennonite meetinghouse in Canada, to include the culmination of a youth trek, the unveiling of a commemorative sculpture, a mass outdoor picnic, followed by musical and dramatic productions.
- July 4-6: Celebrations in Kitchener-Waterloo, including a fine arts festival Friday through Sunday, concerts on Saturday and Sunday evening, and mass public services on Sunday morning and afternoon.

The Commission has invited Mennonite and Brethren in Christ conferences to schedule their 1986 sessions in Ontario for early in July in order to allow for national, even continental, participation in these events.

The response has been positive and already four conferences which meet in Ontario only occasionally, if at all, have indicated planning along these lines.

The Commission has stressed the importance of the bicentennial being a national event in view of the fact that the entire Canadian Mennonite and Brethren in Christ community is indebted to, and has benefited from, the pioneer settlers who first arrived from Pennsylvania in 1786.

Subsequent immigrants—over 50,000—from Western Europe, from Russia and Prussia, and later still from Latin America, all were helped by those who had come before.

All of the people who made Canada their homeland and their descendants are being invited to join in the bicentennial spirit and observances.

Ontario "GCs" favor more inter-Mennonite cooperation

Delegates to the annual sessions of Conference of United Mennonite Churches in Ontario (General Conference), meeting Feb. 24-26 in Leamington, underscored their commitment to inter-Mennonite unity.

The conference gave strong assent to a resolution asking its executive committee to "explore new ways of cooperation with our two sister conferences—the Western Ontario Mennonite Churches and the Mennonite Churches of Ontario and Quebec."

The statement further recommended that the executive committee "seek new ways to express structurally the unity that we have experienced for years" by attempting to "simplify our structures" and doing "our church building together, so that the world may know that we are one."

The committee was asked to "consider increased sharing of conference staff persons" and to report to the 1986 conference with strategies for implementing these concerns.

The statement was spurred by the acceptance of Valleyview Mennonite Church, London, as a "co-affiliate" of the conference—a kind of membership described as being more symbolic than realistic in terms of support of conference program. Valleyview will retain its primary affiliation with Western Ontario Mennonite Conference, while giving a token financial contribution to CUMCO each year.

One tangible expression of the commitment to more inter-Mennonite coordination was approval by delegates for the transfer of responsibility for the annual Sunday school convention to the province's Inter-Mennonite Board of Congregational Resources. Meanwhile, an inter-Mennonite regional Bible conference is scheduled for Rockway Mennonite School, Kitchener, on May 5.

Mennonite Church Nominating Committee solicits help

The Nominating Committee of the Mennonite Church is seeking help in its search to find the names of qualified and dedicated people to serve as members of churchwide boards and committees. Elections for these positions are to be held at the 1985 General Assembly.

The Nominating Committee for Mennonite Church General Assembly met on Oct. 14-15, 1983, to begin its work in preparation for General Assembly 1985. The committee chose the following officers: chairperson, Donald E. Yoder, Tempe, Ariz., chairperson-elect, Phyllis Litwiller, Washington, Iowa; and secretary, Elsie Horst, Elmira, Ont.

The offices to be filled at the 1985 General Assembly are as follows: General Assembly officers, moderator-elect; nominating committee, three members; Historical Committee, two members; Council on Faith, Life, and Strategy, one member; Mennonite Mutual Aid, three members; Mennonite Board of Congregational Ministries, four members; Mennonite Board of Education, four members; Mennonite Board of Missions, four members; Mennonite Publication Board, four members.

The committee views its work with seriousness and invites persons throughout the total church to help in the gift-discernment process by praying and making suggestions. Suggestions should include: name, mailing address, telephone number, current employment, congregational involvement, church assignment, qualifications/gifts, reasons for suggesting name, and for which offices suggested.

Send suggestions before March 30, 1984, to: Mennonite Church Nominating Committee, 528 East Madison Street, Lombard, IL 60148.

Five join China Educational Exchange program

Five people began assignments in China this spring through the China Educational Exchange (CEE) program. These five persons are joining eleven others who are already participating in the 1984 CEE program.

CEE, an educational exchange program between North American Mennonites and Chinese, is designed to provide opportunities for North Americans and Chinese to experience each other's cultures.

In early March, Winifred and Atlee Beechy of Goshen, Ind., will begin four-month assignments in Sichuan Province at the invitation of the Bureau of Higher Education. They will visit colleges and universities to exchange ideas, learn and lecture about learning theories, education, and psychology. Winifred will also lecture about various aspects of American culture. They will be based at the Sichuan Teacher's College in Chengdu.

The Beechys were codirectors of the Goshen (Ind.) College study service trimester in China in 1980. Atlee served as the first director of CEE. Winifred is author of the book *The New China*, parts of which have been translated into Chinese and featured in a newspaper in China.

Elaine Martin of Lakewood, Colo., has begun a one-year assignment teaching English as a second language at Northeast Institute of Technology in Shenyang, China. In 1982 she taught for

several months in Chengdu, China, during a Goshen (Ind.) College study service trimester.

Ethel and Roy Umble of Goshen, Ind., have begun ten-month assignments as scholars-in-residence at the Northeast Institute of Technology. They will be studying Chinese drama and music and teaching English.

The CEE program is not limited to the exchange of teachers. In March and April of 1984 Dr. Clair Weaver of Lancaster, Pa., and Dr. John Zook of Portland, Ore., will spend six weeks in China. Their wives, Anna May Weaver and Jeanne Zook, both nurses, will join them for three of the six weeks. This is the third exchange between medical personnel. The first such medical exchange was in May and June of 1983 when Dr. and Mrs. Sid Kreider and Dr. and Mrs. Dick Hess visited China.

CEE began in December 1981 as an expanded version of the earlier exchanges between Goshen College and Sichuan Bureau of Higher Education.

MMHS and Brethren explore cooperation

Representatives of Mennonite Mental Health Services (MMHS) and the Church of the Brethren met on Jan. 30 and 31 to discuss ways in which the Church of the Brethren can become involved in the work of MMHS and its centers.

Mennonite Central Committee U.S. representatives were also present at the meeting at the Brethren offices, Elgin, Ill. MMHS is associated with MCC U.S.

In the past, the Church of the Brethren has had no formal official ties with MMHS, although many Church of the Brethren members serve on MMHS boards or are involved with MMHS in other capacities.

At the meeting Carl Good, director of MMHS, presented an overview of MMHS, including its history, mandate, present projects and challenges. He also enumerated the resources MMHS provides to its eight-member centers.

Ralph McFadden, executive secretary of the Parish Ministries Commission of the Church of the Brethren, and Jay Gibble of the Brethren Health and Welfare Office, provided an overview of the Church of the Brethren's past and present involvements with mental health program and concerns.

Following these sessions, those attending discussed these questions: Are the Brethren interested in MMHS and mental health? Are Mennonites interested in pursuing Brethren involvement in MMHS and mental health? How can the Brethren be supportive of and represented in the ongoing Mennonite-sponsored mental health programs? What are the structural questions that need to be answered if more formal participation were to occur?

Good noted that as the 12-member ad hoc committee moved through the agenda and discussions of this preliminary meeting, a sense of "mutuality and common commitment" to helping people find wholeness and health emerged.

Participants emphasized that this meeting is exploratory.

The ad hoc group will meet again May 21 and 22 to discuss further ways in which the Brethren and MMHS can work together.

In the meantime, those at the meeting will be reporting to the various bodies that they represent for further reactions and discussions.



Those involved in the January MMHS/Church of the Brethren meetings in Elgin, Ill., as pictured: Seated (l. to r.): David Rutherford, Brook Lane Psychiatric Center; Ralph McFadden, Parish Ministries Commission, Church of the Brethren; Frances Greaser, member, MCC U.S. Executive Committee; Carl Good, MMHS executive director. Standing: Dean Bartel, consultant for Developmental Disabilities of MMHS; Harold Loewen, Oak Lawn Psychiatric Center; Anita Buckwalter, member Parish Ministries Commission, Church of the Brethren; Wilmer Heisey, executive secretary, MCC U.S.; Conrad Wetzel, MMHS board member; Donald Rowe, chair of District Executive Council of the Church of the Brethren; James Poling, Bethany Theological Seminary; Jay Gibble, Health and Welfare staff person, Church of the Brethren.

Miller appointed Africa reconciliation and food resource coordinator

Harold F. Miller, long-term Mennonite service and development worker in Africa, has been appointed reconciliation and food resource person for the Mennonite Central Committee Africa program.

Miller's new assignment will focus on the need for reconciliation in Africa, where conflict is seen as a major cause for the current food crisis. He will serve as resource person to MCC and other food aid and agricultural activities throughout the continent. Miller will be jointly appointed by MCC and Eastern Mennonite Board of Missions in Salunga, Pa., and will be based in Nairobi, Kenya.

The appointment of a reconciliation and food shortages and food-related emergencies in many African nations, affecting up to 150 million Africans. One of the important factors in the food emergencies is the high cost of military spending in already fragile economies. The social disruption and dislocation resulting from the many wars on the continent also have contributed to the suffering.

By viewing the problem of food needs in the context of reconciliation and peacemaking, MCC hopes to respond to a particular aspect of the crisis not being addressed by other agencies. Nancy Heisey, MCC co-secretary for Africa notes, "Harold's experience with agricultural, refugee, and food aid activities in Africa is extensive. His commitment to and understanding of the service posture of the church in the change process has been recognized and appreciated by many."

Miller is currently MCC East Africa representative. Miller previously served under the Eastern Mennonite Board of Missions in East Africa from 1965 to 1982.

Miller is married to Annetta Wenger, who was born in Tanzania, daughter of Mennonite missionaries. Annetta teaches music at the Kenyetta University College in Nairobi. The Millers have two sons, Keith, 15, and Lynn, 13.



A Mennonite congregation is taking root in a black neighborhood in Meridian, Miss. Founded in 1980, Jubilee Mennonite Church purchased and remodeled a big old house for worship services and other activities. Standing in front of the building are pastors Daryl Byler (left) and Leon Kaufman. Daryl and his family live in the house. The Jubilee Church receives subsidies from Mennonite Board of Missions, which sent Ray Horst to Meridian recently to help Gulf States Fellowship of the Mennonite Church evaluate the congregation. Ray is director of Evangelism and Church Development for MBM. One of the results of the visit was a decision to clearly divide the pastoral responsibilities. Daryl was asked to be minister of outreach and chairperson of the pastoral team, Leon was named minister of the Word, and the third pastor—Milford Lyndaker—agreed to be minister of administration.

VS unit closes in Anderson, S.C.

A voluntary service unit sponsored by the Eastern Mennonite Board of Missions closed in Anderson, S.C., on Jan. 16.

Discipleship Ministries director Sam Thomas reports that a shortage of volunteers has necessitated the action. Thomas says from six to eight persons are needed in a household to experience the dynamics of community living such as group decision making, conflict resolution, and striving toward common goals.

Only three volunteers remained at Anderson at the beginning of this year and no replacements were likely until June. Two of the volunteers transferred to other units and one ended her contract early.

The Anderson volunteers had related to the local Mennonite Church and served in child care, youth work, work with exceptional children, and other community outreach assignments.

Pastors can laugh, too

A presentation billed as "Humility, Levity, and Fallibility in the Pulpit" at the January pastors' workshop at Associated Mennonite Biblical Seminaries turned out to be storytelling time.

Led by AMBS Professor David A. Augsburger, the after-lunch session dealt with stories pastors told about other pastors and about themselves.

In the first category, one told the story of a pastor who had a habit of patting his stomach when preparing to preach. On one such occasion he said, "It's good to see this place so well filled this evening."

Participant J. J. Hostetler told of a time during the changing regulation of attire in the church when he switched from a plain hat to one with a crease. Then editor of *Gospel Herald*, Daniel Kauffman, saw it and soon thereafter wrote an editorial suggesting that clothing should conform to the shape of the body. If one has a crease in the head, he said, *then* there should be a crease in the hat.

One of the pastors told of receiving a note during a long hot summer Sunday morning sermon that read, "Verily, verily I say unto you, he who preaches long in the heat gets his fan unplugged."

Another pastor found members rushing to him about the morning bulletin which announced a film for the evening to which they had invited a neighboring congregation. The bulletin read, "We have invited the Pleasant Hell Mennonite Church to join us."

Another bulletin misprint noted the coming of a guest speaker with the first name of Ray, but the bulletin said, "Brother Rat ____ is going to speak to us this morning."

A new pastor said the tables were turned on him in visiting a member in the hospital. He thought he had come to cheer and comfort the person, but the Pennsylvania Dutch accent of the member probably cheered him more. In response to a query on how he was doing, the patient said, "The nurse tried to give me an 'i wee' but she couldn't find my 'wane.' "

Augsburger said people "express more about who we are by the way we handle our mistakes" than by the normal ways in which we conduct ourselves. He said that not only can we smile and chuckle at our own fallibility, but, quoting Mark Twain, "Man is the only animal that blushes, or needs to."

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MENNOSCOPE

Lela F. Snyder has been named interim academic dean of Eastern Mennonite College. Snyder, assistant dean now on leave of absence, was appointed for a one-to-two-year term beginning on July 15. She succeeds Dean Albert N. Keim, who will take a two-year leave of absence from EMC and does not plan to return to the dean position. Snyder became assistant dean in 1977. She is completing doctoral study at the University of Oregon in nineteenth-century English literature. She is married to EMC professor of mathematics Delbert W. Snyder, who also is studying at the Eugene, Ore., school. The college will continue to seek a longer-term appointee.

Leon Miller of Belleville, Pa., has been named the new chief administrator of Belleville Mennonite School effective on July 1, 1984. Miller will succeed John H. Yoder, chief administrator since 1979, who has resigned in order to teach college. Miller has been a member of the faculty at Belleville Mennonite School since 1973 when he joined the school as a mathematics teacher. From 1979 to 1982 he served as assistant principal for the high school and in 1982-83 was named principal. He has been on leave for the current school year. A native of Goshen, Ind., Miller holds a bachelor's degree from Eastern Mennonite College and a master's degree from Penn State University in mathematics education. He is married to the former Lynda Byler of Belleville.

"Expanding the Boundaries" is a seminar for Eastern urban Mennonite students and young adults to be held on the campus of Eastern Baptist Theological Seminary, Philadelphia, Pa., and cosponsored by the Student and Young Adult Services of the Mennonite Church and the Young Adult Education office of the General Conference. The main speaker for his Mar. 30 to Apr. 1 event is Will D. Campbell, civil rights leader, author, Baptist preacher, and a self-proclaimed Anabaptist type. In addition to input from Campbell, there will be workshops led by others on topics such as the church's boundaries, boundaries for sexual expressions, transcending ethnic Mennonite boundaries, and belief boundaries. For information and registration, write Bob Zuercher, 1224 Easton Road, Roslyn, PA 19001; phone (215) 886-0214.

The 26th annual Illinois Mennonite relief sale will be held the evening of Mar. 16 and all day Saturday, Mar. 17, in the new Peoria Civic Center. The sale will begin at 4:30 p.m. on Friday with a chicken barbecue. Numerous booths will be open also for business, plus there will be an auction from 6:30 to 9:00 p.m. The grand auction will begin on Saturday at 7:30 a.m. Free parking will be available for sale-goers at the Peoria Civic Center and in the Eckwood Park area. A free shuttle bus will transport people from the latter area to the civic center.

High school students interested in computers are invited to Goshen College's week-long computer seminar, June 17-22, held on campus. Students in two groups will be instructed—A and B—according to their levels of experience. Students will spend time in the classroom and receive personal instruction on equipment in the new Goshen College Computer Center. Seminar participants in Group A will learn how to use a time-sharing computer and a text editor as well as system utilities like printing, file manipulation, and system statistics. They will also study how plotters and robots function, plus the fundamentals of Pascal programming. Students in Group B will study BASIC programming to develop program packages like those sold commercially. Also, they will cover methodical design, user interface, strategy, and utilities similar to those learned in Group A. High school sophomores, juniors, and seniors are especially encouraged to apply. Registration for the computer seminar is limited to 15 students per group. For more information, call Doug Caskey. Indiana and Canadian residents can call him collect at (219) 533-3161; other callers may call toll free (800) 348-7422.

The youth education office of the General Conference will be offering seven work camps this summer for youth ages 15 to 18. Work camp opportunities are as follows: Denver, June 16-July 13, working with disabled children at the Wheat Ridge training school; Portland, Ore., July 8-28, community outreach in the inner city; southeastern Pennsylvania, July 18-Aug. 6, inner-city and camp work; Fort Wayne, Ind., July 14-22, assisting with inner-city Bible school; Akron, Pa., Aug. 6-17, pricing and packaging at SELFHELP; St. Catharines, Ont., July 1-15, working with senior citizens; Winnipeg, June 27-July 21, working with the camp program. People interested in the 1984 work camps should contact Paula Diller Lehman, secretary for youth education, Box 347, Newton, KS 67114.

The 57.5 million pounds of material aid Mennonite Central Committee sent to 36 countries in 1983 was by far the largest quantity ever shipped in any one year. The average amount shipped yearly in the past 10 years is only 14.9 million pounds. Of the 57.5 million pounds of aid MCC sent, 56.7 million pounds was food aid—mostly grains, milk powder, oil and beef; 53 million pounds was wheat. Most of the wheat came from Mennonite farmers in Canada, whose donations were matched on a 3 to 1 basis by Canadian International Development Agency (CIDA) grants. The unusually large amount of material aid sent in 1983, like the larger wheat shipments sent by MCC since 1980, have been partly due to the availability of large quantities of wheat given through the MCC Canada Food Bank program. Canned meat comes only from the United States. Last year 293,046 cans were processed in the portable meat canner in 31 communities in 12 states. The beef, pork, and turkey went to 14 countries. Meat cans, like other packaged aid, bear the message that aid is sent "In the name of Christ."



Mennonite Central Committee has shipped a total of 266 million pounds of food aid since 1946. Aid given from 1946 to 1953 totaled 34 million pounds, including large quantities of canned food that went from Mennonite kitchens to European war sufferers. From 1954 to 1968 MCC shipped 84 million pounds, most to Asia and the Middle East. But of that amount only 10 million came directly from constituents. Some 74 million pounds came from U.S. government food aid grants. From 1969 to 1978 nearly 27 million pounds were shipped. Much of this came from wheat farmers in the United States and the major portion went to Asia. Amounts increased from 1979 to 1983, five years in which 121 million pounds went to many places, with the major portion going to Africa and Asia. The largest amount was wheat from Canadian farmers. As well as food aid, an additional 38 million pounds of bedding, clothing, soap, and other supplies were distributed since 1946.

Hesston College is celebrating its seventy-fifth anniversary in 1984, with the theme "Celebrate Memories—The Truth Shall Make You Free." The anniversary festivities will center around Thanksgiving Weekend 1984. The weekend will begin with the traditional Thanksgiving worship service on Thursday, Nov. 22, and will conclude on Sunday, Nov. 25, with another worship service and a tree planting ceremony. One of the highlights during the weekend is the Quilt Festival, a quilt auction to be held on Saturday, Nov. 24. To date, the college has received commitments for 38 quilts made by individuals, friends, and congregations in honor of the college's 75 years of service. The proceeds will go to the Milo and Clara Kauffman Student Aid Fund. Four design themes have been suggested—peace, service, Kansas plains, and traditional—with awards of $1,000 for the quilt judged best overall. The award money will be applied to the tuition costs of Hesston College students chosen by the winners. Another highlight will be a choir program involving current and past members of the Hesston College choirs, and featuring past choir directors leading the group in their favorite selections. Class reunions will be held at Thanksgiving rather than at commencement.

Students at Conrad Grebel College, Waterloo, Ont., recently gave three of their Wednesday chapel offerings to the Mennonite Church and General Conference student aid funds for nonregistrants. "Some people might interpret the loss of U.S. federal student aid by Mennonite nonregistrants as strictly a U.S. matter," said James Dunn, secretary for young adult and church school education for the Commission on Education (GC). "The commitment of Conrad Grebel College students to participate in the student aid funds for nonregistrants of both the Mennonite Church and the General Conference is deeply moving. We want to express our heartfelt appreciation for this kind of binational churchwide support."

Nearly 150 representatives from five Mennonite and Brethren denominations are expected to meet May 8-10 for a consultation on video communications and the church. The event will be held on the Goshen College campus. It's being planned

by the Inter-Mennonite Media Group and the college's department of communication. The idea for such a consultation came from a joint meeting of the Mennonite Church Coordinating Council and the General Conference Mennonite Church Executive Secretaries held last year. Invitations have been mailed to church executives, elected leaders, pastors, educators, lay leaders, and communication specialists. The consultation will focus on use and application of video technology in church settings, ethical dilemmas encountered in the communication revolution, effect of new communication technologies on audiences, and specific next steps for the Mennonite and Brethren churches. The possibility of creating a video communication network involving the five representative denominations may also be an area of discussion. Those wishing to attend who have not received a direct invitation are encouraged to contact Marguerite Mosley, IMMG, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

"Put Life into Your Living," a stress management workshop, is to be held the weekend of Apr. 6-8 at the Laurelville Mennonite Church Center. Business and professional leaders, individuals, and couples interested in taking more responsibility for their own health through stress management skills are invited to attend. The retreat will focus upon understanding the relationship of stress to health and the development of stress management skills. Leader for the event is Gerald C. Musselman, Harleysville, Pa. Musselman is a practicing psychologist, speaker, teacher, consultant, and therapist, with special interest in health and wellness. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; phone (412) 423-2056.

A new Mennonite Mutual Aid fraternal grant program has "broadened the scope of support" for Mennonite seminary students, faculty, and programs. The program, entitled Sharing Health and Leadership on Mutuality (SHALOM), went into effect on Jan. 1, 1984. SHALOM grants support the three Mennonite seminaries—Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Eastern Mennonite Seminary, Harrisonburg, Va.; and Mennonite Brethren Biblical Seminary, Fresno, Calif.—in two different ways. The first, student medical premium assistance, helps full-time seminary students pay their MMA medical plan premiums. The second area is for seminary programs and faculty projects "which support MMA themes and theme goals. "These themes include the mutual aid concept, stewardship and resources, strengthening the helping ministry and relationships in the church, and improving inter-Mennonite cooperation. The three seminaries will receive an annual block grant, based on the percentage of full-time students enrolled at each. Up to 66 percent of each seminary's total SHALOM grant may be used for student premium assistance. Each year the seminary leadership submits a proposal to MMA to determine how to use the remaining funds for program and faculty support.



Jerry Short has been promoted to the position of controller for Mennonite Mutual Aid, effective on Feb. 1. As controller, Short is responsible for corporate budget planning and control, financial reporting, tax considerations, and all auditing processes. Short began working at MMA as an accountant in 1973 after graduating from Goshen College with a bachelor's degree in business. He then was named accounting services manager in 1978.

Mennonite Mutual Aid assisted 1207 people in 1983 through various Mutual Aid Sharing Fund programs. The total amount of assistance was over $452,000. These assistance programs are designed to help people with special needs that cause financial hardship, and to promote caring and sharing at the congregational level. In 1983, Catastrophe Aid transferred $101,255 to 348 members to help them meet their share of unpaid medical expenses. These grants averaged $291, an increase over the average grant of $286 in 1982. Within the Mennonite Church, 185 people received assistance. To help non-MMA members with their medical costs, Emergency Aid gave grants to 29 people, 13 more than in 1982. Total Emergency Aid grants increased from $17,110 in 1982 to $28,450 in 1983. MMA gave financial assistance to 37 MMA medical plan members for adoption expenses in 1983. These grants totaled $28,859, up from $27,908 and 35 grants in 1982. Burial Expense Aid assisted 10 people for a total of $8,800. Overseas church workers with costly life plan premiums received $2,149 in 1983, up from $1,142 in 1982. These grants were distributed to 22 church workers, five more than last year. Twelve people in the Mennonite Church received a total of $1,105 in 1983.

Two small Mennonite congregations in Chicago are in need of 12 to 15 passenger vans. Many persons in these churches do not own cars, and the vans are needed to provide transportation to church meetings. One of the congregations, Iglesia Menonita Christiana, has four or five gatherings each week. The other congregation is located in the black community of Englewood. Transportation is needed also to take a young people's drama group to give programs in other churches in the city and state. Persons who can help in this project are invited to contact Pauline Kennel, coordinator of Chicago area Mennonites, at 18W757 Twenty-second St., Lombard, IL 60148; or phone (312) 629-3060.

Eastern Mennonite High School is looking for an English teacher for the 1984-85 school year. This will be a 90 to 95 percent assignment for one year. Teaching load will include required courses in grades 9, 11, and 12, with several grades 11 and 12 elective courses. Interested and qualified persons should contact J. David Yoder, principal, Eastern Mennonite High School, 801 Parkwood Drive, Harrisonburg, VA 22801; phone (703) 433-9107.

The first joint pastor and spouse retreat of the Southwest and Pacific District Conferences of the Mennonite Church and the General Conference's Pacific District Conference was held Feb. 6-10 at Pacific Palisades Presbyterian Retreat Center near Los Angeles. Eighty people attended. Henry Schmidt of Mennonite Brethren Biblical Seminary, Fresno, Calif., spoke on the theme "Evangelism and Church Growth from an Anabaptist Perspective." Orlando Schmidt from Associated Mennonite Biblical Seminaries, Elkhart, Ind., acted as worship leader during the retreat.

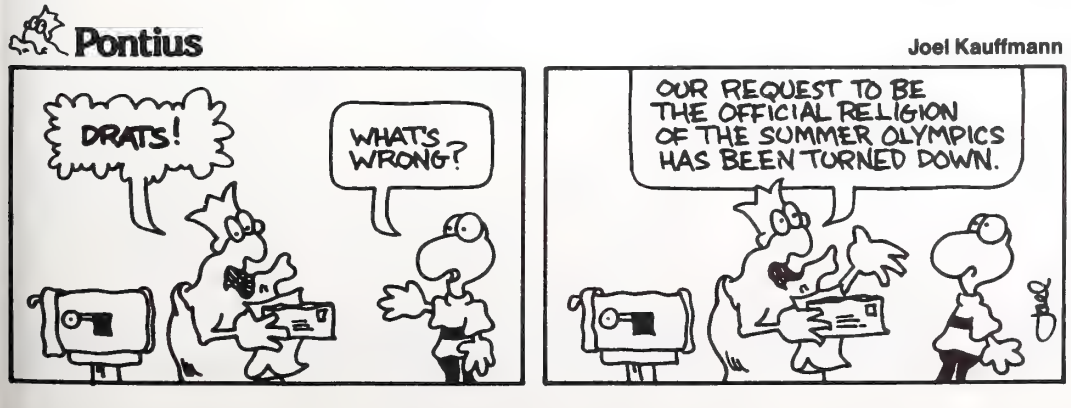
A position is open in Denver, Colo., for a Mennonite urban minister to work with low-income Hispanics. If interested, contact Mennonite Urban Ministry, 430 West 9th Avenue, Denver, CO 80204; or call (303) 832-1216 or (303) 892-1039.

The Discipleship Ministries department of the Eastern Mennonite Board of Missions, Salunga, Pa., has prepared a booklet to help youth think through the subject of service. Called *Values for the Faithful* and written by recruitment and publicity coordinator Mary Yunginger, the 40-page booklet deals with the value of God, self, others, and service. Yunginger included some of her own faith struggles to make the study practical and understandable. She says, "Service should become a lifestyle, not a duty." Yunginger sees service as a part of daily living and not limited to an assignment by the church. The booklet is available on request to youth groups.

In transit: Mark and Mary Ann Mummert and Jeff Zimmerman, who served a six-month Intern in Mission assignment with Eastern Mennonite Board of Missions in Kenya, returned to the U.S. on Feb. 4. The Mummerts' address is 3481 Admire Road, Dover, PA 17315. Zimmerman's is R.D. 2, Box 772, Mount Joy, PA 17552. Lois Ranck, Mount Joy, Pa., a fourth person of the Intern in Mission team is now classified as a mission associate. She has extended her nursing assignment for 30 months at the Rhamu Service Center in Mandera, Kenya. Intern in Mission, a program sponsored by the overseas department of Eastern Mennonite Board of Missions, Salunga, Pa., helps volunteers develop mission vision and make decisions about longer-term assignments.

Special meetings: Stan Shirk, Lyndhurst, Va., at Louisville Mennonite Fellowship, Louisville, Ky., Mar. 18-23. Gerald Martin, Harrisonburg, Va., at Lynside, Lyndhurst, Va., Apr. 1-4. George R. Brunk II, Harrisonburg, Va., at Grace, Berlin, Ohio, Mar. 18-25.

New members by baptism and confession of faith: Mt. View, Lyndhurst, Va.: Marcy Hatter and D. F. Wright by baptism and Harry and Peggy DeVore by confession of faith. Lynside, Lyndhurst, Va.: Lawrence Carter and Mary Carter by confession of faith.



BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Barr, Philip and Maretta (King), Alta Verapaz, Guatemala, fourth child, third daughter, Mary Lea, Jan. 21.

Dalagelis, George and Debbie (Schultz), Philadelphia, Pa., third child, second daughter, Tiffany Georgette, Feb. 12.

Delp, Laverne and Beverly (Nyce), Telford, Pa., third child, second daughter, Julianne Joy, Feb. 14.

Devert, Thomas and Kathy (Slagell), Hydro, Okla., fourth child, first son, Seth Andrew, Feb. 21.

Ditzler, Steve and Paquita (Deaz), Wellman, Iowa, second child, first son, Israel Jay, Feb. 16.

Eash, Brent and Heidi (Schenk), Bristol, Ind., third child, second daughter, Hannah Mary, Feb. 21.

Graber, Hank and Ellie (Miller), Sarasota, Fla., first child, David Michael, born on Feb. 16, 1984; received for adoption on Feb. 20.

Hooley, Bruce and Bonita (Miller), Burr Oak, Mich., second child, first son, Daniel Ray, Feb. 8.

Johnston, Daniel and Michelle (Stauffer), Hesston, Kan., first child, Evan Daniel, Feb. 21.

Leatherman, Duane and Renita (Miller), Elroy, Pa., first child, Dustin Duane, Feb. 20.

Leichty, Lonnie and Wendy (Cooprider), Mt. Pleasant, Iowa, second son, Jordan Ross, Feb. 23.

Miller, Mark and Debbie, Chenoa, Ill., fourth son, Andrew Thomas, Feb. 27.

Miller, Philip and Karol (Cavinder), Kalona, Iowa, first child, Ryan Adam, Feb. 8.

Sayer, Robert and Lois (Boettger), Carstairs, Alta., third son, Travis Allan, Feb. 3.

Shoemaker, Ronald and Pat (Springer), Ridott, Ill., a son, Jesse Springer, Feb. 24.

Weaver, Nelson and Joyce (Keener), New Holland, Pa., first son, Justin Scot, Feb. 20.

Zehr, Clint and Lori (Happel), Centreville, Mich., first child, a daughter, Rhiannon Maranda, Jan. 1.

OBITUARIES

Bergey, Harvey G., son of Elias K. and Annie (Godshall) Bergey, was born at Telford, Pa., Apr. 27, 1917; died of a heart attack at his home at Telford, Pa., Feb. 20, 1984; aged 66 y. He was married to Ruth Rush, who survives. Also surviving are 3 sons (Lowell R., Harvey Dean, and Paul M.), 5 grandsons, and one brother (Ellis G.). He was preceded in death by one brother (Curtis G.) and one sister (Bessie G. Bergey). He was a member of Franconia Mennonite Church, where funeral services were held on Feb. 23, in charge of Earl Anders, Jr., Floyd Hackman, and Curtis Bergey; interment in Franconia Mennonite Cemetery.

Brendle, Israel W., son of Israel G. and Susanna (Weaver) Brendle, was born in Lancaster Co., Pa., Dec. 21, 1882; died at the Fairmount Rest Home, Ephrata, Pa., Feb. 17, 1984; aged 101 y. On Feb. 3, 1914, he was married to Leah S. Martin, who died on July 21, 1969. Surviving are one son (Melvin M.), 7 daughters (Irma—Mrs. Charles Hoober, Sr., Arlene—Mrs. Erwin G. Martin, Pauline—Mrs. Isaac G. Weaver, Ethel M. Brendle, Mrs. M. Louisa Lehman, Mrs. L. Ruth Kauffman, and Marian S.—Mrs. Darrel Hostetler), 35 grandchildren, and 47 great-grandchildren. He was a member of Lichty's Mennonite Church, where funeral services were held on Feb. 23, in charge of Alvin G. Martin, Walter H. Martin, and John E. Hollinger; interment in the Weaverland Mennonite Church Cemetery.

Brubaker, Nona M., daughter of John and Emma (Birky) Hochstetler, was born near Kalispell, Mont., July 16, 1932; died of cancer at Marcus Daly Memorial Hospital, Hamilton, Mont., Jan. 10, 1984; aged 51 y. On Dec. 21, 1962, she was married to James Brubaker, who survives. Also surviving are one son (Galen), one daughter (Joy), her father, 3 brothers (Harold, Virgil, and Owen), and one sister (Lona—Mrs. Duane Oesch). She was a member of Woodside Mennonite Church, where funeral services were held on Jan. 13, in charge of Virgil Hochstetler, Harold Hochstetler, and Duane Oesch; interment in Corvallis Cemetery.

Cook, Fannie E., daughter of Forest and Florence (Lord) Bodiker, was born at Lima, Ohio, Jan. 6, 1916; died of heart failure at Lima, Ohio, Feb. 14, 1984; aged 68 y. She was married to William Cook, who died on July 21, 1983. Surviving are 2 daughters (Janice—Mrs. Terry Ayers and Judy—Mrs. Ken Clark), 5 grandchildren, and 2 sisters (Sylvia—Mrs. John Grouver and Carolyn—Mrs. Russell Laman). She was a member of Northside Mennonite Church. Funeral services were held on Feb. 17, in charge of Clarence Sutter; interment in Memorial Park Cemetery.

Cressman, John Arthur, son of Levi and Leah (Schmitt) Cressman, was born on Apr. 27, 1892; died at Cambridge, Ont., Feb. 7, 1984; aged 91 y. On Feb. 26, 1920, he was married to Dora Schisler who died on Jan. 14, 1967. Surviving are 3 sons (G. Edwin, Carl F., and J. Ernest), one daughter (Lois E.), 7 grandchildren, and 5 great-grandchildren. He was a member of Preston Mennonite Church, where funeral services were held on Feb. 10, in charge of Brian Bauman and Rufus Jutzi; interment in Hagey Cemetery.

Edwards, William Nelson, Jr., son of Thomas and Mabel (Winsey) Edwards, was born at Youngstown, Ohio, Mar. 7, 1940; died of a heart attack at Davenport, Iowa, Feb. 25, 1984; aged 43 y. On Feb. 12, 1966, he was married to Erma Yoder, who survives. Also surviving are 2 sons (William Nelson III and Steven Sean) and 2 daughters (Beverly Marie and Susan Lea). He was a member of First Mennonite Church, Iowa City, where funeral services were held on Feb. 29, in charge of Wilbur Nachtigall and Sheldon Burkhalter; interment in Welsh Pioneer Cemetery.

Garber, Joseph B., son of Jacob and Lizzie (Buckwalter) Garber, was born in Penn Twp., Pa., Feb. 23, 1887; died at Lancaster, Pa., Feb. 19, 1984; aged nearly 97 y. On Mar. 31, 1912, he was married to Sarah H. Hess, who preceded him in death. Surviving are 3 daughters (Elizabeth Sensenig, Anna Mary—Mrs. Ernest Lefever, and Kathryn Marie—Mrs. David Gehman), 3 sons (Jacob H., Joseph H., and Roy H. Garber), 37 grandchildren, 56 great-grandchildren, one brother (Christian B. Garber), and 2 sisters (Elizabeth Stauffer and Ellen B. Esbenshade). He was a member of Ephrata Mennonite Church, where funeral services were held on Feb. 22, in charge of Wilbert Lind, J. Elvin Martin, and Ric Joline; interment in Metzler Mennonite Cemetery.

Glick, Noah N., was born on June 28, 1905; died on Feb. 20, 1984; aged 78 y. He was a member of Emma Mennonite Church, Topeka, Ind., where memorial services were held in charge of Amos O. Hostetler and Etril Leinbach; interment in Miller Cemetery.

Kuepfer, Ezra Z., son of Solomon and Katherine (Zehr) Kuepfer, was born in Mornington Twp., Ont., Jan. 16, 1892; died at Stratford Hospital on Feb. 17, 1984; aged 92 y. On Nov. 12, 1914, he was married to Lydia Bender, who died in June 1966. Surviving are one son (Ivan), 2 daughters (Lottie—Mrs. Reuben Kuepfer and Lavina—Mrs. David K. Jantzi), 11 grandchildren, 12 great-grandchildren, and one brother (Emanuel). He was preceded in death by 8 grandchildren, 4 brothers, and 9 sisters. He was a member of Riverdale Mennonite Church, where funeral services were held on Feb. 21, in charge of Glenn Zehr and Dale Bauman; interment in Riverdale Cemetery.

Reist, Joel, son of Elias and Annie (Auker) Reist, was born in South Haven, Mich., Nov. 13, 1895; died of cancer at Linden, Alta., Aug. 9, 1983; aged 87 y. On July 27, 1921, he was married to Vera Good, who survives. Also surviving are 3 daughters (Helen Spicer, Dorothy Fretz, and Mildred Rendle), one son (Roy), 19 grandchildren, 25 great-grandchildren, one sister (Leah Reinbold), and one brother (Abe). One daughter and one son preceded him in death. He was a member of West Zion Mennonite Church, where funeral services were held on Aug. 12, in charge of Ormond Sherick and Gordon Buschert; interment in West Zion Cemetery.

Wittmer, Amanda, daughter of John and Kathryn (Hostetler) Sommers, was born at Huntsburg, Ohio, May 14, 1901; died at Walnut Hills Nursing Home, Walnut Creek, Ohio, Feb. 6, 1984; aged 82 y. She was married to Joseph Wittmer, who died in 1956. Surviving are 4 daughters (Mary—Mrs. Abe Yoder, Ruth—Mrs. Ralph Nisly, Sylvia—Mrs. Harold Yoder, and Alta Hostetler), 3 sons (Raymond, Earl, and William), 40 grandchildren, 51 great-grandchildren, 3 sisters (Fannie—Mrs. Jacob Miller, Mary—Mrs. Levi Schlabach, and Mrs. Alta Troyer), and 2 brothers (Henry and Martin Sommers). She was a member of Hartville Mennonite Church, where funeral services were held on Feb. 10, in charge of Earl Stuckey, Ernie Hershberger, and Richard Nisly; interment in the church cemetery.

Yoder, Anna, daughter of Harry W. and Bertha R. (Heller) Weaver, was born in Lancaster Co., Pa., Jan. 30, 1907; died at Grand View Hospital, Sellersville, Pa., Feb. 19, 1984; aged 77 y. On Dec. 31, 1936, she was married to Orrie D. Yoder, who died on Oct. 27, 1973. Surviving are one daughter (Barbara Yoder) and 4 half brothers (H. Melvin, Charles H., Richard E., and Robert E. Boose). She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home on Feb. 20 and at Franconia Mennonite Church on Feb. 21, in charge of Paul Glanzer, Earl Anders, Curtis Bergey, and Floyd Hackman; interment in Franconia Mennonite Cemetery.

CALENDAR

Mennonite Board of Congregational Ministries Board of Directors, Lombard, Ill., Mar. 23-24
Atlantic Coast Conference sixth assembly, Forest Hills Mennonite Church, Leola, Pa., Mar. 23-25
Mennonite Health Assembly, Kansas City, Kan., Mar. 23-28
Ohio Conference annual meeting, Kidron, Ohio, Mar. 29-31
Outreach '84, Ft. Wayne, Ind., Mar. 30-31
Illinois Mennonite Conference spring conference, Camp Menno Haven, Tiskilwa, Ill., Apr. 6-7
Nebraska MCC Relief Sale, Aurora, Neb., Apr. 6-7
Mennonite Secondary Education Council Music Festival, Kalona, Iowa, Apr. 7-8
Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11
Mennonite Church General Board meeting, Cabrini Contact Center, Des Plaines, Ill., Apr. 12-14
Conference on Charismatic Renewal in the Mennonite Church, Hesston, Kan., Apr. 25-27
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 29

CREDITS

Cover by David Hiebert, p. 207 by Tom Bishop, p. 208 by Al Doerksen.

ITEMS AND COMMENTS

Religious groups oppose recall of Michigan legislators

A coalition of Detroit religious and secular groups has been formed to oppose the recall movement which has been successful in ousting two state legislators from office for their support for higher taxes. The coalition's leaders said recalls of the legislators set a dangerous precedent and that they inhibit elected officials from acting on "crucial social and human problems." The recall movement, which began as a reaction to the Michigan legislature's approval of an emergency $1 billion increase in state income taxes early last year, has aimed its sights primarily on Democratic supporters of the tax hike. First-term Democratic Gov. James Blanchard, elected in 1982, pushed for the temporary tax increase as an alternative to possible fiscal insolvency for his state's government.

Reformation scholar Roland Bainton is dead at 89

Dr. Roland H. Bainton, professor emeritus of church history at Yale Divinity School and a noted Reformation scholar, died at his Divinity School apartment here on Feb. 13, at the age of 89. Born in Ikleston, England, he came to the United States at the age of 2, and grew up in Colfax, Wash. Dr. Bainton joined the Yale Divinity School faculty in 1920, and remained there until he retired in 1962. He wrote 32 books, including his autobiography, which will be published this spring. His best-known work was *Here I Stand: A Life of Martin Luther.* Published in 1950, by Abingdon-Cokesbury, it has sold 1.2 million copies and was made into a motion picture.

Study of church-related families challenges stereotypes

Families with young adolescents are "stronger and healthier" than commonly perceived, and refute the stereotype that American families are falling apart, according to a major, new national study. But the study also found that parents and their children found difficulty communicating, especially about sex and religion.

"According to the mass media, marriages are disintegrating in epidemic numbers, parents and their children are spending less time with each other, children are raised by their peers rather than by their parents, and many children are victimized by rejecting and/or abusing parents," the report said. In contrast, the Search Institute of Minneapolis study saw "parents who are genuinely struggling to be good parents; parent-child relationships which are more affectionate and supportive than rejecting or hostile; parents who like to be with each other; and families relatively immune to major crises such as chemical dependency, abuse, or violence."

"Tens of thousands" homeless in Canada

A survey of major Canadian cities by Toronto's *Globe and Mail* concluded that there are "tens of thousands" of destitute families and single people wandering the streets without work and without homes. They are not only the "perennial vagrants and street alcoholics." They include university graduates. They go to the hostels, missions, emergency shelters, and "soup kitchens." Vancouver attracts transients with its warmer climate but the provincial government spends over $100,000 per year sending back those willing to go. Still, city officials say that 6,000 to 8,000 in the city core are in need of regular aid.

Airman sentenced for saluting only God

A Nellis Air Force Base airman who refused to salute the flag for religious reasons has been given a bad-conduct discharge and sentenced to four months at hard labor by a military panel. Airman First Class Daniel Shy, 21, told the panel he had joined the seven-member House of the Lord Ministry at Shiloh in Chloride, Ariz., in March 1983, and that "after studying the Scriptures I found that the Holy Spirit revealed it was idolatry to put the flag on a higher platform than God." Capt. Daniel Bodgen, the defense counsel, had cited Airman Shy's excellent work record and said his refusal to salute the flag was not an act of defiance. But the four-member panel agreed with Capt. Richard Blower, the prosecutor, who said Airman Shy "intentionally defied authority."

Capital workshop trains clergy to counsel the out-of-work

A national urban affairs organization in Washington, D.C., has launched an effort to train clergymen and church volunteers in setting up local psychological, vocational, and family counseling programs for the unemployed. The effort by the National Center for Urban Ethnic Affairs began with a two-day workshop, called "From No Job to New Job—The Self-Help Bridge." It brought together 200 church people and is expected to generate programs in 15 Washington churches in the next six months. Workshops are planned in other regions of the country as well.

Ellie Wegener, director of the group, said that, while the unemployment rate has come down recently, "There are still a lot of people suffering, there are a lot of people out of work, there are a lot of unemployed people without benefits." She said the project is aimed at encouraging these people not to "cut themselves off" from their communities.

Montreal church network offers asylum to Guatemalan aliens

Guatemalan immigrants whose requests for asylum in Canada have been turned down by federal authorities are being offered sanctuary by 14 Montreal-area churches. The congregations said they are acting in response to pleas from SOS Refugees and the No Turning Back Committee, groups which assist Guatemalans seeking political refugee status in Quebec Province. They number about 200 and are in Canada illegally. Federal immigration officials said that, although many applications by the immigrants have been turned down, their situation is under review.

The Guatemalans fear imprisonment or even death if they return to their native land.

Federal prisons test prepackaged kosher menu for Jewish inmates

Everything is not kosher at Seagoville Federal Prison, according to a group of Jewish prisoners. Some of the 11 Jewish prisoners at the correctional facility southeast of Dallas are among hundreds of Jewish inmates in jails across the country who have petitioned the Federal Bureau of Prisons to provide kosher food during their incarceration. The contingent of Jews is just one branch of religion that demands a special diet in the nation's prison system. The Federal Register lists 29.

"Is that all? It seems like more," said William Garrison, public information officer for the Dallas office of the FBP, which is attempting to devise a single-cycle menu of prepackaged food that meets all the diet demands of diverse groups ranging from Hare Krishnas to Muslims.

A pilot program was established in December, in the FBP's South Central jurisdiction, which includes the seven institutions in the north Texas area. But the prisoners complain that the food is cold, does not include meat, and is not substantial enough for active men.

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A coupon for EMC&S

In this issue is a special appeal for Eastern Mennonite College—a call for a response to the emergency caused by the fire which destroyed the venerable ad building. *Gospel Herald* supports this appeal. Some have likened the disaster to a barn burning and the rebuilding process to an Amish barn raising. It is somewhat more than this. I read recently of a new barn constructed by volunteer labor from green lumber for $75,000. The EMC project runs into the millions. But the point to be stressed is generosity and this we support to the extent of including a coupon for convenience in responding.

Now the coupon is not common in *Gospel Herald* ads soliciting funds. Indeed there has been a tradition that coupons are restricted to the Christmas Sharing Fund, an annual modest campaign to support several chronically underfunded programs. Beyond this, there has been a tacit agreement among our church institutions that appeals should be muted lest they come across like hawkers at the county fair. But it has been agreed that in this emergency that rule of thumb may be violated. It is agreed with the hope that funds to meet the emergency will not be diverted from the legitimate support of our other institutions. This calls to mind the fact that there is a long list of Mennonite causes looking to us for our voluntary contributions.

We live in a society which provides for a wide variety of choices in how to spend our money. This laying out of options inevitably means some lost motion since we cannot choose them all. Indeed the choices at times become confusing. How, for example, shall one choose among perhaps a dozen makes of automobiles, dozens of watches, and who-can-tell-how-many brands of clothing?

With the voluntary organizations the issue is more complex. In these cases, our money is sought not for the sake of goods and services which we will use, but in order that through these organizations we may serve persons in need or even help to spread the gospel. But how do we choose among the many? One way is to respond to the most creative presentation of the needs—especially presumed emergency needs. As one reviews the literature of some organizations, it appears there are chronic emergencies.

No doubt this is true, but there is a question whether continual emergency financing is a good way to support the work of the church. At least Paul in the letters to the Corinthians asked for contributions, but not on a late-date emergency basis. "On the first day of every week," he wrote "each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come" (1 Cor. 16:2).

What Paul would have done on an ongoing basis we do not know, but the combined perspective of the two Corinthian letters seems to me to support regular, generous giving. "The point is this," he writes in 2 Corinthians 9:6-7, "he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.... God loves a cheerful giver."

In a society of competing and conflicting messages, the appeal from the church is sometimes missed because it is less professional than the promotion of other goods and services. Because of this church institutions have felt compelled to organize in order to tell their stories. A recent compilation of time spent in seeking to communicate from the institutions of our Mennonite Church to the various publics discovered that it takes the time of something like 36 people and costs more than 1 million dollars a year for their time alone.

Why must church institutions spend several million dollars a year to raise funds for mission and education and to market their services to the church? Is it because we have been taught by our society to respond to advertising and promotion and so we look for the church to tell us about its options and maintenance costs as the cereal companies do?

We are all in some sense captives of our culture and since persuasion is assumed in our society, the church adapts to these methods. Whether it is necessary to spend as much on information and promotion as we do is an open question. Of course the Corinthians would not have known about the need in Judea unless someone had told them. If we begin to analyze too precisely, we might ask how much it cost Paul to compose his letters and what was the price of hand delivery.

We give to the work of the church because it is a cause we believe in. To continue to believe in the cause, we need information. It is much cheaper to have 36 people sending out information than for all of us to go after it individually.

Nevertheless, all of us who believe in the church do well to ask now and then whether we are giving at the level we wish to do or whether we are called to give more, not for an emergency but as a response to the grace of God. Some have complained that the church institutions are bottomless pits—that the more we give the more they will want. Someone else observed that we would not want a mission board president who did not have more ideas than can be fulfilled. No doubt another will ask who in the church serves as the equivalent of *Consumers Report* in our society: an independent organization to evaluate the goods and services which are offered on a competing basis.

There is no final answer to these questions, but there is an additional emphatic statement from Paul in favor of generosity. "You will be enriched in every way for great generosity," he wrote to the Corinthians, "which through us will produce thanksgiving to God" (9:12). What more can we desire?—Daniel Hertzler

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Letters to Dr. Luke on Jesus' journey to Jerusalem.

A Pharisee's point of view

by J. Nelson Kraybill

Author's note: How did the gospel writer Luke gather information to compile his book? Might he have asked persons who met Jesus to write what they experienced in their encounter with Christ?

This is the first in a series of four such imaginary "replies" written to Luke. The letters come from a Pharisee, an ex-disciple, Zacchaeus, and a leper. While fictional, the letters seek to reflect the kind of "primary source material" Luke could have used to write his account of Jesus' journey to Jerusalem (Lk. 13:22—19:44). References in brackets refer to chapter and verse in Luke's gospel where the evangelist might have used these letters in his telling of the Jesus story.

Dear Dr. Luke:

I was surprised by your request that I write about Jesus of Nazareth, since it's common knowledge that members of the "Christian" sect take a dim view of us Pharisees. Yet a scholar of your stature deserves reliable source material, and I'll be glad to contribute.

You inquired particularly about the Nazarene's journey toward Jerusalem and the teaching he offered along the way. In view of the tragic (but understandable) events of Passover Week that year, it is urgent that one of us Pharisees set the record straight from a scriptural point of view. I'll make three clarifications about the Galilean:

1. **Jesus was a blasphemer, plain and simple.** How he could delude faithful Jews has always baffled me. Even the most explicit laws of Moses were dismissed by this self-made messiah. If a man disregards a simple law such as "Keep the Sabbath day holy" (Ex. 20:8), should anyone accept his teaching on more subtle points of obedience to God?

You are aware, Dr. Luke, that we Pharisees form a powerful religious and political presence in Palestine. We are not simplistic conservatives like the Sadducees, who focus all their energies on the temple rituals, and accept as Scripture only the five books of Moses.

No, we Pharisees represent a progressive, popular movement that seeks to bring morality and obedience to God in all levels of society. Some 25,000 of us are sincere in wanting to make the law of Moses and the rest of Scripture relevant to our day. The very name "Pharisee" means "set apart," and we spare no effort to keep ourselves pure in God's eyes. Because our interpretation can be flexible, Pharisees have made notable progress in bringing the Jewish people toward practical and daily obedience to the law.

But at some point God's people must "draw the line," and Jesus repeatedly stepped over that mark. There was, for example, the incident at the home of a synagogue official, when the Galilean healed a man suffering from dropsy [14:1-6]. It's almost embarrassing to criticize a man who can heal people of dropsy. But Jesus did this *on the Sabbath.* Even God himself rested on the seventh day (Gen. 2:2).

Could responsible Pharisees sit back and let such a teacher mislead the people? There will always be those who try to make the Scriptures say anything but what they obviously say, and godly people must answer.

The dangerous thing about Jesus was his ability to beguile the crowds with his wit. At the synagogue official's house he taunted us by asking, "Is it lawful to heal on the Sabbath or not?" No one answered him, the answer being obvious to anyone who read Moses. Just that quickly Jesus broke the law and healed the man. "If your ox falls into a well on the Sabbath," Jesus crowed, "any one of you will pull it out!" (This of course is permitted; pulling an ox from a pit reminds us of the way God brought us up from Egypt. Deut. 5:15.)

Jesus was shrewd! If anyone would have pointed out that the Scriptures nowhere permit *healing* on the Sabbath, he would have looked as if he cared more about oxen than people! Jesus certainly knew how to manipulate a crowd.

2. **Jesus was ready to make God's people unclean and worldly.** The intent of the law of Moses is to keep the faithful away from spiritual contamination. Leviticus 21:16-23 clearly teaches that maimed and blind people, for example, should not mix with God's true worshipers.

Jesus' teaching and actions flew in the face of everything I know to be scriptural. "When you hold a banquet," Jesus said, "don't invite your good friends and business associates! Go out and invite the poor, the lame, and the blind" [14:12-14]. No doubt this teaching was calculated to attract the kind of scum (I beg your pardon) who followed Jesus, but it is not scriptural.

J. Nelson Kraybill is pastor of Taftsville (Vermont) Chapel.

Don't misunderstand—there are many generous and charitable men among the Pharisees, and I'd like to count myself among them. In fact, a group of prominent leaders met in Jerusalem during Passover to discuss throwing a banquet much as Jesus imagined. It warms my heart to think of hungry people being fed, and I'll send money for any such endeavor.

But make no mistake about it, God doesn't want his children *fraternizing* with undesirables. Send food, send money, but don't sit down and eat with cripples and prostitutes and bums if you expect to be pure in God's eyes.

3. **Jesus could have upset the hard-earned political balance in Jerusalem.** I'll admit, Dr. Luke, that I don't like the Romans ruling us any more than Jesus did. But there comes a time when you have to adjust your spiritual fervor to political and economic reality.

The Romans aren't heroes, but they did grant us Jews a significant level of autonomy during the life of Jesus. When Jesus organized a grass-roots following he was almost certain to arouse suspicion among the Romans. You are aware of the various terrorist and revolutionary groups rampant in our day. Jesus showed every sign of heading that direction, especially when he spoke of the kingdom of God being "already present among us" [17:21].

We Pharisees recognized the political danger in Jesus' teaching, and tried to protect him from himself. Even as he began the journey to Jerusalem [13:31], we warned him that Herod wanted him dead. I personally was not eager to see a misguided "prophet" naively walk into the lion's den.

Since many of us Pharisees are businessmen, we especially were sensitive to the economic implications of Jesus' message. Jesus seemed eager to remove any profit motive from business: "You cannot serve God and money," he said [16:13-14].

What he failed to see is the way we Pharisees serve God *with* our money. Somebody in the world will make big money; either it's going to be sinners who use it selfishly, or God's people who use it wisely. How did Jesus think his followers would finance the big banquet he proposed if they weren't wealthy? We are better able to help the needy if we operate from a secure financial base ourselves.

I will admit to you, Dr. Luke, that I was among those who worked behind the scenes to remove the influence of Jesus [6:11]. I saw him as a well-intentioned man who strayed off the path. If he could have accepted the authority of Scripture he may have become the most in-

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fluential Pharisee of his day.

The crowning outrage of his career was the way he entered Jerusalem. His teaching in previous weeks often had tinges of the blasphemous notion that he was a messiah from God. But there in Jerusalem he dropped all pretense, and rode into town in ludicrous ceremony. The crowds hailed him as king and nearly worshiped the ground before his donkey.

Cooler heads prevailed among us Pharisees, and a few in our group tried to stop the illicit hero worship [19:39]. We only wanted to prevent further sacrilege in the Holy City during Passover Week. Our protest went unheeded, and Jesus tossed off a flippant remark about "even the stones" worshiping him. That was ironic, considering Moses would have stoned him on the spot (Deut. 13:5).

The rest of the events of Passover Week are well known to you, Dr. Luke, and I'll stop with this. I'm pleased you gave me an opportunity to provide an authoritative answer to an unhappy man who misled (and still misleads!) so many people.

I shall anticipate reading the biography when you finish.

Sincerely,

Simon, a Pharisee [7:40]

Stewardship: a pilgrim's progress

by Robert V. Peters

"Live simply so that others may simply live!"

"True evangelical faith cannot lie dormant; it clothes the naked, shelters the homeless, and feeds the hungry; it has become all things to all people!"—Menno Simons

Ten years ago books like *Beyond the Rat Race* by Art Gish and *More-with-Less Cookbook* by the late Doris Janzen Longacre helped me to realize the gross injustice of our North American way of life. While we make up only 6 percent of the world's population, we consume 40 to 50 percent of its resources. I've been struggling ever since with ways to live more justly/simply.

In 1980 Becky Stoltzfus became my partner in marriage and we've worked on this together. What steps have we been taking?

First for *food* we've reduced our intake of animal proteins. Most North Americans eat twice their recommended daily allowance of protein. We've learned how to expand our cooking of vegetarian meals although we still eat meat now and then. Although we've lived in the inner city, we've always shared an urban garden with our friends and neighbors, thus having a good supply of fresh produce.

Reflections on the use of money and time and the conservation of bodies and the environment.

In fact our gardens have been so bountiful that we always have enough for canning/freezing. Highly processed and overpackaged foods have been eliminated from our diet as we've developed a taste for grains (cereals and breads), beans and soybeans, vegetables and fruit.

A local food co-op serves as a good alternative to the supermarkets, and we also try to buy food direct from area farmers' markets. In the fall apples from "pick your own" orchards provide us with fruit for canning, cider, and applesauce. Coffee, alcohol, and tobacco are not used in our house and for tea we use the herbs provided by our garden. Lastly we've begun to experiment some with fasting, both as a spiritual discipline and as an act of solidarity with the hungry.

Resources for the poor. Living simply is our way to free resources for the poor, not to save money for a vacation or new pieces of clothing. In addition to changing our diet, we have learned to disregard fashion, choosing *clothes* that are durable and functional. Our small basic wardrobe might be called "Salvation Army chic" if anything. Becky is even learning how to spin her own yarn to use for knitting/weaving clothing for us to use. We try to wear clothes out, and while our clothes may be colorful, we feel that we are trying to be nonconformed. For *shelter* we share an old house, normally used by one family, with two single women and another couple. Co-op living helps us with shared tools and laundry, etc. It also allows us to experiment with energy-saving techniques. Furnishing our house has been easy, with all the fine furniture regularly put out on the street on trash day. Becky recently refinished an old oak rocking chair found on the curbside. Abandoned milk crates serve as colorful and efficient shelving.

We support the words of Basil who said, "The bread in your cupboard belongs to the hungry person; the coat hanging unused in your closet belongs to the naked; the shoes rotting in your closet belong to the needy; the money which you put in the bank belongs to the poor."

To us it seems a scandal that when many people lack the basics of food, clothing, or shelter that our consumptive society is spending 70 percent of its money on nonsubsistence and luxury goods. More than 50 million tons of usable clothing are discarded annually along with 137 million tons of edible food last year, about 31 billion dollars worth. When 40 percent of America lives below

Robert V. Peters divides his time between Pittsburgh, Pa., and New York state.

the poverty level and 10 percent suffer from chronic malnutrition and hunger in the richest country in the world, it is a crime to continue such waste! We try to be better stewards by recycling newspaper, glass, and aluminum cans that we pick up on walks through the park; and by composting food scraps to nourish our garden. A speaker at Bethlehem 83 suggested that giving to the church could double if we were more careful about not wasting resources!

Gandhi was once asked what he thought about Western civilization. "I think it would be a good idea," was his reply. We've come to see that our Western way of life is the most destructive in the earth's history. Becky and I have become committed environmentalists and support groups like *Friends of the Earth, Greenpeace,* and *Clearwater,* in their efforts to stem the tide of man's abuse of God's creation! Stewardship is fundamental to everything. How we treat the earth affects us and every living thing. Polluting the earth not only kills the planet, it causes stress and cancer in our bodies as well. All life is interconnected and wise stewardship must come to see this reality if we are to give a future to our children and their children.

Each week every person has 168 hours to use. Allowing 129 hours for sleeping, work, and chores. We are left with 39 hours for *leisure.* How do we spend this time? *USA Today* estimates the following for an average family: 5 hours daily watching TV, 15 minutes a day in serious conversation; and for churchgoers half an hour each week for the ministry of the church and worship!

No good

There weren't any good
Samaritans as far
as Jesus' contemporaries
and fellow citizens
and national worshipers
could see or feel.
No good. No good. No good.
No good thing or person
could come from cursed Samaria.
He gave another face
and brought a bright dimension
by visiting in depth
with a wise woman by a well
and by illuminating
the extra-ordinary
compassion—so much greater
than ours—of one despised
but good and kind and generous
Samaritan whose deed of love
earthquakes our neat complacency
our sad parochial piety
and paucity of pity
and dearth of true discrimination.

—Thomas John Carlisle

We've tried to make creative use of our leisure time. We try to plan recreation which gives physical exercise and/or builds relationships. Biking, hiking, gardening, playing cooperative games, visiting, singing, and crafts are some cheap and wholesome ways we try to use our free time. Daily devotions and time for conversation are also scheduled into a hectic urban schedule. We find that this helps reduce stress and centers our lives for the work ahead.

As we both turn 30 we've begun to seek ways to be better stewards of our bodies. Mennonite Mutual Aid leaders tell us that North American Mennonites suffer higher stress rates than the average. And we know that stress kills! We're working to eliminate sugar from our diets and to find the right diet/exercise plan to help keep us in good condition.

We've also been exploring spiritual disciplines from other religious traditions to help us find useful disciplines to provide spiritual power and energy for positive living. Stewardship of our bodies also suggests that we be concerned about our mental health and how we communicate and handle conflict. Both areas we work on almost every day as we seek ways to be more Christlike in our interactions with others.

Four percent for the church, ten percent for the government. One stewardship issue that is seldom brought up, although one of the most important, is how we use our tax dollars. Becky and I are comfortable in paying local and state taxes but have come to feel that we cannot pay any of our federal income taxes, given their use in fueling the arms race. We note the irony that while the average Mennonite family gives the church $430 a year for peacemaking it pays the IRS $1,500 for its militarism. A 4 percent tithe for the church, and a 10 percent tithe for the government! Our response is to reduce our taxable income and refuse to pay anything, choosing instead to use this money for serving the kingdom. Friends of ours have taken other options such as matching their giving to the IRS with their giving to the church, refusing to pay a percentage of their tax dollars, enclosing a letter of protest with their payment. We feel that how we use our money is a crucial test of our loyalties and commitments and must become a stewardship issue for this generation.

Imagine with us what could happen if we Mennonites were to take the steps outlined in books like *Beyond the Rat Race.* Imagine if we were to give as much to the church as we give the IRS, or if we gave our tax dollars to the work of the church, withholding them from military use? Imagine with us if we were to eliminate waste and make more creative use of our leisure time—perhaps tithing 10 percent of free time for worship and service projects? Imagine if we could escape the snares of individualistic consumer culture and rediscover the joys of fellowship and of cooperative sharing? We could have quite an impact! The choice is ours.

Empowered by his Spirit and together as the body of Christ, the church, we can choose new and better ways to be stewards of that which God has entrusted us with! Let us take this step, if not for ourselves, for the earth and for future generations, and out of compassion for the poor and a thirst to see the justice of God's kingdom emerge on his earth!

When you make a feast

by Gary Hiller

"Then Jesus said to his host, 'When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.' "

—Luke 14:12-14 (NIV)

It was one of those things that you say and wish you hadn't.

It was two Sundays before Thanksgiving when I blithely asked my Sunday school class, "Is everyone going to have a big meal with their family for Thanksgiving?" I intended to use this common experience as an illustration for the morning's lesson. That lesson may soon be forgotten, but not Virginia's tears as she replied, "I don't have a family for Thanksgiving."

My class that morning at Ephrata Mennonite Church was a special one composed of mentally retarded adults from our congregation and community. Two of the most faithful attenders were from a nearby "group home." While visiting them during the week, I met a new resident who eagerly responded to my invitation to our class. Virginia was now with us.

Momentary embarrassment over my thoughtless inquiry quickly gave way to compassion for the frail, tearful woman before me.

"Maybe you can be with my family for Thanksgiving," I tentatively offered.

"Can I? Promise?" Intense, eager eyes looked up.

"Well," I hedged, "I better not promise. I should ask my wife first."

"Maybe she won't want me." More tears.

"Okay, Virginia, I promise that I will find a family for you to be with for Thanksgiving."

A smile transformed her face. The class went on.

In the back of my mind, I wondered what my wife would say. Over the years, we had hosted several such persons in our home and at our table. We even had a mentally handicapped foster child for a few months. But this was Thanksgiving, short notice, we were going to my parents' home, and we hardly knew this woman.

Yet, although Virginia and I had met only recently, her name was familiar. Eighteen months ago, four persons from state institutions were to be admitted to Friendship Community when the main group home near Landis Homes converted to an Intermediate Care Facility for the Mentally Retarded. The persons were to be selected from lists submitted by each institution in the Central Region. Appropriately, Friendship Community gave preference to persons whose families desired that they be in a Christian environment. Although Virginia did not have a family, she seemed to be able to fit into the program and was fifth on the list. She could come to Friendship Community if one of the other four did not wish to come. They all did.

Seeing her before me now, I felt keenly responsible to provide the Christian fellowship and spiritual input that could have been more easily attained as a Friendship Community resident. Surely the church could have outreach into this non-Christian home that went beyond Sunday morning.

I recalled a dinner invitation eleven years ago which had a profound impact upon my life. As a Student Intern at the Harrisburg State Hospital, one of my assignments in the Mental Retardation Annex was particularly difficult. Raymond had not spoken for fifteen years and my task was to get him talking again.

Yes, Raymond had the ability to talk. He talked quite well when he was institutionalized thirty years ago. But there was not much worth talking about in a state hospital back then—and no one wanted to hear it, anyway. So after fifteen years he got wise and saved his breath.

All my techniques fell flat before stoney silence as I tried unsuccessfully to elicit a verbal response. After weeks of frustration, I took him home for dinner. As far as I knew, it was his only visit to a family home in thirty years.

My mother greeted Raymond as if he were a college friend of mine. "Raymond," she said, "Gary has told me so much about you." Mom was pretty good at having a conversation with little or no response at the other end, so "they" chatted merrily until dinner was served. Soon he was around our table, passing the peas like everyone else.

As our time together came to a close, I was pleased with how things were going, but I almost fell out of my chair when Raymond said, "Thank you for the good meal!" A little humanity had accomplished what no techniques could achieve within the cold sterile walls of isolation and social rejection.

I do not know what became of Raymond, but here was Virginia, out from the walls and accessible to the community and to the gospel—yet approaching the holiday season with the same isolation and spiritual darkness.

Just a month before Virginia's tears, I had spoken to a large Mennonite congregation using Luke 12:14 as the key text. In it Jesus commands us to invite the poor and handicapped to our dinners and feasts. Lest they fail to carry out that command for lack of a handicapped person to invite, I told them that they could call me for some names. But it is convenient not to know of such persons or see their tears. No one called.

I suppose that there would be many among them offering pious prayers for the "less fortunate" amid the bounty of food and fellowship during the holiday seasons—while people like Virginia look in from the cold upon their steaming tables and laughing faces. Accord-

Gary Hiller works with Friendship Community, a ministry to the disabled at Lititz, Pa.

ing to James, such prayers are like the hot air rising from the stuffed turkey. "Faith without works is dead."

My wife and I were planning to take Virginia to my parents' home in another part of Pennsylvania, but when our pastor heard of this, he offered to have her at his home. He said that it would be good for his family to have this experience and we agreed that it would be wise if she were some place closer to her residence.

In a way, I was sorry that I did not have Virginia with my family for Thanksgiving. However, I was glad to see others get involved and get this type of exposure. For Christmas Virginia had several invitations and I believe some persons were disappointed that they could not have her as their guest that day.

The Colette Dowling complex

by Rose Shenk Breneman

Cinderella Complex: Women's Hidden Fear of Independence, by Colette Dowling. Pocket Books, 1982. 304 pp. $3.95.

Thinking I had long since been numbed by reading women's literature, I was jolted when I picked up *The Cinderella Complex.* For 26 weeks on the *New York Times* list, this personal, poignant best-seller by Colette Dowling wrestles with women's hidden fear of independence.

Dowling exposes hidden female fears in a hard-hitting style that may elicit an assenting amen on one page and self-defensive muttering on the next. She contends that from childhood women are taught to avoid anything which frightens them or which makes them feel insecure, uncomfortable. They have a deep wish to be taken care of and protected. Caught in the grip of this wish to be rescued, women are their own oppressors.

Afforded a chance for a job advancement, a bright career, or increased responsibility, females often retreat from the challenge and thus do not grow. Since women are socialized to be the responsive, accommodating nurturers, they are catalysts for others' growth and their own creativity goes untapped. This keeps them locked into dependency rather than experiencing freedom and autonomous living.

Colette Dowling went to New York in 1958 and wrote for *Mademoiselle* for four years. Her first marriage to a manic-depressive man ended in divorce. She spent four years as a single parent before she met and fell in love with Lowell. Almost immediately she retreated to housewifery and let Lowell take care of her. Her struggle for independence followed.

While contemporary readers who want to keep abreast of issues should read *The Cinderella Complex,* they should read critically. Proclaiming no faith, Dowling intimates that she is estranged from the Catholic Church of her youth. In her acknowledgments she cites the central importance of her psychoanalyst in shaping her selfhood. While psychology is certainly valuable in self-understanding, it does not replace faith. The following observations are made for the believing community.

1. The argument is a polar one of independence versus dependence. Independence, to Dowling, is always good, healthy, and liberating. Dependence is always weak, unhealthy, and sycophant. This is too simplistic and a typically Western treatment where rugged individualism is idolized and community has all but died.

2. Success for women is defined by Dowling solely in terms of salary and status. Female lawyers, medical doctors, professors, and business executives are lauded above the secretaries, dental assistants, nurse aides, and waitresses. Success is not measured by one's integration into the family circle or community life. I agree that women should develop their potential, but as a believers' church we cannot assess our worth by such personal, worldly criteria.

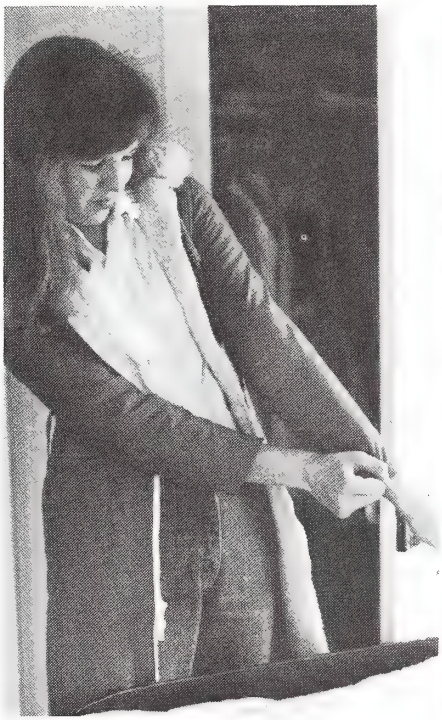
3. Women's growth and independence appears to come at great price—separation from men. Reinforcing her main thesis, Dowling presents case after case where a woman's struggle for independence resulted in separation and/or divorce. Freedom meant breaking a commitment. Lost men and hurt children are the debris of broken vows. Indeed, marriage is rarely portrayed by Dowling as a viable, trusting, wholesome partnership. If the only way to realize one's full potential is to be single, then that decision is better made before marriage. Dowling does not explore the creative tension of *interdependence* and the word *mutuality* is not in her vocabulary.

4. The serious reader does not get much help in moving from fear, anxiety, and dependence to health and wholeness. Though Dowling adequately covers the female fear of independence, she spends only the last 30 pages on her chapter entitled "Springing Free." One wishes that such a lucid writer with an equally impressive bibliography could do better.

If we accept the goodness of God's creation and the wholesomeness of our sexuality, then we cannot grasp at independence *at any cost.* Whatever development, whatever growth, whatever progress women achieve must be realized in the arena of life—with our fathers, our brothers, our husbands and lovers. Females need not yield to fears of independence, but in the believing community our finest reflection of God is in interdependence. Provocative and unsettling, yet readable, Dowling's work is not to be read lightly to pass a long winter evening. For men, too, this book deserves discussion in small groups.

Rose Shenk Brenneman is from Lancaster, Pa.

The million dollar coat



Your warm coat
outgrown here



can be sold at
an MCC thrift shop
to give warmth to
another North American



and to support
MCC work overseas.
This employment creation
project in Bangladesh
allows Shefali to work
in her own cool sari
to help support
her family.

Last year MCC shipped 60 tons of clothing overseas, much of it for refugees. Some Western-style clothing is not suitable for tropical climates and cultures. Dollars generated by selling this clothing are used to support overseas programs. MCC's 84 thrift shops raised $1.5 million in 1983.

Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501
MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8

Talcum: the post that grew

by Sanford and Orpha Eash



The G. B. Williamses, long-standing supporters of Talcum Mennonite Church, near their home across the river and up the hill.



Orlo Fisher (right back) pastor at Talcum with Faith and Myron (in front) and Dorothy (left back).

It was back in the early fifties and we were driving out of the Kentucky hills at a fast clip. We came around a sharp curve and there was a little church building with an evening service in progress. I jammed on the brakes, drove in the yard, and we went inside. We had to sit up front. The preacher was going at it with great power and enthusiasm and the crowd responded with "amens." It got noisy, and a little too warm for us. When the service was over we got in the car and drove away. Quickly. In the conversation that followed, we concluded that maybe we Mennonites do not have all the answers, but surely these folks could do with a lot more order.

We were two members of the mission committee and the young pastor of our congregation, the Clinton Frame Mennonite Church near Goshen, Indiana, and we were looking for a mission outpost for our congregation. We had already started two places that were successful in the last five years but they no longer needed our support. The spirit of the church was high, ready to find another place. We had many mission committee meetings. Finally we decided to go and see.

We were in a number of "hollers" on this trip. On a previous one we had spotted Talcum on the Ball Creek holler about a half hour from Hazard in southeast Kentucky. It was an accessible holler, not isolated, no church nearby, but it was 500 miles from the home church.

Sanford and Orpha Eash are from Goshen, Ind.

Sam and Dorothy Hostetler and their young children were willing to move to Kentucky and supervise the work. We rented a house and got permission to use a school building to get started. Things were moving fast in 1952 and 1953 and we made a lot of trips to Kentucky. Old State Road 15 was a hassle for this Midwestern farmer and Sanford learned to drive with one foot lightly on the brake and the other one on the gas pedal. Orpha stayed at home with the family, the cattle, and the turkeys. The teenage sons were reliable. But when Sanford was on one of those trips a black storm cloud came across the Indiana sky and lightning struck the chimney on the house. The deluge drowned a few hundred turkeys out on the range. After that he didn't leave so freely.

The Fugates, an elderly couple, were the first members. We sent Bible school teachers to Kentucky and soon erected a church building with donated labor from Clinton Frame. Then things settled down to the slow grind. We know now that the Kentucky folks were amazed at our great haste. We know, too, that our motives, theology, endurance, and lifestyle were all being observed closely.

We built a dwelling house. The Hostetler family stayed five years and then moved back to Goshen. The John Mishlers moved down and took over. Slowly people were coming into the church. Then in 1962 the Orlo Fishers moved to Talcum.

The home congregation had made all the major decisions and furnished most of the finances. In spite of being 500 miles away, Talcum in many ways was a typical "outpost." Yes, we prayed for the folks there and we had good intentions and a lot of ambition. But we can see now that it was a miracle that the "post" started to grow.

The area around Hazard was very poor in 1952. The young people who came into the church often left for better jobs on the "outside." Sometimes whole families moved away. Due to our own building program Clinton Frame felt we couldn't keep on supporting the growing church at Talcum, so in 1962 we turned it over to the mission board of the Indiana-Michigan Conference. In the process we lost that close contact with Talcum.

Yet a large group from Clinton Frame went back in September 1977 to help them celebrate their 25th anniversary. The area had changed. There were new houses and the roads were better. Huge Mack coal trucks were parked by many of the houses on Saturday and Sunday.

Best of all, the church had grown. Some of us oldtimers laughed and talked with the Kentucky folks about how we looked to each other back there 25 years before. We realized what we had seen were just cultural differences. The two days of celebrations included some long sessions. The church was full, the weather was hot, the air-conditioner was overloaded. We wept together when folks testified about how much God and the church meant to them. The cultural differences disappeared. It was an unforgettable experience for all of us.

Six years later, in 1983 we stopped in again. This time there was a new highway with an exit a half mile from Talcum. It was easy to get there with the underpowered mini motor home. It was a lot easier than with a V8 under the hood and a heavy footed driver on that old road. But thirty years in age makes a difference too. Here are some of the people we met on our recent trip.

Larry Ritchie is a second-generation Christian and a pillar in the church. He can fit in anywhere and do almost anything from leading the Sunday school to teaching or occasionally preaching. Larry is a boyish-looking man in his early forties. He and his wife moved to Indiana when they were first married but they moved back when the coal boom first came. He operates a rock truck at the strip mine. They like the Kentucky hills best. It is home. The luster of King Coal was a bit worn and Larry had been laid off, but he was confident he would soon be back at work again.

Larry's mother, Lizzie Ritchie, had to move out of their old home when the new highway came through. She lives in a comfortable mobile unit not far from the church. "I have everything I need here. Everything is right handy," Lizzie says. "But I still would like my old home best where the children and I raised all our own vegetables. We milked a few cows and had our own milk, butter, and cream. We always had something to butcher for our meat. None of my nine children was ever on welfare. When the Mennonites came, I felt I was a pretty good person, yet I liked the church." The Ritchies have given the church stability.

The G. B. Williams family is another of long standing in the church. They have lived in the same house for years, across the river from old State Road 15. We had to cross the river on a swinging footbridge and walk up a hill to their house. G. B. Williams has been a great counselor to pastor Orlo through the years. He is a quiet man. The Williamses were baptized in 1957. They raised a family of fourteen and now have 44 grandchildren. Mr. Williams seemed a bit puzzled about why the leaders were changed so often in those first ten years, although he got along with all of them. He thinks it made for less stability in those early years.

There have been others who came into the church and then lost out. Sometimes Fishers feel they are getting nowhere, as if going forward three steps and then backward two steps. New people come in and then don't stay. But to those of us who stop in every five years or so there is evidence of growth. The Fugates are both gone now, but they died as happy Christians. There are others who have been helped through life's rough experiences.

Some of us think we never should have turned Talcum over to the mission board. Looking back, we probably could have built our new church anyhow, with just a little more sacrifice. Talcum is now an independent church but the Fishers sometimes miss the warm fellowship with the home church. There is no question but what the home congregation gained a lot from that decade in Kentucky.

Thirty years ago we didn't mean to transplant our culture, but we now know we tried it anyway. We know we blundered many times. But the Spirit blessed our efforts.

The "outpost" at Talcum is like the sugar maple tree we planted about the same time. It was a slow grower but today it is alive and beautiful.



Mennonite meetinghouse at Talcum, Ky., the "post" that grew.

New religious movements: A challenge to the churches

by Mike Garde

People in Ireland are often surprised that as a Mennonite worker I spend some of my time working with New Religious Movements (NRM). Surely these groups have something to do with Africa or India, but no connection with so-called, "Christian Europe." Some Mennonites are also puzzled perhaps remembering and confusing this ministry with our efforts among indigenous religions in Africa.

Few people seem to be aware that Europe and North America are neopagan today and are subject to one of the greatest missionary onslaughts in history. Christianity is now viewed as a spent force, and people are joining all types of NRM. We in the Mennonite family need to be aware of this development and take steps to respond. Also our agencies would need to reflect on what the Spirit is saying to the churches through this challenge!

We need to also remember the lessons of our own history. We were once a persecuted minority amongst a collapsing Christian empire. There were many NRM vying for people's attention created by the conditions of the sixteenth century. So we need to beware lest we join the powerful groups who want to get rid of these cults from society. On the other hand we want to avoid a shallow liberalism which does not discern the false and cheap counterfeits being thrown up in our generation.

There is no simple explanation of the rise of these movements, but they are obviously related to the sociopolitical, religious, and economic developments in the rich West. After two world wars the use of Christianity as a cement to hold society together no longer works. People begin looking for alternatives which include the rise of Far Eastern yoga religion. As third world peoples have rejected colonialism and its use of Christianity, so now the children of the former colonizers no longer find a place for that God. Experimentation results. The collapse of the political idealism of the sixties, the birth of a new conservatism, and the economic dominance of the Arab states in the seventies have pushed many into the arms of NRM. In Ireland many intelligent people reject the church out of hand, and are attracted to encounter groups, massage, and meditation, and become embroiled in more authoritarian forms of religion than they rejected.

Here follows a very basic description of the types of groups present: (1) Christian offshoots. (2) Far Eastern offshoots. (3) New Age groups. The first includes groups like the Jehovah's Witnesses, the Mormons, Christian Science, the Unification Church, the local church, and the Way International. The second involves transcendental meditation, Hare Krishna, various other forms of meditation, and Buddhism. There has been a move away from inner enlightenment over the last decade to a concern for bodily wholeness such as Kung Fu or Tai Chi, etc. In the third group are Theosophy, Anthroposophy, Bhagwan Rajneesh, Findhorn, Scientology and EST. Here there is a gnostic tendency, a hidden knowledge is made available to disciples and there is a tendency to deny the incarnation and material reality.

This is only a selective list as an NRM comes on the scene nearly daily!

My concern about NRM began over a decade ago as I saw seemingly normal people reject Christ and move to some most peculiar beliefs. As G. K. Chesterton put it, "When people cease believing in God, it is not so much that they believe in nothing, but in anything." This led to research and an article in *Christianity Today*, on the Hare Krishna theology of George Harrison, the Beatle. Then in 1979 I came across the work of the University of Aarhus, Denmark, which researches this field. This research is related to the faculty of missiology and ecumenics. An offshoot is the Dialog center, which produces a quarterly journal entitled, *Up Date*. It has detailed information on the beliefs and actions of all the NRM. They also hold an annual seminar which I attend. This brings together people working all over the world to reflect on this issue.

It is essential and useful to meet and get a wider perspective than one gets in one's own country. One NRM may be weak in one country, but strong in another. Ananda Marga hardly exists in Ireland, whereas in Denmark they are robbing banks! The exchange of information is not just academic, but internationally coordinated and related to the situation on the ground.

Here in Ireland we had the case of a young teacher who joined the Moonies in San Francisco and her parents were trying to get her out. I became involved in giving background to the media and in the issue of religious liberty. Are people you disagree with allowed to have the freedom to preach their message? Have parents the right to deprogram their children, who are often adults? Through this case I got to know the Moonies. This resulted in our community having a series of dialogues with them. After explaining each other's religious experience, which helped remove certain stereotypes, we could not agree on who was the Messiah. As a result of some of these contacts I was invited to participate in a

Mike Garde is a worker in Dublin, Ireland, sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee.

Moonie seminar on world religions in 1982. My questioning of the message and methods employed on the trip nearly had me thrown off the seminar. On the other hand the fact that I participated in the trip made me suspect among some Christians.

I have also tried to mediate between a family and their daughter when she joined the Unification Church. This meant a trip to London and a meeting with Moonie leaders. Here in Ireland I made friends with the Moonie leader before he was recalled to Canada last year. Over the past few months my main contacts have been with the Hare Krishna movement. Naturally as a result of this kind of activity I tend to have articles published in the national newspapers and appear on radio and TV programs. In May I am scheduled to take part in a major TV show on the NRM in Ireland.

There are thousands of Western youth lost in India alone. They went out there looking for answers and did not find them. Now they are lost, often hooked on drugs or discarded in mental hospitals. Some Christian groups are responding to this situation by providing alternative Christian communities. We owe it to our Christian brothers and sisters in India to help Westerners there. Already Mennonite Central Committee is providing practical support to some of these efforts. Perhaps we could find a new role for missionaries and young people who want short-term assignments.

More important, we need to see the challenge to the church to be the church, and not just a part of the affluent lifestyle of the first world. We need to have good news, a message that attracts, otherwise we are providing the membership for the next generation of NRM. Our fellowships need to be Christian, rather than the cement for national life. They need to be Eastern, in that they have the mystery of the gospel.

People are seeking for myth, just as we try to demythologize the supernatural aspects of the gospel. It needs to be for the inner person, really transforming our being, and finally it should be holistic, touching on all of life. Not a ghetto religion, but one in which Jesus is Lord of history, life, and the cosmos. That is the only alternative to the NRM.

READERS SAY

Paul P. Esch, Phoenix, Ariz. The article, "Stories Mennonites Tell" by Ervin Beck (Jan. 31, *G.H.)* was interestingly stimulative.

The author invited readers to recall other stories about Mennonites. The one person, from the past, who stands out in my mind with some stature as a prolific storyteller, is C. F. Derstine from Kitchener, Ont. A classic story, as Derstine told it, was the reaction from a woman in Iowa who was somewhat puzzled if not disappointed at what she understood from the premillennial sermons on prophecy he had delivered in that vicinity. The following is akin to her response in Pennsylvania Dutch or German: Ich hatte immer geglaubt wenn dieses leben kommen su ein ende, in dieser welt, wir gehen zu unser ruhe in dem himmel in ewigkwit. Aber, nau kommt der prediger Derstine und sagt das wir kommen von dem himmel zu dieser erde, eins mehr zeit, zu schaffen und arbeiten ein tausend jahren."

Loosely translated: "I had always believed that when our life here on earth was ended, we would enter our eternal rest in heaven forever. However, now comes this preacher Derstine and says that we must come back to this earth, one more time, to work and labor for one thousand years."

Preacher, teacher, evangelist, editor of the world news of the *Christian Monitor,* and lecturer, C. F. Derstine had the ability to evoke both laughter and tears from his audience. I consider it fortunate to have known him, not intimately, but as one of many listeners.

Jim Derstine, Washington, D.C. Because of J. Otis Yoder's statement about me (Readers Say, Feb. 21), I feel a need to reiterate my belief that the Bible is indeed God's Word. I also feel it is unhelpful to charge that one is in opposition to the apostle Paul simply because one disagrees with what Paul Zehr or J. Otis Yoder believes the apostle Paul is saying about a particular issue.

In considering issues, we also need to remember that we are invariably dealing with people. So often, we seem to forget that Christ established *one* orthodoxy to govern *all* dealings with other persons. That orthodoxy is to treat others the way you want others to treat you. When we don't do this, we not only sin, but we inflict suffering and injustices upon others. When we treat others the way we ourselves want to be treated, then we demonstrate Christ's love. When that occurs, much of the suffering and injustice within our church will surely cease.

Elwood Yoder, Lancaster, Pa. Thanks for another fine *Gospel Herald* (Mar. 6). Print more news commentaries of the nature of the one on acid rain. Thank you, Richard Kauffman, for an incisive, thought-provoking editorial. Your questions are the right ones to be asking. Keep up the good work!

Arthur W. Nafziger, Hopedale, Ill. I write to express my appreciation to Richard A. Kauffman for the editorial in the March 6 *Gospel Herald.* It should have been on the front page; only the "Confessions" by Robert Knapp were still more to the point. I identify very strongly with his concerns and I'm more than twice his age.

Ethel Swartzendruber, Kokomo, Ind. As a mother of three young boys, and a substitute teacher, I have little time to read things in depth and often need to "stockpile" church publications until a later quiet time. So as I leaf through the *Gospel Herald,* my eye catches short, simple statements such as Bob Baker's "I'm Listening, Lord, Keep Talking" and Joel Kauffmann's quips. Time after time I'm blessed by Baker's straightforward, solid expressions of faith in the simplest life experience, and am challenged to find God more frequently in my own day-by-day living.

Feedback for writers is often in the form of silence for agreement and appreciation, and criticism for differing opinions. Thanks, Joel, for helping us to enjoy the therapy of humor, and thanks, Bob, for allowing God to use you in this way.

We're listening, Bob, keep writing!

A big one in Trinidad

by Glendon Blosser

As I greeted the members of the Diego Martin congregation after the first elders were commissioned in the Sunday morning service on December 4, Sister Shelia said to me, "I didn't know the service was to be such a big one!" Realizing that for her "big one" did not mean the length of the service or the number of people present, I replied, "Yes, it was a very important service."

Reflecting on the "big one" caused me to realize that when a missionary church commissions its first local elders, that church becomes of age. Knowing its history will confirm the fact that a church can become a "big one" in less than twenty-one years!

The Diego Martin church had its first Sunday morning service nine and one-half years ago. The refusal of the Trinidad government to allow long-term missionaries to serve on the island has forced the Virginia Mission Board to use a different approach. Short-term missionaries were appointed to have a leadership training program as a priority while giving a pastoral ministry and general administrative oversight.

It seems that the book of Acts is still being written—in Trinidad.

As I review the history of the missionary endeavors in Trinidad and make personal observations it seems that the book of Acts is still being written. The Holy Spirit continues to build Christ's church in similar stages today. I was attracted especially to Acts 14:21-23 as I prepared my message for the commissioning service. There I found the same sequence of circumstances that I am observing with the growth of the church in Trinidad.

Missionary initiative in witness. The first stage was a missionary initiative in witness. Paul and Barnabas were released as missionaries from the sending church and went to a new area with the gospel. In looking closely at their approach in the towns of Asia, they first went to the synagogues to use the normal channels for sharing the biblical message. It was very effective even though it brought much opposition from the religious traditionalists.

Verse 21 states that the missionaries had two objectives in making their initial contacts with the message of salvation. They "preached the Good News ... and won many disciples." They announced the reality of the new kingdom that was the good news for persons burdened with religious ritual and empty traditions. They didn't make converts, they "won disciples." The followers of Christ's way were persons that had their sins forgiven and were set free to live in the power of the Holy Spirit.

The first missionaries in Trinidad used The-Way-to-Life radio program to broadcast a message to the entire island of one million persons that a personal relationship with Jesus Christ was another option for them rather than the religious practices of the Muslim and Hindu teachings. This program captured many persons' attention who became interested in Bible correspondence lessons. As many as 1000 lessons were graded each month by the missionaries.

During these early years of witness the missionaries related closely to other evangelical churches on the island. These first witness approaches were proving to the Trinidad believers that the main objective was to call persons to Jesus Christ rather than get members to start some kind of an unheard-of denominational church. After three years the believers began to ask for the formation of a Mennonite fellowship. The first baptized member was in 1975.

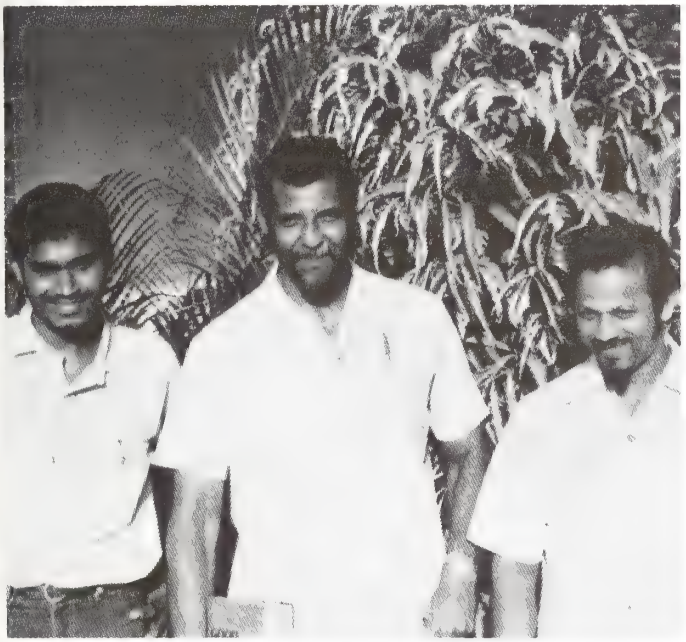
Winning disciples was realized by the personal contacts that Dr. Richard Keeler made as a medical missionary in working with patients of Hansen's disease. His ministry was more than helping outcast persons get healed and restored back into normal living. His genuine love and candid sharing about Jesus won hearts to a new life in Christ. The first baptized member was a Hansen patient. The same Sunday when elders were commissioned at Diego Martin, a new church was started on the island in another location where six families present for the first service had an initial contact through the medical ministry of Dr. Keeler.

When the facts are known about how the present membership was brought to Christ and the church, the majority came when the church reached out to them in the time of sickness or crisis. A discipling love brought them to a vital faith in Christ.

Mutual strengthening in nurture. Stage two in helping a new fellowship become indigenous is the mutual strengthening that happens in a process of nurture. Paul and Barnabas went back to the areas where they had witnessed and "strengthened the believers and encouraged them to remain true to the faith."

The missionaries in Trinidad have had a strong sense of mission to visit the scattered believers on the island. When someone came to Jesus Christ as a Way-to-Life listener, or as a Hansen's disease patient, spiritual fellowship has been shared in their homes. These visits developed into three outposts that have continued for the past eight and one-half years. Not only have missionaries gone to these outposts but persons from the

Glendon and Dorothy Blosser are serving for one year in leadership training for the Mennonite Church in Trinidad.



The new church elders at Diego Martin. Left to right: Pramand Marajh, Kelvin Thomas, and Joseph Sookram.

Diego Martin congregation have also participated. Presently the congregation is having Bible studies in eight different homes.

The text also says that "we must pass through many troubles to enter the Kingdom of God" (v. 22). Notice the personal pronoun "we." The missionaries did not separate themselves in the growth process but all were strengthened together. Imagine the event when Paul was stoned in Lystra and left for dead, when as "the believers gathered around him, he got up."

Attempts have always been made to have missionaries and local Christians serving together in decision-making and program involvements. When the congregation was five years old they had their own constitution, covenant, and church board. The concerns of all were shared with a unity of purpose. One member today still contends that he would not be living if the "Mennonites would not have found him in his desperate situation." Notice he did not say the missionaries but the Mennonites.

One of the elders, when in his early teens, was often chased from his home by his angry father. He gives praise to God today that the church provided him love and care. Sharing and prayer time is a part of every service at the church. These times often last for an hour. Personal burdens and sins are confessed and the congregation becomes a community of faith that gives support for the many troubles they "must pass through . . . to enter the Kingdom of God."

The nurture experiences have equipped the members to serve rather than to get spoon-feedings to make them spiritually fat. Every member will accept an opportunity to serve in the life of the church. Their gifts are accepted even though they need much cultivation. The church is an experience of participation rather than being a spectator.

Local responsibility in leadership. "In each church they appointed elders" was the third stage Paul and Barnabas had in helping the missionary churches become indigenous. It is worthy of notice that qualified persons were assumed to be in each church. They did not wait until someone could be found to have ability equal to the missionary personnel. Elders were appointed in each church because each church was to identify who in their midst was the most qualified of their own number, regardless if they measured up to the expectations that were demonstrated by the missionaries.

Paul wrote to Titus (1:5) and said that he should "put in order the things that still needed doing and appoint church elders in every town." The qualifications that follow in that letter are very explicit, but they were guidelines to find the most qualified in the congregation, not to look outside the congregation and find some "hero man" to bring in. In the New Testament all leadership references have a plurality of persons. This gives opportunity for different ones to share gifts in a complementary arrangement. Hence an eldership can provide an adequate pastoral ministry even though they don't have the abilities of a seasoned churchman.

The three elders chosen by the Diego Martin Mennonite Church are quite different individuals. One is a middle-aged person with up-front charisma who carries a very serious concern for faithfulness to biblical truth. Another is a young man only 19 years of age. He has a deep sense of commitment to the preaching of God's word and has a strong interest in reaching persons for Christ. The third elder has been a Christian only two years after growing up in a strong Hindu home. As a family man he brings to the eldership a good sense of balance in looking at spiritual issues and is able to keep human relationships vibrant with his joyful spirit. There is no way that all these qualities could have been found in one pastoral leader. God has equipped the church with what is needed for indigenous leadership.

In our text in Acts 14:23 it says that after Paul and Barnabas helped the church select their elders "they commended them to the Lord." The original meaning of the word "commended" has the sense of "to place alongside of." Elders are servants of Jesus Christ. They serve as Spirit-anointed representatives of the head of the church. The church does not belong to them. They are helping the believers be faithful as the body of Christ.

It is worthy of note that in Acts 15:36 Paul said to Barnabas, "Let us go back and visit our brothers in every town where we preached the word of the Lord, and let us find out how they are getting along." These missionaries wanted to be available to the indigenous churches. When missionaries stay too long they hinder the active involvement of local leadership initiative. But to make the absence too final or extended may victimize their situation without proper resources and counsel. Think about all the insights that were shared through the epistles the former missionary Paul wrote to the newly established churches.

The new elders are willing to take responsibility. They will need a time of transition where they can learn a shared responsibility. In seven months the missionaries will be gone. The first Mennonite church in Trinidad will continue its life of faithfulness to Jesus Christ. Why? Because they have now become a "big one."

CHURCH NEWS

Prophetic minority gives peace witness

Christ's peace alive at NAE Convention

Although the official program for the National Association of Evangelicals convention in Columbus, Ohio, Mar. 6-8, gave no direct opportunity for input or dialogue on peace concerns, the Christian peace witness was very much in evidence at the convention.

Throughout the convention, the Lombard Mennonite Peace Center (LMPC) was a visible presence with its peace booth display of free flyers and books for sale. Materials on Christ's call to be peacemakers, the biblical basis for a peace witness, Billy Graham's "change of heart," and the threat of nuclear doomsday were eagerly collected by booth visitors.

Many convention attendees also stopped to engage in challenging, but mutually respecting, dialogue with Dick Blackburn, LMPC director. The nature of these conversations suggested that many evangelicals are sincerely searching for new discernment of what it means to be God's people in a world seemingly bent on nuclear suicide. Arthur Gay, outgoing NAE president, stopped by the booth to express sincere appreciation for the LMPC presence.

While in conversation with Art Gay, it was proposed that it might be appropriate to set up a time during the convention when persons concerned about the arms race could come together for mutual sharing and prayer. Gay challenged Dick Blackburn to put the proposal in writing and bring it before the NAE Executive Committee for consideration.



President Reagan's speech before a crowd of 1,500 at the National Association of Evangelicals on March 6 grabbed national headlines. Little noticed was another kind of presence at the NAE meeting: minority voices calling evangelicals to a Christian peace emphasis.

After securing the endorsement of the Evangelical Social Action Commission, the written proposal was handed over to the NAE leadership, who approved it and agreed to make an announcement about the meeting to the convention as a whole. During the Wednesday morning business session, Gay read the LMPC statement outlining the purpose of the ad hoc forum and he invited people to attend the late afternoon session. Signs were posted announcing the time and location of the gathering, entitled "The Arms Race and Christian Conscience."

About thirty people assembled for the impromptu meeting, which was moderated by Rufus Jones, executive director of the Evangelical Social Action Commission. Views and concerns on both sides of the issue were shared. Those advocating a halt to the arms race spoke from a biblical perspective, focusing on the idolatry of putting our trust in weapons rather than God; the Christ-centered vision of loving one's enemies; and the call to take up one's cross and follow Jesus, wherever that may lead.

Those on the opposite side based their arguments on pragmatic considerations, centering on fear of the Soviet Union and the need for nuclear deterrence. None could respond to Jones' challenge to present a specifically biblical foundation for supporting the arms race. As the meeting ended with all standing and joining hands in prayer, there was a feeling that Christ's call to peacemaking is being heard and that there is real hope for continued dialogue and discernment on the issue among evangelicals.

The Lombard Mennonite Peace Center was not the only voice for peace at the convention. Members of New Covenant Fellowship, Athens, Ohio, were present with signs proclaiming the need to trust in God, not bombs. Standing at the far end of the large entry hall to the convention auditorium, their presence sent out a quiet invitation for dialogue. They too reported many significant conversations with those seeking answers to today's faith challenging questions.

During the last general business session on Thursday morning, Samuel Brubaker, from the Brethren in Christ Church, having consulted with LMPC and others, offered a creative challenge to the previous night's estimate of imminent starvation in Africa. Noting that the $250,000 which NAE's World Relief had requested to address the famine would meet the needs of about .03 percent of those facing starvation, he moved: "That we, the 42nd Annual Convention of the NAE, instruct the leaders of the NAE to petition President Reagan and the Congress, in the name of God who created all people equal, and in obedience to Jesus Christ whom we call Lord, that they cancel the production of one Trident submarine, one B-1 bomber, one Minuteman, one Pershing, and one cruise missile, and make available the funds thus saved to various relief agencies as needed, so that a famine relief program for Africa, commensurate with the need, can be mounted."

Although assured that such a redirection of funds would not endanger the national security of the United States, the motion was voted down. Following the vote, a delegate from the Church of the Nazarene unexpectedly rose to express support for the spirit of the suggestion. He moved that NAE at least go on record as supporting the sentiment that, because evangelicals support the priority of human need, our nation should consider realigning its priorities to better address the needs of people. After the motion generated a second round of interesting discussion on the issue, it too was overwhelmingly voted down.

The presence of Christian peacemakers at the convention made a positive impact. While President Reagan, in his address before the convention on Tuesday, was there to assert that "God was on our side" in past wars, there were prophetic voices present to proclaim that to be on God's side, and confess Jesus Christ as Lord and Savior, is to reject the indiscriminate violence of modern technological warfare as a valid way of dealing with our enemies.

Key speakers announced for World Conference

The program committee has announced a roster of 12 speakers for the XI Assembly of Mennonite World Conference, July 24-29, Strasbourg, France.

The speakers include pastors, authors, teachers, and social workers who are citizens of eight different countries. Their topics are drawn from the conference theme, "God's People Serve in Hope."

"The Program Committee had several



Speakers at Mennonite World Conference (top row, left to right): Charles Christano, Indonesia; John E. Toews, Fresno, Calif.; Hugo Zorilla, Fresno, Calif.; Takio Tanase, Japan; Gilberto Flores Campos, Guatemala; Georgine Boiten du Rieu, Netherlands. Second row: Elke Hübert, West Germany; Willi Wiedemann, West Germany; Ronald J. Sider, Philadelphia, Pa.; Sjouke Voolstra, Netherlands; Emma Richards, Lombard, Ill.; Samuel Gerber, Switzerland.

goals in selecting speakers," said Paul N. Kraybill, MWC executive secretary. "They hoped that the speakers would represent the diversity of the worldwide fellowship. They also sought a balance in emphasis on major addresses and other elements in the program. A variety of styles of presentation were chosen for the morning plenary sessions."

These styles are to include a joint presentation, two separate contributions on the same theme, an address by a theme of three, a presentation/response format, and two closing sermons.

Charles Christano, president of Mennonite World Conference, will deliver the President's Address to open the XI Assembly on Tuesday evening, July 24. He will speak on the theme, "Confessing Our Hope."

Christano, from Kudus, Indonesia, is a past president of and pastor in the Muria Synod of Indonesia.

A joint presentation entitled "Who Are God's People?" will be delivered on Wednesday, July 25, by John E. Toews and Hugo Zorilla. Members of Mennonite Brethren congregations, both Toews and Zorilla are currently professors of New Testament at Mennonite Brethren Biblical Seminary in Fresno, Calif.

Toews is a native of Saskatoon, Sask., and also serves as academic dean at the seminary. Zorilla, a native of Popayán, Colombia, will begin missionary work in Spain on July 1, 1984, under the Mennonite Brethren Board of Missions and Services.

Takio Tanase of Obihiro, Japan, and Gilberto Flores of Guatemala City, Guatemala, will each speak separately on the theme, "God's People Witnessing," on Thursday, July 26. A professional translator, Tanase is director of the Eastern Hokkaido Bible School and also serves on the pastoral team of the Obihiro Mennonite congregation. Flores, a native of El Salvador, is president of the Guatemala Mennonite Church and an evangelist and church planter. For the past five years, he has pastored the Casa de Horeb Mennonite congregation in Guatemala City.

A team of three persons will deliver the morning address, "God's People Serving," on Friday, July 27. They are Georgine Boiten du Rieu, a pastor, social worker, and city mission worker in Amsterdam, the Netherlands; Elke Hübert, social worker in Ingolstadt, West Germany; and Willi Wiedemann, pastor of the Weierhof Mennonite Church in West Germany.

Author and theologian Ronald J. Sider of Philadelphia, Pa., will present the address, "God's People Reconciling," on Saturday, July 28. A frequent lecturer on peace and justice issues, Sider currently is associate professor of theology at Eastern Baptist Theological Seminary in Philadelphia. He is a joint member of Brethren in Christ and Mennonite congregations.

A response to Sider's presentation will be given by Sjouke Voolstra, professor of theology at the Mennonite Seminary in Amsterdam. Voolstra is also a part-time minister in the Dutch Mennonite Conference.

The final Sunday morning service of the conference will include sermons by Emma Richards of Lombard, Ill., and Samuel Gerber of Muttenz, Switzerland.

Richards, former missionary to Japan and currently copastor of the Lombard Mennonite congregation, will preach on 1 Peter 2:4 and 5: "What Mean These Stones?" Gerber will then bring the final message entitled "Rejoice in Hope." The former director of the Bienenberg Bible School in Liestal, Switzerland, Gerber has been a leader in the European Mennonite community for over 25 years.

MWC assured of priority over parliament

A second round of conversations with city officials and hotel representatives in Strasbourg in late February has yielded further assurance that housing will be available for MWC participants in July, MWC Executive Secretary Paul Kraybill said this week.

Kraybill said he has been fielding numerous questions about housing from concerned Mennonites in light of late plans by the Parliament of Europe to hold a meeting in Strasbourg at the same time as the MWC XI Assembly.

"In the most recent talks, we were told that housing facilities are completely guaranteed by the city and that the hotels will honor their contracts," said Kraybill.

"The Parliament is continuing to plan its meeting at the same time, but they are making other housing arrangements not in conflict with the space reserved by Mennonite World Conference and Menno Travel Service."

Kraybill said that so far more than 3,000 persons have registered for the XI Assembly. "This is short of the goal of 6,000 to 7,000 registrants, the figure upon which the conference budget is based.

"We are awaiting continued registrations in the hopes that the full estimated attendance will be realized in the months that remain."

There is no deadline for registration and many will probably register at the last minute, Kraybill acknowledged. "But we would like to strongly urge prompt registration so that conference planners have an accurate estimate of attendance and can make appropriate facility plans."

The later a person registers, the less choice there will be in the kind of housing available, added Kraybill.

Aside from the expected large attendance from Europe and North America, large groups are coming from Paraguay, Taiwan, and Zaire, and there are possibilities of tour groups from India and Brazil. Groups of native peoples from Canada, the U.S., Paraguay, and Central America are also planning to attend and meet together at the conference.

Brennemans help train Argentine leaders

Helping train leaders for Argentine Mennonite Church was the special one-year assignment of Don and Marilyn Brenneman, who returned recently to North America.

At the request of Mennonite Board of



Don and Marilyn Brenneman, MBM missionaries in Argentina.

Missions, Brennemans filled the one-year gap between the departure of Frank and Anna Byler and the arrival of Delbert and Frieda Erb. The couple served in Argentina previously and knew the Argentine church well.

Don was the main teacher for the Argentine church's leadership training effort, known as CEMEB—Mennonite Center for Biblical Studies. Based in Buenos Aires at Floresta Mennonite Church, CEMEB offers courses to a variety of people in different settings.

Brennemans spent many of their weekends traveling to Mennonite congregations, where members met weekly on their own to study the CEMEB course materials. Brennemans provided guidance, teaching, and encouragement.

During the year Don was asked to be the resource person at both the spring and winter pastors' institutes. The subjects were controversial for Argentine Mennonites: "Servant Leadership" and "The Gospel and the Crisis in Marriage."

The latter is especially tough, since Argentina, with a predominantly Roman Catholic population, has no divorce law. The Mennonite Church finds itself needing to deal with the many people who are illegally divorced and remarried, but the subject had never been discussed at a churchwide meeting.

"A vocal minority is very rigid on the issue," Don said, "but we experienced a breakthrough at the end of the institute when we all agreed to deal redemptively with marriage crises as we understand God's will."

Leaders of Bolivia Mennonite Church, who attended the institute as observers, marveled at the peaceful Anabaptist way that Don handled the controversial subject.

Brennemans arrived in Argentina in the aftermath of the country's crushing defeat by Great Britain in the Falkland Islands War.

"For the first time ever, Argentine Mennonite Church made a strong public statement on peace," Don said. "In its zeal for saving souls, the church for years neglected the poor and refused to speak out on peace and justice issues."

At a week-long Mennonite youth retreat in which Brennemans participated, the young people wrestled with war and peace issues, including compulsory service in the armed forces.

"The youth came out of the week strongly pacifist, with several of them vowing to refuse military service," Marilyn said.

Brennemans are optimistic about the future of the Argentine church, especially with the influx of young people in recent years. In their travels, however, they observed the need for an overseer or counselor of some kind to encourage the pastors and help tie together the scattered congregations.

The earlier divisiveness over the charismatic movement is not as deep any more, Brennemans observed. "The charismatics have become less fanatical and the others have become more tolerant," Don said. "The freedom in worship we saw in many congregations is one of the good influences of the charismatic movement."

Brennemans served previously in Argentina from 1967 to 1974.

Venezuela church develops new leadership

The Venezuelan Mennonite Church took another step in its development and growth when it gave ministerial license to three members at its annual meeting on Jan. 28. The three pastors are picking up leadership at a time when the church is reorganizing for its ministry and mission and giving increased attention to leadership development.

Aside from the three pastors, the Bible Institute is again functioning and one young man under church sponsorship is studying at a local evangelical seminary. Another young woman student pastor is studying in seminary.

These encouraging new developments come at a time when the young church—founded in 1979—has had to struggle during a year when the national economy suffered its worst crisis in 25 years and the church lost a leader who seemed to run everything.

The national economy fueled by rising oil prices in the 70s in this petroleum-rich country ran afoul in the 80s when oil prices dropped and the country was saddled with a 27 billion dollar foreign debt, the largest per capita in Latin America. The once proud Bolivar currency was devalued to less than half of its earlier value.

The church leader who had been president of the church council nationally, pastor of the main church in Caracas, and director of the Bible institute, resigned abruptly in September of last year and returned to his home in Colombia. Some people were shocked and others saw it as the hand of God at work.

The one-man leadership abdication has opened the way for new people to use their gifts and allows for a more pluralistic organization to develop. The brotherhood elected Luis Enrique Hurtado to serve as the new president for the next two years.

Hurtado, a layman who was baptized into the Mennonite Church over two years ago, is plant manager of a bed and mattress factory. His wife, Helena, and two daughters are also members and active in the local church.

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Mennonite Mutual Aid

The church in Venezuela presently has 90 members with three established congregations. Other churches will be planted as missionaries and national leaders are available and prepared to work. Presently the Levi and Gloria Miller family of Scottdale, Pa., give missionary leadership to the church. Levi is coordinator for the national church council and director of the Bible Institute.



Missionary Levi Miller gives the ministerial charge to three newly licensed ministers in the Venezuelan Mennonite Church. Pictured are (left to right): Miller, Eva de Valencia, Rolando Valencia, Pedro David Sehuanes, Rosalía Zapata de Sehuanes, Juan Montes.

Another family, Ken and Becky Holderman of Morgantown, Pa., is in language study in Venezuela and will replace the Millers in the summer of this year. The Mennonite Church here was founded by Eastern Mennonite Board of Missions and receives spiritual, personnel, and financial support from this agency.

Even though the church expects to have another missionary family arrive in the next six months, it has been blessed with many dedicated local leaders, especially in the three licensed ministers.

Juan Montes is pastor of the Caracas church with the unusual name of Jesus Puerto al Cielo (Jesus Door to Heaven). The congregation was established by José and Agdalia Santiago who were the first Mennonite missionaries in Venezuela. Montes and his wife, Carmen, are the parents of four children. Montes has studied at various Bible institutes in Colombia in his youth and has been with the Mennonites for over a year. Juan plans to study for at least one term this year in SEMILLA, an intensive Anabaptist seminary program in Central America.

Pedro Sehuanes is pastor of a new church called Manatial Eterno (Eternal Stream) in Valencia, the third largest city in the country. Pedro Sehuanes was baptized into the Mennonite Church and has taken Bible Institute courses. Living in a poor section of the city, he received help from a group of North American Mennonite youth in building a room onto his house where services are held. Pedro and his wife, Rosalía, market clothes for a living and are the parents of four.

Rolando Valencia is pastor of the church Rosa de Sarón (Rose of Sharon) in Charallave, a small industrial city about one hour's drive from the capital of Caracas. Rolando and his wife, Eva, who also teaches in the Bible Institute, were the founders of the congregation which celebrates its second anniversary in March. Both Christians since their youth in Chile, they are the parents of three children. Aside from his churchwork, Rolando had been an engineer for Siemens Corporation for the past eight years. He is presently in transition, beginning a cheese-making industry with several other brothers in the church.

The Venezuelan Church has a strong desire to grow in numbers and also in its spiritual and social dimension. It is aware that it can only grow as leaders are developed who can give guidance for a biblical and Anabaptist-Mennonite oriented fellowship.

The tensions of the Mennonites here are in some ways quite similar to those of North American Mennonites even though the language and style may differ. Should worship develop along a Pentecostal style or should it be more planned and thoughtful in what is here called a Baptist style?

In a similar way there are tensions in theology, some favoring a more self-conscious Mennonite development and others favor a more Pentecostal or fundamentalist orientation. A few tend to have a low view of any organization, much less of a specific denomination or doctrinal stance.

The common base is that Jesus Christ is Savior and Lord and in a mysterious, sometimes scandalous, but usually wonderful way God has led this young family of faith.—Levi Miller, Caracas, Venezuela

Virginia pastors, spouses retreat from stress

"Living with Stress" was the theme of the annual Virginia Mennonite Conference Ministers' Retreat, Mar. 9-11. Seventy-nine ministers and their spouses attended the retreat held at the United Methodist Assembly Center in Blackstone, Virginia. Six sessions provided opportunity for resource persons, Ann Raber and Paul Brunk, to discuss ways of dealing with everyday stress, and to demonstrate techniques for relaxation.

Raber and Brunk emphasized that learning how to prevent accumulative



Paul Erb (left), editor **Gospel Herald** *1944-1962. Daniel Kauffman, editor 1908-1944.*

What they are saying about **Not by Might**

Last summer Herald Press published **Not by Might,** a *Gospel Herald* memorial volume in honor of our 75th anniversary. Here is what some readers have said about it.

Virginia A. Hostetler of Harrisonburg, Va., wrote: "My thanks to you for giving us 'youngsters' a great picture of our past, and of the personalities and issues that have helped keep Mennonites alive and growing over the years.

"Through the articles and editorials included in the book, I learned that the 'oldsters' were concerned not only with debates over cape dresses and plain suits, but with issues that continue to be relevant today—capital punishment, racial discrimination, and aging. They too wrestled with questions about health, stewardship, and the Christian's relationship to the state.

You may purchase your own copy of **Not by Might** at the special *Gospel Herald* price by returning the coupon below with your check for $7.10 (U.S.).

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Please send us **Not by Might** at the special *Gospel Herald* subscriber's price of $6.65 per copy plus 45¢ for postage and handling

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Ann Raber and Paul Brunk, speakers at the Virginia Conference ministers' and spouses' retreat which dealt with stress.

stress is a key to living a productive and enjoyable life. Raber said that on a continuum with illness on one end and complete wellness on the other, most persons live in the middle or on the illness side. We really haven't learned to live as well persons. Brunk emphasized that emotional stress can lead to physical illness.

Ann Raber is the Wellness Program Director for Mennonite Mutual Aid. In this assignment she works with individuals and congregations to promote staying well by proper diet, exercise, and lifestyle and thus avoid the expense of being ill.

Paul Brunk is the eastern area representative for MMA. He is also a partner in Psychological Services Institute in Harrisonburg, Va.

In one of the sessions Raber spoke to the women and Brunk spoke to the men. The importance of having a support group to relate to came out in both sessions. One woman said, "Ministers' wives needed this time to talk together. We could make a good support group for each other."

Other appreciated features of the retreat were the devotionals by Jonathan Kanagy on "Biblical Insights on Wellness" and good group singing led by Paul and Catherine Mishler. One participant said, "Techniques for learning to relax in our everyday lives of stress were most helpful." Most of those who attended the weekend could echo what one person wrote, "I was refreshed in a *whole* way."

Goshen board approves salary increase

The Goshen College Board of Overseers approved a salary increase for faculty of 5½ percent for the 1984-85 school year at its regular meeting, Mar. 9-10. A similar amount will be available for staff wages, with adjustments occasioned by widespread job reclassifications at the college.

In addition to hearing reports from administrative officers, the board also granted a sabbatical leave to associate professor of nursing Ida Gross and six-month leaves of absence for associate professor of nursing Janet Shellenberger and Judith Davis, director of sponsored programs.

Ronald D. Gunden was named director of college relations effective on July 1. Daniel Kauffman, the current director, will continue on the college relations staff, working in the area of special projects.

President-elect Victor Stoltzfus met with board members to review plans for the transition to the new administration following the June 30 retirement of President J. Lawrence Burkholder. Stoltzfus also reported progress toward the selection of a new dean.

In other business, the board reviewed the levels of insurance carried on college buildings and supported a major increase in coverage, discussed college-church relations, and examined the process for inviting new faculty members to the college.

Honduran congressman addresses Hesston College chapel

In a recent chapel service, Hesston College students and faculty were able to gain new insight into the problems of Central America.

Efrian Diaz, a member of the Honduran Congress, addressed the college community on March 1. Diaz, an economics teacher in Honduras and an evangelical Christian, spoke largely about his country's relations with the United States and about American involvement in Central American politics.

Diaz noted that prior to 1979, Honduras held little significance in international politics. Recent developments in the region, such as the Sandinista revolution in Nicaragua and the civil war in El Salvador, have placed Honduras in center stage of a struggle that is not just regional, but also involves East-West powers. With the ongoing American military exercises based there, the country now has encountered the largest presence of foreign troops ever in its history.

Diaz stated that this military presence has helped to lead to a decentralization of the Honduran government. The lateral agreement with the U.S. has been used to justify the weakening of the democracy and the strengthening of the army's political hand.

He concluded that America needs to change the approach of its Central American policy, looking at the region's problems in the light of North-South rather than East-West relationships.

Brown named western VS administrator



Alvin Brown has been named Voluntary Service western administrator for Mennonite Board of Missions. He started on March 1.

Al is working on a 70-percent-time basis. With the rest of his time he continues as director of High-Aim for Mennonite Board of Education.

High-Aim is a cross-cultural exchange program promoting personal growth and leadership development. It brings students of various races together at Mennonite high schools and provides financial aid to qualified minority students.

In his new job, Al is responsible for nine VS households in seven Western states. He works out of MBM's home office in Elkhart, Ind., under the leadership of Service Ministries director Mary Herr.

Al succeeds Doug Basinger, who resigned last summer. Doug's office was in San Francisco, Calif.

Al was pastor of Community Mennonite Church in South Bend, Ind., from 1978 to 1983. He has also served as copastor of Grace Mennonite Chapel in Saginaw, Mich., and assistant pastor of Castle United Methodist Church in Elkhart, and team pastor for the Englewood and Bethel Mennonite congregations in Chicago, Ill.

Brethren declare property nuclear free zone

The Church of the Brethren General Board has declared its property to be Nuclear Free Zones. Included are the denomination's headquarters in Elgin, Ill.; the 26-acre New Windsor Service Center in New Windsor, Md.; and several smaller tracts in various parts of the country.

"By organizing Nuclear Free Zones, we declare that we want no part in the current military strategy of our nation," said the General Board. The declaration means that:

•Board property shall not be used to

design, test, produce, store, or deploy nuclear weapons;

•the Board will state to the government that it does not wish its property to be defended by the use or threat of use of nuclear weapons; and

•the Board will ask all nuclear powers of the world to avoid targeting these properties with nuclear weapons.

Hundreds of Nuclear Free Zones exist in Europe, Australia, New Zealand, and Japan. A number of cities and institutions in the U.S. have made the same declaration.

The Brethren Board will encourage the denomination's districts, congregations, seminary and colleges, retirement homes, camps, and individual members to consider similar action.

Mennonites invited to discuss peace on local TV talk shows

When two Elkhart, Ind., pastors tried unsuccessfully to place two Mennonite peacemaking television spots on local stations, they were invited instead to appear on two talk shows in March and April.

"Biblical Teaching on Peace" was the pastors' subject on Mar. 5 on Channel 46's *Today with Lester Sumrall* in South Bend, Ind. The other appearance is on Apr. 2 at 10:00 a.m. on Channel 28's *Good Morning Michiana* in Elkhart.

The pastors are Michael Loss of Locust Grove Mennonite Church and Earl Sears of Southside Fellowship. They are joined by Belmont Mennonite Church lay leader Willard Swartley, who is also a professor at Associated Mennonite Biblical Seminaries in Elkhart.

The three are discussing such questions as "Why do Christians fight?" "What are the effects of war upon the church?" and "What has happened to people in history who have refused to fight?"

The Mennonites hope the stations will show the two TV spots during their presentations. Many stations initially rejected them because they were considered too controversial.

Kenneth Weaver, director of Media Ministries for Mennonite Board of Missions, cited this as an example of the opportunities available when church leaders are willing to address issues which stations deem of importance to their listeners.

"The media usually welcome dialogue when the religious community is willing to risk speaking out forthrightly on important issues," Weaver said, "because this adds significantly to public discussions."

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

The annual **Retreat for the Formerly Married** will be April 27-29 at the Laurelville Mennonite Church Center. Persons who are no longer married due to death of spouse, divorce, or separation are invited, as well as pastors and counselors. The focus is on dealing honestly with one's current life situation and assuming responsibility for one's own life and happiness. Resource person is Truman Brunk. For more information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The seventh **Women in Ministry Conference** will be held May 3-6 at Harrisonburg (Va.) Mennonite Church. Keynote speaker is Dr. Virginia Ramey Mollenkott. A wide variety of workshops are offered. Open to anyone interested in exploring theological and practical issues related to how Christian women live out their faith. For registration and other information contact Women in Ministry Conference, 1251 Virginia Ave., Harrisonburg, VA 22801; (703) 433-6701.

A **Mennonite Marriage Encounter** weekend will be held May 4-6 at Meadville, Pa. For more information contact Merlin Steider, 110 Canfield St., Cambridge Springs, PA 16403; (814) 382-9245.

The annual **Singles Celebration** will be held May 18-20 at Laurelville Mennonite Church Center. The theme is affirming singleness in all of its relationships. Persons who have never been married and those who are considering or have chosen the single lifestyle, as well as pastors and church workers who relate to singles, are invited. Resource persons are Dorothy Gish and J. Melvin Janzen. For more information contact Laurelville Mennonite Church Center (address and phone above).

Print

Big Questions, by Richard A. Kauffman, begins a discussion of six difficult questions: *How can I cope with failure? Does belief in God make sense? Why do some people suffer? Why am I tempted? Does God have a plan for my life? Do miracles really happen?* Kauffman does not pretend to answer everything but as a Christian provides some answers and asks some additional questions. The book is appropriate for personal reading and in group settings, for both youth and adults. *Big Questions* originally appeared as a part of the Foundation Series Youth Curriculum. $2.50 (U.S.)/$3.00 (Canada) from Provident and other bookstores.



Audiovisuals

Tapes are available of the major presentations at the conference on *"The Black Church, The Third World, and Peace"* sponsored by the Afro-American Mennonite Association, Oct. 20-22, 1983. Speakers include Catherine Meeks, James Cone, Vincent Harding, and Allan Boesak. Contact the Mennonite Church Office of Black Concerns, Box 2123, Elkhart, IN 46515-2123; (219) 294-7131.

In **Making the Christian Family Christian,** David and Karen Mains offer useful ideas on instilling sound Christian values in every family member. The titles of the four 30-minute presentations are "God with Us," "Restoring the Sabbath," "Different and Proud of It," and "Thy Kingdom Come." A leader's guide includes suggestions for four to eight sessions. Strongly recommended for congregational or smaller group study. The series is available for $50 rental (in ½" VHS videocassette) for the set of four from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

MENNOSCOPE

Paul Nelson, a North American Mennonite worker in Dublin, Ireland, plans to begin production of a 10-speed bicycle in March. He is calling it the Phoenix, and it will be the only bicycle currently made in Ireland. Paul's goals are to become a self-supporting worker in Ireland and to provide jobs in his high-unemployment neighborhood. The bicycle production plans are the result of a feasibility study Paul did in connection with a course in manufacturing engineering he took at a local school recently. He has a partner, Graham Corcoran, and the encouragement of a local bicycle wholesaler. Paul and his wife, Dawn, are part of a five-member team sponsored by Mennonite Board of Missions and Mennonite Central Committee. They provide a witness to peace and reconciliation in a land torn by political and religious strife.

May 1 is the application deadline for the 1984-85 Deaf Ministries Ephphatha scholarships of Mennonite Board of Missions. Deaf or hearing persons with financial need who plan to attend college, university, seminary, or Bible school this fall and who are interested in serving in deaf ministries in the Mennonite Church are encouraged to apply. The scholarship grants range from $100 to $500. *Ephphatha* is the Greek word for "be opened," and was used by Jesus when he healed a deaf man. Interested persons may contact Pam Dintaman Gingrich at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523 (voice/TTY).

Putting new life into Rancho Alegre Youth Center in Alice, Tex., is the challenging job of VSer Wayne Beachy. Operated by Alice Mennonite Church, the center is badly in need of repairs and sports equipment. So Wayne, the center's director since his arrival last August, has contacted the mayor and other city officials and has been invited to speak to the Rotary Club and other civic groups. He also met with a lawyer who is a candidate for county attorney. "With her help, I hope to get community people a lot more involved by helping plan activities for the center, volunteering as part-time staff, and helping raise money," Wayne said. Currently 30 to 50 young people come to the youth center every day.

Nearly 300 Prayer Partners of Mennonite Board of Missions have recommitted themselves to another year of regular prayer. By January, when the 1983 Prayer Partners were asked to send their 1984 recommitment cards, the total was a record 440 people. The Prayer Partners receive a special packet of information each month. Many of them give mission workers a boost by sending cards and letters to let them know people back home are praying. A monthly prayer calendar is available to people who want to pray for missions but who do not have the time needed for the Prayer Partners ministry.

Seven congregations in Canada and the U.S. are hosting Friendship Evangelism Seminars in April and May. The Canadian seminars will be led by Art McPhee and the American ones by Don Yoder. The dates and locations are: Calgary (Alta.) Mennonite Fellowship, Apr. 7-8; Duchess (Alta.) Mennonite Church, Apr. 9-10; Salem Mennonite Church, Tofield, Alta., Apr. 11-12; Fairview (Alta.) Fine Arts Center, Apr. 13-14; Koinonia Fellowship, Phoenix, Ariz., Apr. 13-14; First Mennonite Church, Berne, Ind., Apr. 27-28; and Langley (B.C.) Mennonite Church, May 4-5. More information is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515.

Illinois Conference and Mennonite Board of Missions have agreed to share equally the funds contributed to missions by AIM Partners in Illinois. AIM Partners, an 845-member group scattered throughout North America, are asked to give at least $100 each quarter to a special mission project. Following a kick-off dinner on Feb. 11 in Morton, Ill., the 80 Illinois AIM Partners began dividing their gifts. This spring, half of the funds will help train mission pastors and the other half will help Illinois Conference provide special loans and grants to its pastors. "This is a new concept, and it makes so much sense," said MBM development manager Aaron Hoober. "This is a significant step in working together with conferences to raise money for missions."

A new position in marketing and field services has opened in the Media Ministries Department of Mennonite Board of Missions. Based in Harrisonburg, Va., this person will give leadership in helping congregations, conferences, and agencies use media materials and services. Qualifications for the position include: an overview of the Mennonite Church, an interest in congregational life and ministry, an ability to work with people, a creative mind, knowledge and experience in the broadcast industry, learning-teaching skills, skill and experience in analyzing audience needs, and the freedom to travel. Interested persons may contact Wayne Hochstedler, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801, or Dan Schrock, MBM, Box 370, Elkhart, IN 46515.

Hesston College is accepting applications for a counselor to work with students on personal/development concerns. Minimum of master's degree required in psychology, counseling, social work, or other related fields. Teaching option possible, depending on candidate. Ten-month position starting in August 1984. Salary commensurate with training and experience. Direct inquiries to: Ruth Guengerich, Hesston College, Box 3000, Hesston, KS 67062.

A computer operations and administrative secretary position is open in the admissions department, Eastern Mennonite College and Seminary. Experience in computer operations and administration necessary, and knowledge of Mennonite Church constituency. Contact Joyce R. Eby, EMC&S, Harrisonburg, VA 22801; Phone (703) 433-2771.

Hesston College is accepting applications for a resident director. Applicants must hold a bachelor's degree. Experience in a "helping career" is beneficial. It's a nine-month staff position, beginning in August 1984. Salary commensurate with experience and training. Direct inquiries to: Ruth Guengerich, Hesston College, Box 3000, Hesston, KS 67062.

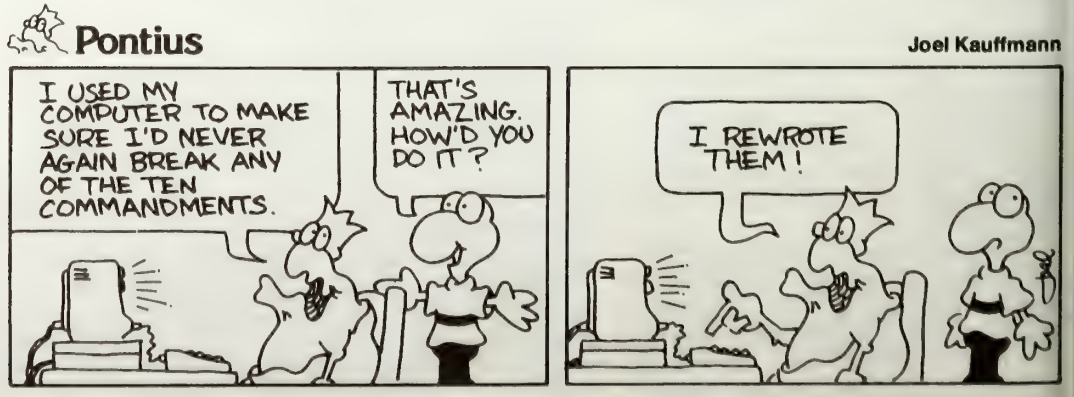
Positions available for 1984-85 at Academia Menonita Betania are: 3, TESOL (elementary, high school, and combined); 1, high school mathematics and science combination (very little or no Spanish required); 1, curriculum and supervision (bilingual); 1, music teacher (choral and instrumental, Spanish-speaking). Send résumé to Sra. María H. Ramos de Díaz, Director, Academia Menonita Betania, Box 2007, Aibonito, PR 00609.

Friendship Circle Day Care Center, a project of First Mennonite Church, Lincoln, Neb., is seeking a director for an established day care center. This person must have a positive interest in children, a knowledge of child development, skills in administrative planning and leadership, and teaching capabilities. The Center has high standards for maintaining a creative, caring atmosphere to help children grow to their fullest potential. Position opens on June 1, 1984. For application, write: Janice Sutter, 7300 Holdrege Street, Lincoln, NE 68505.

The Bethlehem 83 Proceedings is a printed record of the Mennonite Church General Assembly business sessions at Bethlehem, Pa., Aug. 1-7, 1983. Those sessions were especially significant in light of the fact that some were joint sessions with the General Conference Mennonite Church delegates. The *Proceedings* booklet includes statements approved by the General Assembly such as the "Statement on Inter-Mennonite Cooperation in North America," the "Mennonite Tricentennial Resolution," and other exhibits which describe the issues brought to the delegates. The booklet contains newly adopted revised Bylaws of the Mennonite Church. It also contains a directory of the elected and appointed board and committee members of the Mennonite Church. For a copy write to Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148. The cost of the booklet is $2.50.

In 1939 Mennonite conferences gathered to lay plans of action in case war broke out. In 1948 Mennonite Central Committee annual meeting charged Peace Section with a more active peace education program in the churches. These are only a few of many pieces of information about MCC Peace Section, gathered in a 23-page topical history, "The Progressions of Mennonite Central Committee Peace Section." The history was written in outline form by Frank H. Epp and Marlene G. Epp, of Waterloo, Ont. It shows the progressions of the section as part of "the expanding circles of peace." Copies of the booklet may be purchased for 75 cents from MCC Peace Section, Akron, PA 17501.

The all-new **Mennonite Your Way Directory IV** for the years 1984-86 has just been released. This *MYW Directory IV,* which is larger and has more features than any previous edition, includes more than 2,300 host listings from the U.S. and Canada





Leon and Nancy Stauffer, founders and publishers of the Mennonite Your Way Directories, *examine the fourth edition which was just released.*

including more than 200 Church of the Brethren households. The section of the Directory most significantly enlarged is the international listing, with several hundred names gathered in Europe. A copy of the directory may be purchased for $7.50 (single copy; or two for $12.00; fourth-class postage to one address is included in the purchase price; Pa. residents add 6% tax). Send order to: *Mennonite Your Way Directory IV,* Box 1525, Salunga, PA 17538.

The April 1984 issue of *Mennonite Family History* includes "A Journey to the Wasgau and the Kraichgau" a self-guided tour through the Kraichgau and Wasgau in the Pfalz (Palatinate), Germany, in search of family history. Surnames of Mennonite, Amish, and Brethren families are listed along with the German villages where they are known to have lived after emigrating from Switzerland and France. A sampling of 237 surnames in this article: Bechtold, Dettweiler, Dierstein, Frick, Funk, Graf, Gungrich, Guth, Herr, Kreienbuhl, Rosenberger, Sauter, Schowalter, Schwarzentruber, Wenger, Zimmermann, and Zehr. Maps and photos of these areas are also included in this five-page article. A one-year subscription to this quarterly periodical edited by J. Lemar and Lois Ann (Zook) Mast is $12.50 ($3.50 per issue); address P. O. Box 171, Elverson, PA 19520-0171.

Eastern Mennonite Seminary will sponsor a seminar on Apr. 13 on "The Art of Biblical Preaching." The program will open at 10:00 a.m. in the Discipleship Center with a message by David Ewert, professor of New Testament at Mennonite Brethren Bible College, Winnipeg, Man. He will also lead seminars on the theme at 11:15 a.m. and 1:30 p.m. The Canadian theologian was dean and professor at Mennonite Brethren Bible College from 1953 to 1972. He rejoined the faculty there in 1982. The seminar is open to everyone free of charge.

Goshen College is hosting its sixteenth music week, June 17-22, offering instruction on music in worship as a new highlight for participants. Other topics include music history, theory, composition, performance, and conducting. Students will rehearse in vocal, string, jazz, or wind ensembles throughout the week in preparation for chamber group performances on Thursday night and a concert for parents and the public on Friday evening. Marilyn Graber, admissions counselor, has information, application, and reference forms for music week. Students may call her toll free at (800) 348-7422; or collect (from Indiana and Canada) at (219) 533-3161.

Rosedale Bible Institute is offering one week of summer school, July 9-13. Write for free brochures to Rosedale Bible Institute, 2270 Rosedale Rd., Irwin, OH 43029. Catalogs for 1984-85 are also available.

Ethel Swartzendruber has written a play entitled "His Name Was John," based on the book by the same title written by Barbara F. Coffman. The play has been performed in the Kokomo area to celebrate the 300-year anniversary of the Mennonites coming to North America, as well as in the Goshen area. Groups wishing to perform the one-hour play depicting the life of one of the church's most spiritual leaders, John S. Coffman, may obtain copies for $2.00 each by writing to Ethel Swartzendruber, 6873 E CR 100 N, Kokomo, IN 46901.

J. Michael Loss was ordained as pastor of Locust Grove Mennonite Church, Elkhart, Ind., on Dec. 11. Michael has been serving the congregation as licensed pastor since September 1982. Marvin Yoder, congregational moderator, led the service. Jim Carpenter and Dean Brubaker, pastors of Locust Grove Mennonite Church, Sturgis, Mich., preached. Willis Breckbill, conference minister, then spoke to the congregation, affirming Mike's call to pastoral ministry. Dean Brubaker led the congregation in the ordination ceremony. Mike and his wife, Deborah, came to faith through the witnessing of friends at Locust Grove, Sturgis, Mich. Mike is currently a part-time student at Associated Mennonite Biblical Seminaries and plans to graduate in May 1985.

Firman Gingerich was licensed and installed on Mar. 11 as pastor of the Bonneyville Mennonite Church near Bristol, Ind. The installation message was given by Clare Schumm, pastor of Sunnyside Mennonite Church near Elkhart. The installation and licensing charge was presented by Willis Breckbill, Indiana-Michigan Conference minister.

The **South Central Mennonite Conference** will meet at Harper, Kan., July 20 to 22. The keynote speaker will be James Lapp, director of campus ministries at Goshen College, with the theme being "Thy Kingdom Come." There will also be reporting from the three districts in the conference, singing by a youth choir led by Virginia Mininger, and choirs from several congregations in the conference will participate.

Cross Currents, a group of Mennonite Central Committee volunteers from Akron, Pa., will present programs of drama, music, and stories about MCC's response to world needs at the following congregations in Pa.: Cove, Woodbury, Apr. 1; Canan Station and Mill Run, Altoona, Apr. 8.

Special meetings: William R. Miller, Harrisonburg, Va., at Woodland Tabernacle Church, Bayse, Va., Apr. 15-22. Fred E. Augsburger, Kidron, Ohio, at Marlboro, Ohio, Apr. 22-25, and at Shady Pine, Willow Hill, Pa., May 3-6.

New members by baptism and confession of faith: Portland, Ore.: Nadine Sowards. Lebanon, Ore.: Cindy and Tiffany Grieve by baptism and Bob and Winona Wolfer by confession of faith.

New address: Charles and Ruth Shenk, Apt. 213, Horinouchi 1-7-9, Suginami-ku, Tokyo 166, Japan.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Beck, David and Cathy (O'Brien), Wauseon, Ohio, first child, Whitney Marie, Mar. 7.

Ebersole, Kenneth and Jane (Sedig), Sterling, Ill., second son, Gregg Matthew, Feb. 26.

Gibson, Ray and Lynn (Eby), Newton, Ont., first child, a son, Shann Lee, Feb. 12.

Hershberger, Ronald and Debbie (Tinney), Hartville, Ohio, second child, first son, Mark Jacob, Mar. 3.

Horst, Gale and Sandra (Yoder), Lindenhurst, Ill., first child, Jaron Richard, Mar. 6.

Johnson, Leon and Lois (Fredenburg), Nappanee, Ind., second child, first daughter, Jennifer Erin, Feb. 25.

Kamm, Steve and Janet (Eigsti), Metamora, Ill., first child, Andrew Mark, Feb. 22.

Kolb, Philip A. and Elizabeth (Souder), Telford, Pa., first daughter, Karleen Elizabeth, Feb. 16.

Lauffer, Kevin and Kim (Holler), Protection, Kan., second child, first son, Jordan Lee, Feb. 18.

McFarlane, Arthur and Patricia (Lehman), Lancaster, Pa., second child, first son, Theodore Arthur, Dec. 24.

Miller, Dean and Nancy (Schlabach), Cambridge, Ohio, first child, Stefanie Lynne, Jan. 12.

Miller, Fred and Judy (Baker), Dalton, Ohio, third daughter, Bethany Jan, Feb. 29.

Oyer, Stan and Jane (Koch), Goshen, Ind., second son, Jordan Paul, Feb. 27.

Roth, Lynn and Karen (Wiens), Palmer Lake, Colo., first child, Meryl Wiens, Jan. 5.

Schott, Karl and Debra (Schmitt), Ayton, Ont., a daughter, Nicole Kristen, Feb. 10.

Sears, Ron and Jean (Nofziger), Eureka, Ill., second daughter, Louisa Mae, Feb. 28.

Sheats, Earl and Pansy (King), Homestead, Fla., third child, first son, Brian Earl, Mar. 1.

Umble, Kenneth and Marilyn (Rheinheimer), Atglen, Pa., second son, Jordan Matthew, Feb. 5.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Kandel — Rhamy. — Jerald Kandel, Wooster, Ohio, Martins cong., and Denise Rhamy, Fredericksburg, Ohio, Presbyterian Church, by Vincent Frey, Mar.3.

Schliestett — Kuhns. — Van Schliestett, Suwanee, Ga., Baptist Church, and Evelyn M. Kuhns, Decatur, Ga., Diller cong., by Lester Buice, Jan.1.

Shank — Kidd. — Larry Shank, Harrisonburg, Va., Lindale cong., and Wendy Kidd, Weyers Cave, Va., Harrisonburg cong., by Samuel Janzen, Mar.3.

OBITUARIES

Eby, Fanny, daughter of John S. and Anna (Nissley) Stehman, was born in Lancaster Co., Pa., May 4, 1882; died at Landis Homes Retirement Community, Lititz, Pa., Jan. 27, 1984; aged 101 y. On June 27, 1906, she was married to Frank E. Eby, who preceded her in death. Surviving are 3 children (Anna S., Edna S.—Mrs. Landis R. Heller, and Robert S.), 8 grandchildren, and 13 great-grandchildren. She was preceded in death by a daughter (Florence). She was a member of Lititz Mennonite Church, where funeral services were held on Jan. 30, in charge of Melvin H. Lauver, Jacob W. Frederick, Daniel R. Eby, and Glen Landis; interment in Hess Mennonite Cemetery.

Gerber, John O., son of Oliver and Lucinda (Troyer) Gerber, was born in Holmes Co., Ohio, Dec. 26, 1903; died of heart failure at Pomerene Memorial Hospital on Jan. 24, 1984; aged 80 y. On May 10, 1924, he was married to Katie Lenhart, who survives. Also surviving are 3 sons (Richard, John, and Robert), one daughter (Marian—Mrs. Herman Zuercher), 11 grandchildren, 12 great-grandchildren, and one sister (Mrs. Minnie Miller). He was preceded in death by 3 sisters and one brother. He was a member of Walnut Creek Mennonite Church, where funeral

services were held on Jan. 27, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Hetrick, Claude F., son of Samuel and Clara (Stevanus) Hetrick, was born in Elk Lick Twp., Pa., Oct. 25, 1911; died of cancer at Springs, Pa., Jan. 25, 1984; aged 72 y. On Apr. 20, 1934, he was married to Pearl Johnson, who died on Mar. 27, 1973. Surviving are 4 sons (Donald, Charles, Larry, and Floyd), 5 daughters (Mrs. Esther Durst, Marian Hetrick, Mrs. Donna Du Vall, Mrs. Sandy Keener, and Marjorie Bowman), 17 grandchildren, 4 great-grandchildren, 2 brothers (Kenneth and Walter), and one sister (Mrs. Gladys Knopsnyder). He was a member of Springs Mennonite Church. Funeral services were held at Newman Funeral Home on Jan. 28, in charge of Walter Otto; interment in Springs Cemetery.

Hochstetler, John G., son of Gideon and Elizabeth (Schrock) Hochstetler, was born at Shipshewana, Ind., Feb. 28, 1896; died at North Valley Nursing Home, Stevensville, Mont., Feb. 20, 1984; aged 87 y. On June 14, 1921, he was married to Emma Birky, who died on Apr. 27, 1980. Surviving are 3 sons (Harold, Virgil, and Owen), one daughter (Leona—Mrs. Duane Oesch), 21 grandchildren, and 3 sisters (Katie Graber, Lavina Hochstetler, and Susie Bontrager). He was preceded in death by one daughter (Nona), 5 brothers, and 3 sisters. He was ordained a minister in the Mennonite Church in 1921 and as a bishop in 1941. He was a member of Woodside Mennonite Church, where funeral services were held on Feb. 24 in charge of Emery Hochstetler; interment in Corvallis Cemetery.

Jantzi, Samuel J., son of Jacob B. and Magdalena (Wagler) Jantzi, was born in Wellesley Twp., Ont., Feb. 6, 1916; died at St. Mary's Hospital, Kitchener, Ont., Feb. 17, 1984; aged 68 y. He was married to Edna Gascho, who survives. Also surviving are 2 sons (Wayne and Myron), one daughter (Marilyn—Mrs. Ervin Steinmann), 6 grandchildren, one brother (Aaron), and one sister (Mariam—Mrs. Irvin Nafziger). He was preceded in death by 4 brothers and one sister. Funeral services were held at Crosshill Mennonite Church on Feb. 20, in charge of Steven Gerber and Irvin Erb; interment in Maple View Mennonite Cemetery.

Kauffman, S. Morris, son of Levi A. and Nettie (Sharp) Kauffman, was born in Coalridge, Mont., June 6, 1923; died of cancer at his home in Bozeman, Mont., Mar. 2, 1984; aged 60 y. On Oct. 20, 1949, he was married to Gladys Mullet, who survives. Also surviving are 8 children (Pamela, Twila, Vaugh, Kent, Merrill, Vance, Valerie, and Gaylene), 4 brothers, and 5 sisters. He was preceded in death by one son (Linford). Memorial services were held at Bozeman. Funeral services were held at Red Top Mennonite Church, Bloomfield, Mont., in charge of Christ Blackmore and Jonas Beachy.

Lull, Kay, daughter of Frank and Esta (Hackett) Perry, was born at Marshall, Ind., Oct. 15, 1906; died at her home at Tiskilwa, Ill., Feb. 28, 1984; aged 77 y. On Oct. 1, 1934, she was married to Harry Lull, who survives. Also surviving are one sister (Mrs. Martha Fiener) and one brother (Lucian Perry). She was a member of Willow Springs Mennonite Church. Graveside services were held at Plano (Ill.) Cemetery on Mar. 2, in charge of Don Heiser.

Miller, LeRoy Harold, son of Samuel and Mary (Goldschmidt) Miller, was born at Harrisburg, Ohio, in 1918; died of cancer at Wooster Community Hospital on June 14, 1984. On June 15, 1940, he was married to Helene _____ who survives. Also surviving are one son (Larry L.), 2 daughters (Pamela L. Matsos and Jennifer H. Miller), 3 grandchildren, 4 brothers (Forrest, Paul, Arthur, and Richard), and 4 sisters (Florence Richard, Verna Schmucker, Mildred Schmucker, and Alice Miller). He was preceded in death by an infant son and an infant daughter. He was a member of Oak Grove Mennonite Church. Funeral services were held at Beech Mennonite Church on June 18, in charge of Peter Wiebe and David Tennefoss; interment in Beech Mennonite Church Cemetery.

Moshier, Edna, daughter of David and Barbara (Leichti) Gascho, was born at Baden, Ont., May 21, 1902; died at Fairview Mennonite Home, Cambridge, Ont., Feb. 29, 1984; aged 81 y. On July 10, 1947, she was married to John Moshier, who died on Nov. 26, 1966. Surviving are one stepson (Harold Moshier) and 4 sisters (Emma—Mrs. Lloyd Richert, Barbara—Mrs. Alen Litwiller, Fannie—Mrs. David Ropp, and Irene—Mrs. Lorne Roth). She was a member of Agatha Mennonite Church, where funeral services were held on Mar. 2, in charge of Nelson Martin and Mary Mae Schwartzentruber; interment in St. Agatha Mennonite Cemetery.

Nafziger, Ivan, son of Samuel and Emma (Erb) Nafziger, was born at Milverton, Ont., July 14, 1927; died at his home at Brunner, Ont., Feb. 12, 1984; aged 56 y. On Nov. 14, 1951, he was married to Laurene Roth, who survives. Also surviving are 2 sons (Richard and Gerald), 4 grandchildren, and 2 brothers (Harvey and Lewis). He was preceded in death by one brother (Edward) and one sister (Mrs. Mary Stoliker). He was a member of Crosshill Mennonite Church, where funeral services were held on Feb. 14, in charge of Ervin Erb and Steve Gerber; interment in Rushes Cemetery, Wellesley.

Roth, Emma E., daughter of Dan and Anna (Petersheim) Stutzman, was born at Kalona, Iowa, Sept. 23, 1901; died at the Seward Memorial Hospital on Feb. 29, 1984; aged 82 y. On Feb. 9, 1922, she was married to William Roth, who preceded her in death. Surviving are 5 sons (Rollin W., George D., Harold, Wayne, and Leslie), 2 daughters (Irva—Mrs. Dan Ropp and Leona—Mrs. Dan Miller), 22 grandchildren, and one sister (Mrs. Belva Dexter). She was preceded in death by 4 grandchildren, 6 brothers, and 3 sisters. She was a member of the East Fairview Mennonite Church, where funeral services were held on Mar. 3, in charge of Wilton Detweiler and Lloyd Gingerich; interment in the East Fairview Mennonite Cemetery.

Shantz, Lemore H., son of Samuel and Mary (Hallman) Shantz, was born at Mannheim, Ont., Aug. 13, 1909; died at St. Mary's Hospital, Kitchener, Ont., Feb. 11, 1984; aged 74 y. On Mar. 7, 1945, he was married to Olive Schramm, who survives. Also surviving are one daughter (Phyllis—Mrs. Maurice Martin), 2 grandchildren, one sister (Laverne—Mrs. Joyce Witmer), and 2 brothers (Kenneth and Melvin). He was a member of First Mennonite Church, where funeral services were held on Feb. 14, in charge of Glenn Brubacher and Brice Balmer; spring interment in Mannheim Mennonite Cemetery.

Sherfy, Kenneth John, son of Enos and Anna (Leechy) Sherfy, was born in Lebanon, Ore., Aug. 28, 1904; died of a heart attack at Albany, Ore., Feb. 28, 1984; aged 79 y. On Dec. 14, 1926, he was married to Minnie Kessler, who died on Apr. 6, 1978. Surviving are 2 daughters (June—Mrs. James Good and Doris—Mrs. Clarence Gerig), one son (Bruce), 13 grandchildren, 9 great-grandchildren, 2 brothers (Harold and Claude), and one sister (Rita Mink). He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 2, in charge of Roy E. Hostetler and Stanley Troyer; interment in Fairview Church Cemetery.

Stutzman, Ira, son of D. D. and Mary Ann (Bechler) Stutzman, was born at Milford, Neb., Nov. 11, 1889; died at Albany, Ore., Mar. 3, 1984; aged 94 y. On Feb. 21, 1911, he was married to Mary Boshart, who died on Apr. 10, 1958. Surviving are 6 daughters (Mabel—Mrs. Ernest Heyerly, Marie—Mrs. Roland Schweitzer, Ruth—Mrs. Harold Shenk, Alverda Lehman, Olivene—Mrs. Joe Heyerly, and Grace—Mrs. Allen Martin), 4 sons (Hubert, Paul, Pearl, and Larry), 37 grandchildren, 55 great-grandchildren, and 2 great-great-grandchildren. He was preceded in death by one son, 2 grandchildren, and 2 great-grandchildren. He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 6, in charge of Roy E. Hostetler, Philip Kreider, and Clarence Gerig; interment in Willamette Memorial Park.

Stutzman, Willis, son of Alexander and Sarah (Miller) Stutzman, was born in Holmes Co., Ohio, Mar. 16, 1901; died at his home on Feb. 9, 1984; aged 82 y. On Oct. 2, 1929, he was married to Eliza Miller, who survives. Also surviving are 3 daughters (Anna Mae—Mrs. Danny Miller, Jane—Mrs. Wayne Gieb, and Harriett—Mrs. Merle Sommers), 8 grandchildren, 5 great-grandchildren, and one sister (Mrs. Alma Maleski). He was preceded in death by one brother. He was a member of Walnut Creek Mennonite Church, where funeral services were held on Feb. 11, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Cemetery.

Ulrich, Veroa N., daughter of Frederick and Lena (Garber) Zoss, was born in Lowpoint, Ill., Feb. 8, 1914; died of cancer at her home in Washington, Ill., Mar. 3, 1984; aged 70 y. On Nov. 20, 1941, she was married to Raymond M. Ulrich, who survives. Also surviving are 4 sons (Richard M., Carl K., Robert R., and Lee R.), 2 daughters (Grace—Mrs. Paul Becker and Linda—Mrs. Harry Nussbaum), 6 grandchildren, her mother, and one brother (Willard Zoss). She was a member of Metamora Mennonite Church, where funeral services were held on Mar. 6, in charge of Larry Augsburger and Steve Ulrich; interment in Stewart-Harmony Cemetery.

Yoder, Samuel James, son of Jacob Z. and Nancy (Stoltzfus) Yoder, was born on Jan. 13, 1900; died at the Lewistown (Pa.) Hospital on Jan. 7, 1984; aged 83 y. He was preceded in death by one brother, 2 half-brothers, and 10 half-sisters. He was a member of Maple Grove Mennonite Church, where funeral services were held in charge of Leroy Umble; interment in St. John's Lutheran Cemetery.

CALENDAR

Mennonite Health Assembly, Kansas City, Kan., Mar. 23-28
Ohio Conference annual meeting, Kidron, Ohio, Mar. 29-31
Outreach 84, Ft. Wayne, Ind., Mar. 30-31
Illinois Mennonite Conference spring conference, Camp Menno Haven, Tiskilwa, Ill., Apr. 6-7
Nebraska MCC Relief Sale, Aurora, Neb., Apr. 6-7
Mennonite Secondary Education Council Music Festival, Kalona, Iowa, Apr. 7-8
Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11
Mennonite Church General Board meeting, Cabrini Contact Center, Des Plaines, Ill., Apr. 12-14
Conference on Charismatic Renewal in the Mennonite Church, Hesston, Kan., Apr. 25-27
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 29

CREDITS

Cover by Barbara Sahli; pp. 220 and 221 by Sanford and Orpha Eash; p. 229 (col. 1) by Ken Holdeman.

ITEMS AND COMMENTS

Leaders of 12 Protestant churches assail Central America policy

Leaders of 12 mainline Protestant denominations have urged Congress to "repudiate" the Reagan administration's policies in Central America and press for a negotiated solution to the region's troubles. In a seven-page letter sent to every member of Congress, the church leaders, representing more than 20 million Protestants nationwide, opposed in particular recent administration requests for large increases in military aid. "We believe that the current policy of providing military assistance to a Salvadoran government that brutally slaughters its own people is immoral," they declared. "No end, however 'strategic,' justifies the torture of one little child. For our moral integrity as a nation, we dare not support further bloodshed."

The letter added that U.S. policy, as well as the opinions expressed in the recent Kissinger commission report on Central America, is based on "false premises" about the Soviet role in Central American upheavals and "ignores the self-interests of the nationalistic revolutionary forces" in the region.

Cigarette consumption in Canada, U.S.

Cigarette consumption figures released in January show that Canada is fourth of 110 countries in cigarette consumption with a daily average per-capita use of 7.7 cigarettes. Nations which use more cigarettes per capita than Canada are Cyprus, Greece, and Cuba. The U.S. is fifth with a 7.3 per-capita use. At its annual meeting in January Mennonite Central Committee Canada resolved to continue its pro-life position, as it relates, among other things, to drug abuse.

High Court overrules Grove College on sex bias reporting

Private colleges and universities—including church-related schools—must indicate compliance with federal anti-sex discrimination laws or see their students lose federal financial aid, the U.S. Supreme Court has ruled. In a unanimous decision that surprised some observers, the high court ruled on Feb. 27 that the U.S. Department of Education acted within the law by stripping students at Grove City (Pa.) College of basic educational opportunity grants (also called Pell grants) after the school refused to submit forms indicating it does not discriminate against women.

Attorneys for the college had argued that because the small, once-Presbyterian school does not discriminate against women and receives no direct financial assistance, it should be exempt from the Department of Education's compliance rule. But the government persuaded all nine justices that financial grants to students amount to subsidies to the college, leaving the college under the coverage of anti-sex discrimination laws and regulations. The court's decision marks a major defeat for church-related and other private schools which had hoped for a ruling keeping federal regulatory agencies from intruding into their internal affairs.

Youth who killed father sentenced to hard labor in church refugee camp

A youth who said God told him to kill his father to protect his mother and sisters from beatings and sexual abuse was put on five years' probation and ordered to do construction work at refugee camps in Hong Kong for two years. Superior Court Judge Eric Younger had asked the public to help him decide how to sentence Robert Moody, 18, who was convicted of voluntary manslaughter for the March 1983 shotgun slaying of his father. The judge had described the youth's father as "the scum of the earth" after hearing defense testimony that he had sexually abused two of his daughters for years and forced his wife to work as a prostitute. Defense witnesses also said the elder Moody had severely beaten Robert's older brother and bashed his wife's head against the side of a microwave oven the morning of his ambush slaying.

Conscientious objectors praised by the pope

Pope John Paul II lauded conscientious objectors to war and criticized nations that pour money into the nuclear arms race while people in other nations starve. "On the problem of conscientious objection, I would like to say that I think it is a sign of maturity when people manage to accept a form of public service other than military service," John Paul told some 400 young Italians during a Sunday afternoon visit to a Rome parish. Vatican experts said the pope's statement was his strongest to date on the controversial issue of conscientious objection, a concept officially embraced as a legitimate Christian option by the Second Vatican Council.

The Polish-born pontiff told the young people the story of Otto Schimett, a World War II commander who was executed for refusing to shoot down civilians during the German occupation of Poland. "His tomb has remained with my people and it is visited continuously by my countrymen who venerate that young man," John Paul said.

Christian Council urges Ghana to restore rule of law

The Christian Council of Ghana has urged the regime of Flight Lt. Jerry Rawlings to return to constitutional government and free elections. The ecumenical organization of Anglican, Presbyterian, Salvation Army, Baptist, Mennonite, Lutheran, and Quaker bodies called last summer for a "national reconciliation government" to "ensure free and popular participation" of all the people in the country.

Its latest appeal, prepared for a government-sponsored symposium, was reported by Ecumenical Press Service, the news service here of the World Council of Churches.

Among other things, the Christian Council of Ghana charged that organs of the ruling party "have caused much confusion and have undermined the unity and solidarity of this country." It called for a withdrawal of army and people personnel on duty in public places other than banks and military installations, and a review of public tribunals, which are experiencing a backlog in cases. The council also called for the release of all political detainees.

U.S.-Africa black church-worker exchange planned

A program that will enable black interns and volunteers to serve as missionaries for three months to two years in Africa has been announced by the Africa Office of the United Methodist World Division. The program will also bring young Africans chosen by their churches to work as mission interns in black U.S. churches, agencies, homes, and schools. The program will be directed by Tunnie Martin, Jr., a recently retired former missionary to India. He received a doctorate from Cornell University, and theological degrees from Oberlin Graduate School and Vanderbilt Divinity School. He will supervise the recruitment, screening, and placement of young people and "senior experts."

"The global dimensions of missionary service and involvement have not been seen as a serious aspect of church life for most of the black constituency," said Isaac Bivens, head of the church's Africa office. Blacks currently comprise less than 5 percent of United Methodist Church missionaries and interns overseas. The program will give lay people a chance to take active part in the mission of the church, he said.

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You can tell the love of Jesus

I heard a story about D. Parke Lantz, one of the early Mennonite missionaries in Argentina. It was said that he was effective in evangelism—so effective that other missionaries asked him how he did it. "Oh, there is no secret." he replied. "Just be friendly."

Parke Lantz becomes a good model for us at a time when the North American Mennonite Church seems to be making a new effort to take evangelism seriously. At the recent meeting of the Home Ministries Committee of Mennonite Board of Missions it was reported that 21 Evangelism and Church Development seminars have been scheduled between mid-February and December 1. The method of evangelism taught in these seminars, I understand, is "friendship" evangelism and I believe this is a good method, especially for us Mennonites. Though we may not always show the best of social graces and have been accused of forming cliques, there is in our tradition a good basis for friendship evangelism.

This is not to say that there should not be other methods of evangelism and many of us have observed them. We have attended a large assembly and heard one of the orators of the church give an invitation which brought the people out. We were impressed, but we reasoned correctly that we could never do that. So what is left for us? The Negro spiritual "There is a balm in Gilead" has the answer: if we are not eloquent like the apostles Peter and Paul, at least we can tell about the love of Jesus and of his death for all. (For the text of this spiritual, see No. 124 in *Sing and Rejoice*).

This is the view of Richard Lischer in his helpful little book *Speaking of Jesus, Finding the Words for Witness* (Fortress Press, 1982). Lischer writes as one who has sought to come to terms with the basic Christian task to tell the love of Jesus and who has found that, while it is not easy and many of us back away if not run, there is a way to do it.

"The retreat from witness comes from within," writes Lischer. "It begins with a deep-seated ambivalence toward God and God's world. We want to speak, and we do not want to; we want to be known to the other, and we want to hold ourselves in reserve. There is nothing we would like better than to experience honest relationships with others; there is nothing we detest more fiercely than the giving of our precious selves. We are closed fists in a world of closed fists, in a world that desperately needs an open palm" (p. 20).

It is sometimes asked whether evangelism is the work of all Christians or of only certain people who have this gift. One notices, for example, in Ephesians 4:11 a description of the gifts of Christ to the church: "some should be apostles, some prophets, some evangelists, some pastors and teachers." In 1 Corinthians 12 also gifts are mentioned without specifying all of the same ones, but with the reasonable question, "Are all apostles?" (12:29). One may be cautious, however, about taking this Corinthian question as definitive since Paul's problem at Corinth seems to have been to try to dampen the fires of enthusiasm rather than to stir them up.

Occasional Corinthian types turn up in our churches and we need to try to guide them into the positive rather than destructive use of their gifts. But in more cases the problem is as described by Lischer above, a general reluctance to tell the story of Jesus—too few rather than too many accepting this call.

It is common today to respond to anyone who gets pushy about Christian responsibility with "Don't lay any guilt trip on me!" While that may be an easy way to try to avoid responsibility, it does remind us that some have sought to motivate evangelism as well as other forms of good works by making people feel guilty. I agree that this is not the biblical way to call evangelists to their work.

But somewhere between laying a guilt trip on everyone and turning witnessing over to a few specialists there is a call for the church to consider the need for and the opportunity of all to "tell the love of Jesus." There are some things to learn and some traps to avoid, as Lischer points out. People who do not appear to be following Jesus generally have their defenses up whether they know it or not. The Christian witness needs to learn how to avoid getting into fruitless arguments or conversational cul-de-sacs.

It reminds me that years ago, I sought to engage an old fellow in a conversation about spiritual matters. He seemed to get the point, but his response stopped me in my tracks. "When I was younger," he said, "I went to church just to see the girls." I did not know where to go from there.

We make ourselves vulnerable in a unique manner when we seek to speak for Jesus. It is to open ourselves about our most cherished beliefs and to ask others in a similar way to reveal their most basic assumptions. This is potentially painful for both of us.

But what we need to do is to affirm the message of the spiritual mentioned above. This song, in case anyone has forgotten, is an answer to the poignant words of Jeremiah 8:22a:

Is there no balm in Gilead?
Is there no physician there?

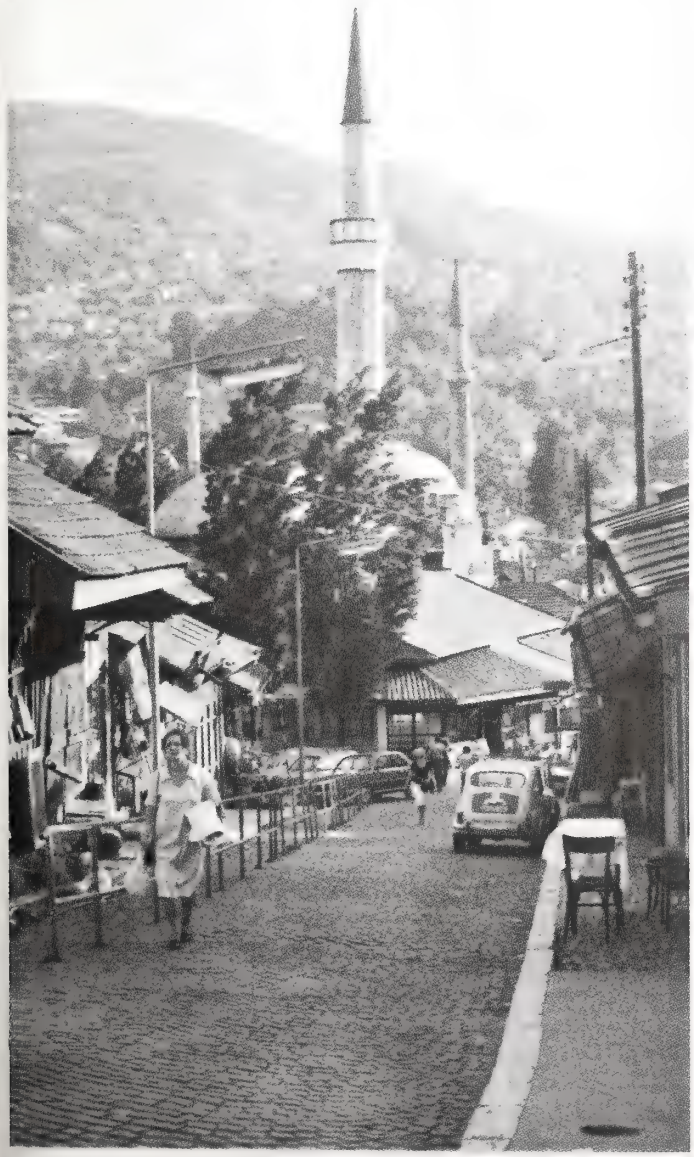
The answer is yes, his name is Jesus, and it is the privilege of all Christians to tell the good news about him.—Daniel Hertzler

GOSPEL HERALD

April 3, 1984

Don't cry for the suffering church

by N. Gerald Shenk



A street in Sarajevo, Yugoslavia, where conflict among churches was a way of life for centuries.

"Tell us about the suffering church!" I often think of Luka and Ljubica in Sarajevo, Yugoslavia, when we are asked to tell the stories of faithful witnesses in hard times. There is something in their story and the stories of many other Christians in Yugoslavia that deserves to be celebrated. And sharing such stories from one part of the church to another is part of the same dynamic that brought us the New Testament and the *Martyrs Mirror.*

In the months since our family returned from six years of work with the churches of Yugoslavia during a study sojourn there, we have had numerous opportunities to relate the life of believers there to believers here in North America. We have usually found genuine interest but little comprehension of the realities the churches face today in Eastern Europe.

People can hardly be faulted for what they don't know. A large part of the difficulty lies in the dearth of accurate information available to them. Take Sarajevo, for example. The recent Olympics brought more world attention to that city of half a million in the center of Yugoslavia than anything else since Gavrilo Princip assassinated Archduke Ferdinand of Austria there in 1914, and set off World War I. These are friendlier times, and most of the competition was quite peaceable.

Despite the extensive coverage of the games and the participants, however, we watched in vain for any significant treatment of the religious traditions that have played an important role in the history of Sarajevo and its people. To be sure, the cameras did show us a few of the minarets which mark its skyline. And John Denver was hired to interview a farm family and do a tune in the hills. The discos and the copperworkers in the bazaar rounded off the coverage with the inevitable local color.

It's not that the Yugoslav authorities coerced the foreign journalists into a conspiracy to replace the old opium of the people with the new one. The sportswriters went to Sarajevo to cover sports, and that was the story from Sarajevo this winter.

None of the cameras wandered into the museum for a glimpse of the strange tombstones called *stele.* They are virtually all that remains to us from a medieval protest movement known as the Bosnian Church. For all its oddity, it deserves a place among the antecedents of the

later free-church tradition, like the better-known Albigenses and Waldensians. Some evidence indicates that the Bosnian Christians refused to bear arms. Their protest was directed against the two powerful branches of the Christian church which had been doing battle over this region for centuries. Catholicism and Orthodoxy survive there today, but the forerunners of the free-church are mostly just a memory in the local museum.

Conflict was a way of life for centuries in Sarajevo. The battling churches were themselves overrun by invaders in the 15th century. Slavic peoples in unprecedented numbers converted to Islam. Sons of Ivan became Ibrahim and Muhamed; daughters of Jovanka became Fatima and Nurka. The tiny town became a real city, a crucial staging post of the Ottoman empire for its assault on Christian Europe during the time of the Reformation.

For one religious group, though, Sarajevo was a haven, a shelter from the storm of persecution that drove them out of Christian Europe. During the Ottoman period, Jews came from Spain and Poland and Czechoslovakia to safety under Muslim rule. A Hebrew cemetery on the slopes just above the Skenderija sports complex has inscriptions in the many languages of their exiles before they found rest in Sarajevo.

There are not two different kinds of churches in the world, one comfortable and the other suffering. Any church that is walking the way of the cross cannot be a stranger to suffering.

The hardest story to cover in Sarajevo would have been the one on the Protestant witness there. A Lutheran presence goes back to the time of Hapsburg rule after 1878. Baptist work began 100 years ago. The only sizeable groups today are the Adventists. The flickering flame of evangelical presence in Sarajevo has never rated headlines.

And yet, our Lord is not without representatives in that exotic city. When we moved there several years ago, we found a warm welcome in the tiny circle of those who love him and gather around his Word for regular worship. Luka and Ljubica had long ago made their home a hallowed spot, where neighbors and friends and especially foster children could turn for counsel and words of truth over that treasured token of Bosnian hospitality, the tiny cup of Turkish coffee.

Their own children have moved on to easier and greener pastures. With daughters in Germany and a grandchild in Australia, they could also sell out and head for places where their kind of faith would be popular. Their life has been difficult, and being Christian has not made it softer. Maybe that's how the Lord preserves a witness there; Luka and Ljubica could stay on while others come and go.

Most of us are genuinely moved when we hear of believers who stand resolute, paying the cost of their discipleship to Jesus Christ as Lord. We want their witness to stimulate us to inspect our own life, assessing our commitment to remain true to our calling in the face of danger or difficulty.

"Tell us about the suffering church!" But something in the request stirs me with misgivings. People almost "know" too much to comprehend the actual situation of the churches in Yugoslavia. "Knowing" that the society there is organized by Marxists, some North American Christians are disappointed if the stories do not fix blame for the sufferings on state oppression and official harassment. The truth is that Sarajevo is one of those sad places where religious people of different persuasions have made life far more difficult for each other than governments and bureaucrats could. That fact marks more than 1000 years of "civilization" in Sarajevo. What calm and civility rules the interethnic relations there today is more to be credited to the new society ordered on a secular basis by Marxists since 1945 than to enlightened toleration extended by religious groups to each other.

To tell of Luka and Ljubica, then, is to tell of believers trying to be faithful while surrounded by Muslims and by Orthodox and Catholic Christians all in varying degrees of tension with each other. One of the most painful parts of their story is their isolation and distance from fellowship with believers of like mind. Other Protestants in the northern areas of the country, while showing care and maintaining ties as they are able from a distance, cannot really provide the kind of fellowship most of us deem vital.

But even isolation for Luka and Ljubica cannot be portrayed entirely as the fault of others. There is a style of sectarian squabbling which translates all too easily from one culture to the next in conservative Protestant circles. While the wounds of a friend are faithful, the wounds of friendship lost over trifling matters are most painful, and Luka and Ljubica have had all too many of these. Would that suffering among the faithful were always a refining fire!

"Tell us about the suffering church!" Perhaps the stories of suffering Christians to be heard in the North American marketplace today are no longer *our* stories. Like the reports of dramatic conversions, sweeping renewals, and glamorous healings, many of the available

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stories of suffering are artfully packaged and promoted to disguise the difference between our own situation and the many other places where things happen "the way they should." But no matter how agile the listeners' imagination or how creative the storytellers in transporting them for a season to the hot spots of dramatic confrontation, the audience is always at home at the end of the story, undeniably secure and safe.

Part of any fascination with the suffering of others is motivated by the desire to ensure that we do not ourselves fall victim to the same woes. In the case of stories about churches in Eastern Europe, this understandable response is too easily exploited by those who would translate it directly into political channels of strident anticommunism. Many organizations enjoy commercial success from packaging the persecution of Christians like the ads for saving the seals, or sending soybeans to the Sahel. But while the seals and the starving may benefit from compassion that reaches into your checkbook, generosity should be restrained when the suffering of Christians becomes a glossy-paper commodity sent to computerized mailing lists.

The notion of an Iron Curtain is quite convenient for those who would portray churches "over there" as poor and suffering, while our churches over here are free and flourishing (and sleek and contented and powerful). Pity for them and profit for the peddler! Jesus placed the problem of suffering well beyond pity in his words to the wailing women of Jerusalem, which might today be paraphrased: "Don't cry for the suffering church! Weep instead for yourselves and the church that knows no suffering." (Compare Luke 23:28.)

There are not two different kinds of churches in the world, one comfortable and the other suffering. Every local expression of the church is at best an inadequate anticipation of the rule of God, but any church that is walking the way of the cross cannot be a stranger to suffering. Whether external conditions for religion are cozy or constricting, the people of God in every place find that faithful witness brings them directly into contact with those who are broken and suffering.

Comfortable Christians cannot relieve the plight of suffering brothers and sisters by leading cheers from afar. It is only if we are on the same path with them that we can encourage, console, and exhort each other to greater faithfulness to the one who has gone before us in the Way. North American Christians can only with difficulty and thus far in relatively small numbers find their way onto that path.

But even here there are churches whose very existence is a challenge to unrighteousness, who confront injustice and who work to give victims a fair chance again. The suffering of Christians is for them more than a topic of after-dinner conversation. In costly and faithful discipleship they are making the testimony of martyrs in every generation once more, somehow, *their own stories.*

I'M LISTENING, LORD, KEEP TALKING

The torn Bible. I have a new Bible, bound in black leather, top grain cowhide. I use it on Sundays, on weekend trips. When Anna Mae gave it to me, she said, "You need a nicer Bible when you go away."

True, the old hardcover Bible, one of the first *New International Version* models put out, is pretty sad looking after some five years of hard use. But I love best that old raggedy Bible, the one with the broken back and torn cover. I use it every morning and evening. The torn cover is symbolic, reminds me of how precious it is.

It goes back to a Sunday morning church service. There was some unannounced role playing, all arranged to help us see how blessed we were in being allowed to worship God unmolested, with complete freedom. A band of "religious dissenters," "unbelievers," carrying guns (unloaded, of course), "invaded" our church service, took over, asked us to surrender our Bibles, line up against the wall. We were to learn through role playing how precious our religious freedom really was. The idea had validity, the role playing was excellent. The children had been dismissed, several older people had been informed, but the majority of us were ignorant of the plan. Yet, when the "invaders" arrived, we knew it was role playing: It had to be role playing. Surely that's all it could be.

Still, in spite of sensing that this all was role playing, a certain stubbornness took over for some of us. We refused to pass our Bibles in, to line up against the wall. I knew it was role playing, but for me, I found it impossible even symbolically to give up my Bible. So I remained seated, along with several others, my Bible thrust under my leg, tightly clenched. In the process of trying to separate the Bible from me, it was torn, purely by accident. In fact, my persecutor, whispered quietly to me when it happened, "I'm sorry."

We who clung to our Bibles experienced in the role playing something that we could not role play. My mind leaped alternately from the knowledge that this was surely role playing to an almost anger at what was happening. It was a fiction vs. reality affair where the two seemed to interchange in my thinking.

Well, that's now over, long past, and I can smile at the recall. But the Bible that was torn is hard to give up. I often look at the tear, a bit distressed that I did not cooperate, yet glad that I was not able to do so.

They say the Bible speaks to us. I know mine does. Especially the one with the rip. Often I touch it, think how it came about. It makes that Bible special.—**Robert J. Baker**

Letters to Dr. Luke on Jesus' journey to Jerusalem.

An ex-disciple's point of view

by J. Nelson Kraybill

Author's note: How did the gospel writer Luke gather information to compile his book? Might he have asked persons who met Jesus to write what they experienced in their encounter with Christ? This is the second in a series of four such imaginary "replies" written to Luke. The letters come from a Pharisee, an ex-disciple, Zacchaeus, and a leper. While fictional, the letters reflect the kind of "primary source material" Luke could have used to write his account of Jesus' journey to Jerusalem (Luke 13:22—19:44).

References in the brackets refer to chapter and verse in Luke's gospel where the evangelist might have used these letters in his telling of the Jesus story.

Dear Dr. Luke:

You asked me to relate the experiences that drew me into a period of discipleship to Jesus of Nazareth. I first met Jesus during the final week of his teaching in Galilee. At that time dozens of persons embraced his teaching, and many of us followed him as he went up to Jerusalem.

It may be easier for you to measure the impact of Jesus' life if I send you three letters I wrote during my discipleship. All three are to my parents in Capernaum. I penned the first as I accompanied Jesus into Samaria [10:52; 17:11]:

"Dear Mother and Father: Now that I've left Galilee and am traveling with Jesus, I know you have many questions about my decision. It must be painful to you to see a 20-year-old son abandon job, parents, and a promise of marriage to follow an itinerant preacher. Why did I do it?

"I am following Jesus because he confidently announces the arrival of God's kingdom. The Romans humiliated us for generations, and now God has sent a prophet to lead his people to freedom. I will not hesitate to say I believe Jesus is the Messiah we Jews so long anticipated. Call me a fanatic, but I will gladly put God's kingdom ahead of all other concerns.

"Jesus calls his followers to single-minded commitment: 'If anyone comes to me and does not hate his own father and mother and children and brothers and sisters, and even his own life, he cannot be my disciple' [14:26].

"My dearest parents, you know I shall never hate you. But you always taught me that God wants total obedience from his children. If Jesus is God's Messiah, how could I be wrong in the course I have chosen?

"Soon the whole world will see Jesus confronting the Romans. It may seem now that I hate you, since I left abruptly. But soon—you shall see—the kingdom of God will be here. With King Jesus ruling in Jerusalem, I will be in a position to return to you and restore our ties in a new and peaceful world. Jesus says those who sacrifice now will enjoy 'manifold more' when the kingdom is here [18:30].

"Be most careful with this letter. If it gets into the wrong hands, I could face charges of treason.

"Your devoted son,
Nabal"

I suppose youthful idealism made me drop everything and follow Jesus. My second letter, written from southern Samaria, reflects a more circumspect view of the Nazarene:

"Dear Mother and Father: Traveling with Jesus is a demanding life, and I do sometimes yearn for the security of home. Each night we are in a different village, sleeping on the floor of some stranger's house. There are hundreds who hear Jesus speak daily, and many are healed of diseases.

"The healings are an inspiration, but I sometimes have grave doubts about the larger direction of Jesus' teaching. A kingdom must be built of powerful and capable persons. Why does Jesus spend so much time with persons of no economic or educational importance?

"Today Jesus told a miserable story about a wealthy man and a beggar [16:19-31]. The wealthy man spent his life enjoying the hard-earned fruits of his career. The beggar lay around and wallowed in laziness. Everyone expected Jesus would say, 'The kingdom of God will be made of those who spare no effort to improve themselves and society.' Instead, Jesus shocked us all by speculating on what happened to the rich man and beggar after they died. The rich man was punished by fire, and the *beggar* walked into the presence of Abraham!

"I can't put together what Jesus is trying to teach. Clearly he will never build a kingdom made of beggars. Giving the poor a handout will only dehumanize them further and make them more dependent.

"I intend to stay with Jesus all the way to Jerusalem. Quite possibly his poor-people talk is only a temporary cloak that will enable him to sneak into Jerusalem and begin the real kingdom. Then God will make his people

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prosperous. We disciples are hoping Jesus does not wait too long to make that all come true.

"Much love,
Nabal"

Shortly before we entered Jerusalem for Passover Week, I left the band of persons following Jesus. From Jerusalem I wrote a letter that reflects the struggle I went through:

"My dear parents: This surely is the most painful letter I've written in my life. While I suppose you are relieved to hear I am coming home, it was a bitter decision to give up my hopes for Jesus.

"There are many noble and admirable qualities in Jesus, and I will always be a better person for having been with him. But the closer we got to Jerusalem, the more it became evident Jesus misunderstood what God intends to do in his kingdom.

"I never told you Jesus made open reference to the fact that his followers should be ready to face execution. 'Whoever does not bear his own cross cannot be my disciple,' he told us back in Galilee [14:27].

"No one can doubt my sincerity in being ready to sacrifice much to obey God. I quit my job and even left family to follow Jesus. I thought the cross-talk was just a dramatic way of making a point. I assumed Jesus meant that some things in life are very hard and painful, but in the end those who obey God will win out.

"You can't imagine my horror when I began to suspect Jesus meant a real cross and a real death. I was never among the inner circle of Jesus' disciples, and he told his intimate friends things he couldn't often say in public [18:31-34]. But word got whispered around that Jesus talked about being captured by the Romans, tortured, and spit upon.

"If I thought this humiliation would be a mere episode on the way to kingship, I'd still be a disciple. But Jesus clearly said the Romans will kill him.

"Following Jesus into Jerusalem might cost me my life. If my death could help make Jesus king, it may be worth the sacrifice. But why die for a 'messiah' who plans to have himself executed?

"I have disassociated myself from the Nazarene, and will get lost in the Passover crowds. I'm eager to see you again back in Capernaum. I pray daily that God's kingdom may come.

"Sincerely,
Nabal"

As you are quite aware, Dr. Luke, my worst fears about Jesus came true during Passover Week. It surprises me that Jesus' execution did not put a definitive end to his movement. The sustained enthusiasm of his followers today reflects something of the power that drew me to Jesus in the first place. It would be most interesting to have your biography include some comment on the development of the "Christian" sect since the death of Jesus.

Best wishes in your writing!
Nabal ben Asher

A charge concerning your pastor

by Stanley Shenk

First, give respect and esteem to your pastor. "We beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work" (1 Thes. 5:12, 13a).

Second, accept the concept of subjection to your pastor. In 1 Corinthians 16:15, 16 Paul states that those of the household of Stephanus "have devoted themselves to the service of the saints," and then continues by saying, "I urge you to be subject to such men and to every fellow worker and laborer." And we should also note the very strong statement of Hebrews 13:17a: "Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account." Ultimately, of course, our subjection is to Christ; we are to follow our church leaders as they follow him. And this is precisely the language of Paul in 1 Corinthians 11:1. "Be imitators of me, as I am of Christ."

Third, give your pastor and his wife your material support. In 1 Corinthians 9:3-11 Paul establishes his right to support on the basis of common sense, the Old Testament, and logic. Then in verse 12 he renounces his right—lest an obstacle be put "in the way of the gospel of Christ." But then he reasserts his right in the ringing language of verses 13 and 14: "Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel."

While it is true that Paul renounces (in verses 15-18) his right a second time, it cannot be denied that the right has already been fully established twice. And it is probably not without significance that his double renunciation is made in a letter to his weakest, most carnal, most disunited church—the church that in its spiritual infancy would be most likely to misconstrue, misjudge, and find offense in any claim to financial support that he might insist upon.

Fourth, pray for your pastor. Paul wrote to the Corin-

Stanley Shenk teaches Bible at Goshen College. This charge was delivered to the Olive congregation, Elkhart, Ind., at the installation of Phil Helmuth as pastor. Stanley Shenk had served as interim pastor for the previous ten months.

thians, "You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers" (2 Cor. 1:11). And in Ephesians he strongly urged prayer in these words, "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel" (6:18, 19).

Pray for your pastor's wife. She will surely need your constant prayers as she stands beside her husband. When you have an impulse to criticize your pastor or his wife, pray instead for him or her or both.

Fifth, remember that the pastoral ministry in the Mennonite Church (and in other churches as well) is a perilous occupation. A generation ago we tended to feel that every Mennonite church must be a perfect church. (This was a high and wonderful conviction; we need more of this passion today.) But then if our church fell short of perfection we tended to blame the pastor. "It's *his* fault that we're not perfect. If only he preached with greater power, if only he was more committed, if only he was more loving, if only he used better judgment, if only he was a better disciplinarian, if only he was a better example—*then* we could have—yes, we *would* have—a perfect church." But alas no pastor was ever perfect. Nor any congregation either. And pastors were often saddled in a most ungracious way with a highly disproportionate share of the blame. And so they were criticized sometimes—and hounded—and sometimes driven from office.

Today we are not as absolute in the demands we lay upon our pastors, and yet some of the former spirit still remains. Even a pastor who comes to his ministry with a salvation experience, with commitment, gifts, and a sense of divine call, and who takes up his task with prayer, earnestness, and hard work—such a pastor still has no assurance that he will be able to survive for a reasonable number of years and then resign without being forced to leave. If we expect our children to consider God's call to ministry, we dare not treat our pastors like footballs.

Sixth, give your pastor and his wife a mistake allowance. Every member, every parent, every child, every employee or employer needs one. So does a pastor and a pastor's wife. And the language of 1 Corinthians 13:4-7 surely includes this concept of a mistake allowance. "Love is patient and kind.... Love bears all things."

Seventh, give your pastor and his wife the benefit of the doubt. "Love ... believes all things, hopes all things" (1 Cor. 13:7). For example, a few members seemingly just don't realize how a supported pastor can possibly stay busy from one Sunday morning to the next. And so it looks like he has it far too easy. A great many pastors for whom 16-hour days are routine have had to face such an attitude from at least a small minority in their congregation.

Eighth, give your pastor and his wife the ultimate freedom to raise their children as they feel led. Bright is the light of scrutiny that shimmers upon the pastor's home. Some of this is probably unavoidable, but care must be taken by all lest it bedazzle and frustrate the pastor's children. Yes, we are to assist each other, but assistance on this point dare not become interference. The rearing of their children is the God-given task of the pastor and his wife; it must not become a congregational project.

A number of years ago I heard John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York City, speak to a group of seminary students on pastoral counseling. At one point he digressed briefly and said, "When you enter your pastorates and begin raising your children, don't hold them to a *special* standard because they are preachers' kids. Such a policy is the surest way to drive them from God and the church. *Just teach them to do what is right.*" At the back of the room a young man raised his hand and asked, "Yes, Dr. Bonnell, but suppose you have a couple of people in your congregation who insist that a *preacher's* child must do so and so?" Bonnell drew himself up to his full height and declared with vigor, "I'd tell them to mind their own business." I am certain that Bonnell's advice at every point here was correct.

Ninth, accept your pastor as your leader in service. When a certain Mennonite congregation chose its first supported pastor (I'll call him John), one of the members was heard to say, "Now that John is coming, we should just sit back and let him do the work of the church." He didn't have the idea at all. The new pastor wasn't coming to dominate all the details; he was coming to enlist new workers and encourage the former ones.

A true pastor wants participants, not spectators; a team, not a grandstand full of inactive customers. He wants a force, not a mission field. I believe a powerful force is in the making here at Olive.

The mustard seed

So tiny
you wouldn't feel it
even if you stepped on it,
even if you caught one in your heel
and it lodged in a soft spot.

So tiny you wouldn't hear it
if it dropped from a thirty-story high-rise
or if you shot it against the wall
with a slingshot.

So tiny you wouldn't taste it
or smell it
even on a plain slice
of white bread.

So tiny, even after planting
you're likely to forget it,
certainly not expect much.

It's right then that
it reaches up
and shades you.
—Mark R. Littleton

READERS SAY

Barbara Draper, Kitchener, Ont. I was disturbed when I read the article "Anabaptist firsts" in the Jan. 24 issue of *Gospel Herald.* I have never heard of the *New Schaff-Herzog Religious Encyclopedia* which was quoted as the reference and I question some of the information.

If the Anabaptists did speak out against slavery before the Quakers they did not do so with a loud voice. I'm not sure what is meant by "missions-minded" but in my understanding of the word 'missions,' the Mennonites adopted the idea from other denominations. Finally, the idea that Anabaptists were the first to be against the use of alcoholic drinks is untrue. The temperance movement was spearheaded by Methodists.

I would like to know if I am wrong. I am disturbed that Anabaptists might be proud of their "firsts"—especially if they really were not first at all.

Robert Roberg responds. *The New Schaff-Herzog Religious Encyclopedia* is available from Baker Books, Box 6287 Grand Rapids, MI 49506. In regard to the slavery question it says: "The majority of Mennonites cling to their past, remembering with pride their protest against slavery as early as 1688" (p. 306).

William R. McGrath in his book *The Anabaptists Neither Catholic Nor Protestant* (Historical Christian Publishers, Seymour, Mo., 1964) says the missions-minded Anabaptists "saw the chief purpose of the church as a nurturing, disciplining, missionary community going into all the world. . . . It is one of the strange truths of church history that the Protestant reformers and their followers rejected the great commission by the unscriptural theory that it was fulfilled by the apostles! The Anabaptists went everywhere preaching the Gospel" (p. 20).

While it is true that the Methodists spearheaded the Temperance movement in the 19th century, *the Mennonite Encyclopedia,* Vol. 1, p. 36 says: "Probably the very first (and one of the very few) writings against the use of alcoholic liquors was of 1525 by Ludwig Haetzer (ca. 1500-29) an Anabaptist."

The sad footnote is, who is leading the temperance movement today? Every 68 seconds someone is killed by a drunk driver and it seems that the church is hardly making a peep. Ms. Draper, if you'll lead the fight on your side of the border, I'll lead it on mine.

William Janzen, Ottawa, Canada. I am among the thousands who have been helped and inspired by Peter J. Dyck. He is a truly great person, one of whom the Mennonite church is immeasurably indebted! But his references to the Old Colony Mennonites in "Get Yourselves New Wineskins" (*G.H.* Feb. 21, 1984) left me thinking that he is human, nevertheless.

Some facts could be clarified: 1. The total number of Mennonites in Mexico is over 41,000.* 2. The dispute with provincial governments in Canada around 1920 had at least as much to do with state control over the education of children as with the English language, which some of these Mennonites were willing to learn. 3. The exodus from Canada was not simply a matter of getting railroad tickets; there were years of most difficult negotiations and people paid thousands of dollars in fines for not sending their children to state schools, selling land and cattle in order to do so. 4. Those who moved to Paraguay were Sommerfelder Mennonites, not Old Colony Mennonites.

I do not deny the main thrusts of Peter Dyck's story, namely that there are serious weaknesses among the Old Colony Mennonites of Mexico and that some of these are due to their persistence in the ways of the past. But other Mennonites also have serious weaknesses, although they may be of a different kind. I'm sure that Peter recognizes this, and that he would agree that when we point out weaknesses in others we should "speak the truth in love," as taught in Ephesians 4:15. I hope this letter reflects that spirit.

*Peter Dyck observes that he was using baptized membership figures and William Janzen is including unbaptized children.

Sheila K. Hershey, Parkesburg, Pa. Recently a friend brought to my attention the inquiries into the M.A.D.D. (Mothers Against Drunk Drivers) organization mentioned in your Feb. 21 issue. My experience with M.A.D.D. is due to the death of my husband and two good friends caused by a drunk driver in one accident. Their concern is to get the drunk drivers off the road and have them accept responsibility for their actions. Through their presence, the laws are getting stiffer and are being enforced. They have brought into focus that drinking and driving *is a crime.*

The number of deaths caused by drinking and driving is staggering. There is an even higher number of people crippled or paralyzed. Those who feel social drinking is okay are only fooling themselves. It is not only the habitual drinkers who cause these tragedies. People don't want to believe that just a couple of drinks *do* blur one's reactions and reason, but tests have proven this a fact. It also only takes one accident to take a life or injure someone.

The other fact remains that it certainly doesn't help your testimony to the world. When the world sees that there isn't any difference in your life compared to theirs, why should they want to hear anything about Jesus?

I am not a member of M.A.D.D., but I do commend them for their effort and hard work. The church, I feel, has a greater responsibility. Laws and punishment can only go so far; Christ can get to the root of the problem. Jesus can change a heart, thus ending a drinking or drug problem. We need to reach out in Christ's *love* and show that we care and that *there is a better way of life!*

Barbara Hutchison, Williamsport, Pa. I read with great interest the two articles by Robert Knapp (Mar. 6 and 13). He has said very effectively what I have tried to say to my friends and acquaintances. I am a pilgrim also, and have struggled with the ideas of America as God's chosen people and the other views he mentions. I have often felt alienated and in the minority and wondered if I held the wrong or misguided view. I admit I do not have all the answers but it was good to see my beliefs affirmed in these articles. But it means more to me than just an assurance that I am sane and that others share my views. The important thing is to recognize that our goal is to help sinners be changed through an encounter with Christ. I praise God for Mr. Knapp and his articles.

Paul Sheeler, Parkersford, Pa. I was thrilled to read "The Kingdom of God and the United States" by Robert Knapp (Mar. 13). I believe it was one hundred percent biblical, and Jesus himself would have written it the same way.

CHURCH NEWS

Mennonite pours blood on military building pillars in Colorado

On Ash Wednesday morning, March 7, Mennonite Esther (Leatherman) Kisamore, 44, poured blood and sprinkled ashes on white pillars in front of the Chidlaw Building in Colorado Springs, Colo. The building is headquarters for NORAD, the North American Air Defense Command.

This symbolic action was part of an ongoing witness of a group of Christian peace activists in Colorado Springs which has been having weekly prayer vigils in front of the Chidlaw Building on Tuesday mornings.

Kisamore, formerly of Pennsylvania, is a member of a Christian community, called Bijou House, consisting of 13 persons. There are four other Mennonites in this house community; the next largest group represented is Roman Catholic. The group shares economic resources and lives below the taxable income level as a way of avoiding the payment of war taxes.

Kisamore is a volunteer helper in a local soup kitchen and an overnight shelter. She has participated regularly in the Tuesday peace vigil since its beginning in August 1983. During Advent in 1983, and again in February, she has spent time in daily prayer in front of the Chidlaw Building.

On Ash Wednesday, 25 likeminded Christians, including members of Bijou House, had joined for prayer, Scripture reading, and singing in front of NORAD headquarters at 7:00 a.m. NORAD employees were filing into the building while the group worshiped.

Kisamore ascended the stairs to the building as the group sang, "Here I am, Lord," and began pouring the blood on the Chidlaw pillars. When a security guard approached her, telling her to stop, she responded with a prayer, "Lord, forgive our war-making." The guard then went inside and Kisamore completed the pouring of blood and sprinkling of ashes. Then she sat down and prayed.

While Kisamore was carrying out her action, the rest of the group was handing out leaflets to the arriving NORAD employees. The leaflets pointed out that "each day, through this entrance, pass men and women who are created by God to be cooperative, peaceful, and loving human beings. Instead, they spend their days in the service of a government bent on preparing for World War III."

The leaflet also explained the symbolic action being carried out by Kisamore: "Blood is a symbol of life. Ashes are a symbol of repentance and penance. Blood and ashes are used here today to label this building for what it is—a place complicit in the plans for killing and destruction. Blood calls us to end this wasting of human life. Ashes signal our need to repent of the great evil of escalating the arms race into space."

Then the city police arrived on the scene, warning the group to get back on city property (the sidewalk) because they were trespassing on private property. (The Chidlaw building is leased by the U.S. Air Force from private owners.) One policeman said, "Oh, yeah, whoever threw the red paint—let's be adult about it."

"It's not red paint," Kisamore said.

"Well, whatever," the policeman answered.

Kisamore wasn't arrested for her actions, though four persons were arrested who were leafletting at the back of the building and had not heard the warning to get off private property. After two hours at the police station, the four were released and the charges were dropped.

Said Kisamore after the action, "It sure was a delight to be free when I had fully expected arrest."

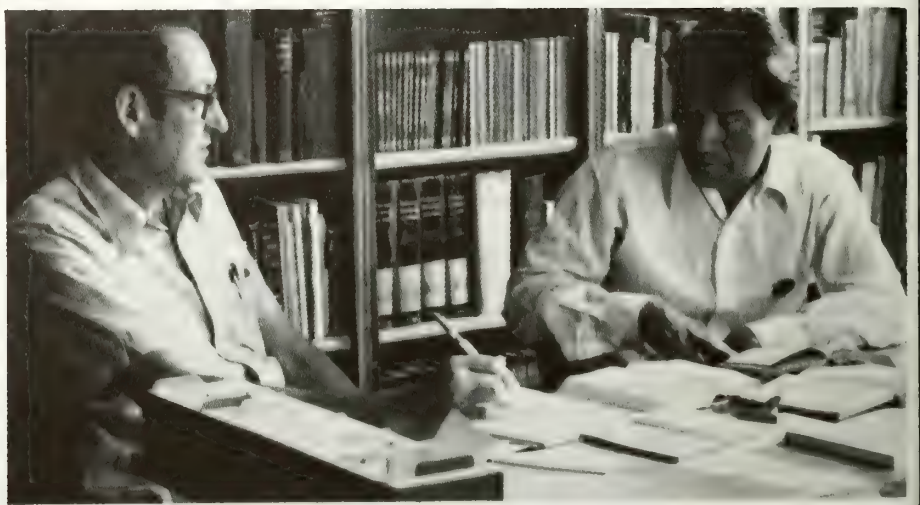
The reactions to this action in Colorado Springs have been mixed. Colonel Bob Thatcher, NORAD's public affairs officer, said, "Before they have always been very peaceful and there has never been any problems. As long as it is peaceful, we don't have any problem with it." A cleaning crew at NORAD headquarters quickly removed all evidence of blood and ashes on the pillars and sidewalk.

As for Mennonite responses in the community, Kisamore said that several members at Beth-El Mennonite Church are supportive of what she is doing but generally she doesn't think other Mennonites in the area are very understanding. One Mennonite pastor in the community said about half of his members would understand why Kisamore and the others are doing what they are doing, even though they wouldn't participate themselves.

The community reaction was mixed too. Several reporters sensitively reported on the faith motivation of the activists. Editorials were less kind. And one cartoonist portrayed the demonstration as the work of hippies. Kisamore has paid a visit to that cartoonist to explain the group's motives, a visit that perhaps will lead to further dialogue.

Kisamore, speaking for the group, says she's concerned that people see the faith motive behind their actions. Colorado Springs is a very militarized city, she notes. The leaflet the group was passing out named a long list of military contractors in the city: Ford Aerospace, Huges, McDonnell Douglas, Martin Marietta, Boeing, Rockwell International, Lockheed, Grumman, and TRW. Many of the persons who work in these places claim to be Christians. Says Kisamore, "We're trying to call the Christians who work [in these places] to the

Continued on page 245



Albert Buckwalter (left) and Mocovi Indian co-translator Roberto Ruiz (right) completed work recently on the Mocovi translation of the New Testament. It will be submitted soon to the United Bible Societies for publication. This is a major milestone in the 30-year effort by Albert and his wife, Lois, to bring the Bible to the Indian groups of northern Argentina. Buckwalters' first task was to learn the Mocovi, Pilaga, and Toba languages and devise a written form for them. Then, with the help of Indian co-translators, they began the painstaking task of translating the Bible into the three languages. Buckwalters are Mennonite Board of Missions workers.

Mennonite pours blood
Continued from page 244
peace teachings of Jesus. The peace message is the heart of the gospel."

The peace activists who staged this Ash Wednesday demonstration have resumed their weekly Tuesday morning vigil in front of the Chidlaw Building.—Richard A. Kauffman

Benin church leaders explore Mennonite cooperation

Church leaders in the French-speaking West African country of Benin (formerly Dahomey) are exploring cooperation with Mennonite Board of Missions following a successful Bible seminar led by David and Wilma Shank, mission workers in nearby Ivory Coast.

Shanks conducted the seminar in December at the invitation of the Interconfessional Council of Benin, made up of 23 denominations. Each denomination was urged to send three leaders.

Held in the coastal capital of Cotonou, the seminar theme chosen by the Council was *The Shepherd and the Flock According to the Bible.*

Planning was carefully done, according to Shanks, under the leadership of Council president Harry Henry, head of the Benin Methodist Church and president of the All-Africa Council of Churches.

Nearly 55 leaders from 18 denominations attended one or more of the sessions. Some were well-trained leaders of mainline Protestant churches, while others were self-taught lay leaders of African independent churches. Many of the participants did not know each other and had never attended an interdenominational event before.

"It was also clear that there was some suspicion about the Mennonite motives," Shanks said, "so the first day was a real test for us as well."



Concluding session at Bible seminar sponsored by the Interconfessional Council of Benin. David Shank (left, front) led the Bible studies which were well received.

Henry told the leaders that Shanks were not planning to start a Mennonite Church in Benin, that they were there only at the invitation of the Interconfessional Council, and that they were eager to encourage and strengthen the church leaders in any way they could.

"This was a 'first' for the Council, and it is clear they took some real risks in committing themselves to us for a week," Shanks said. "From the beginning, it was our understanding that our input was to permit discussion and interchange in the group, and this did in fact take place."

Shanks noted that their long pastoral experience and their age helped them establish rapport with the church leaders as they discussed concerns—like "sheep-stealing," baptismal differences, the use of alcohol, polygamy, and mutual respect in the face of differences—which had rarely if ever been tackled openly in such a setting.

Shanks received prolonged applause at the end of the seminar, and the church leaders urged them to come again. Shanks agreed to hold another seminar next November.

"Our Mennonite denominational unselfishness and impartiality was proven and convincing," Shanks concluded.

Later, the executive committee of the Council discussed possible future cooperation with MBM in such areas as Bible training for church leaders in Benin, preventive health care, and grassroots agricultural development.

MBM has invited Henry to visit North America later this year to become better acquainted with Mennonites, to dialogue with Mennonite seminary professors, and meet MBM administrators in Elkhart, Ind.

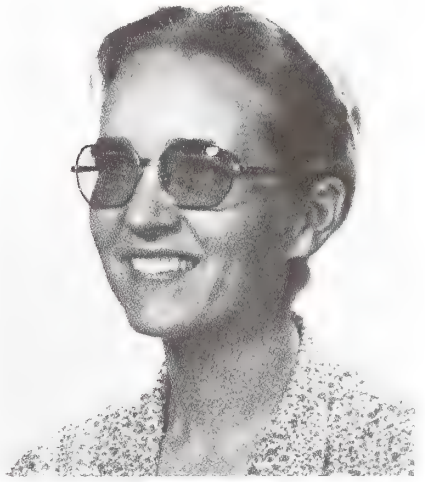
Kauffman watches God rearrange her life as a missionary

Elaine Kauffman, a mission worker in Brazil for 10 years, saw her assignment change drastically in recent months.

"I would characterize this last term of service, August 1981 to January 1984, as a time of watching God rearrange my life," said Elaine, who returned to North America in January for an 18-month study furlough.

Trained as a mathematics teacher in college, Elaine has spent most of her adult life teaching school—for five years following her college graduation and for nine more years following her appointment by Mennonite Board of Missions to Brazil in 1973.

After teaching four years at the



Elaine Kauffman, missionary in Brazil.

American School in the Brazilian capital of Brasilia, Elaine went to the town of Ceres to teach at Bandeirante School—a Presbyterian-operated boarding school for missionary children from a variety of denominations.

In May 1982, the school closed because of declining enrollments.

"This was an obvious sign that it was time to do something else," Elaine said. "I thought I would come home, but an opportunity opened up in Brasilia."

Elaine was asked to help with bookkeeping and clerical work in the national office of Associacao Evangelica Menonita—the Brazilian name for Brazil Mennonite Church.

"The time following my departure from the Bandeirante School was a time of adjustment in many ways," Elaine said. "A new job, new hours, a new living situation, and new relationships to be developed."

Elaine got deeply involved in the life of AEM—an 800-member church whose 27 congregations are scattered from remote Conceicao do Araguia in the north to urban Curitiba 1,800 miles to the south.

Just like the huge country of Brazil, AEM is made up of a wide variety of people. "But the annual conference brings us together," Elaine said. "It promotes unity amid diversity."

A lack of consensus on what Brazilian Mennonites believe, however, can be a real problem at times. The pastors have studied at a variety of Bible schools and seminaries and very few Anabaptist-Mennonite materials are available in Portuguese—Brazil's national language.

AEM leaders recognize the problem, and have asked MBM to help with leadership training and Anabaptist-Mennonite studies. Missionaries Bob Gerber and David Powell have done a thorough study of AEM's needs and are currently working on a training program for Brazilian Mennonites.

Elaine will probably be a part of that

program. She is spending most of her furlough studying at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and at Eastern Mennonite Seminary in Harrisonburg, Va. AEM has invited Elaine to return, but the precise assignment has not yet been determined.

Elaine was born and raised in the Kalispell, Mont., area. Her home congregation is Mountain View Mennonite Church in Kalispell.

Tree planting project in Haiti combats erosion

After a three-hour hike into the mountains around the Artibonite Valley, Mennonite Central Committee worker Jon Nofziger stops at a thatched-roof hut and examines trees growing amid a sorghum field.

If the goats don't eat them and if the saplings are not trampled underfoot during harvest, this family will have some wood for fuel in three to six years. And maybe their soil will stop washing away.

Jon Nofziger of Archbold, Ohio, and Larry Kurtz of Salem, Ohio, run MCC's nursery in nearby Deschapelles. They gave out 82,000 trees in 1983 and despite the unusually dry year, 30 to 45 percent of those trees survived, Nofziger estimates. With the help of five Haitian staff, they hope to give away another 200,000 trees this year.

But numbers aren't everything. Kurtz explains: "We could get out enough trees to cover the whole valley in 10 years. But if we didn't do the education, we couldn't get anywhere in the long run. None of the trees would last."

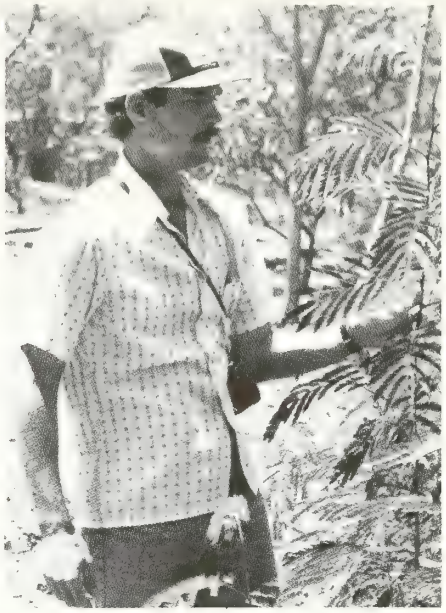
Four Haitian community workers (the fifth works in the nursery) are receiving training in working with local groups. They hope to teach peasant farmers the economic value of trees. Trees produce fruit, lumber, or fuel. And they can help raise the water table, says Kurtz.

Farmers can plant the trees every two meters, and after three years, start thinning them out. After six years they can thin the remaining trees for use as timber or in charcoal-making.

The problem is, people trapped in a cycle of poverty do not have room to experiment. Nofziger explains: "You simply survive and try to get enough for your family to eat."

The MCC staff is attempting to organize people into groups so that a person who experiments with his land will not be so vulnerable. The group could buy a common plot of land and try out new methods on the land.

Another problem in working with small farmers is "an issue of justice," according to Kurtz. "The rural code here is very good. It protects the small farmer. The trouble is, no one applies it." Nofziger estimates that 50 to 75 percent of the land is owned by larger landowners who also control local politics.



Larry Kurtz examines sapling to check on growth. Last year Kurtz and Jon Nofziger gave out 82,000 trees to farmers in the Artibonite Valley in Haiti.

Kurtz says: "I don't think I'd stand up either when there are so many people who can hurt you.... But if there's a group standing with you, you can succeed."

Nofziger says he hopes the groups will learn biblical models for justice.

Japanese Mennonites write prime minister following peace seminar

A letter was sent to the prime minister of Japan following the third annual peace seminar of Japan Mennonite Church, Jan. 14-15, at the Mennonite Center in Sapporo.

Some 30 people registered for the seminar, whose theme this year was "Discipleship and Peacemaking." It was sponsored by the church's peace committee.

Kazuo Ota, a sociology professor at Nopporo College near Sapporo, gave the main address. A member of the United Church of Christ in Japan, he has been an active spokesperson for the Sapporo Area Grassroots Peace Group.

Many Japanese deplore increases in Japan's defense budget and the country's movement toward rearmament, but Ota pointed out that the average person is uninformed about the current political trend. In actuality, he said, the strengthening of Japan's military capability is a meaningless gesture. In this nuclear age, Japan's military forces could not adequately defend the country in case of attack.

But increasing militaristic structures are setting the stage politically and socially for a management society that denies the value of the human being, Ota said. Christians need to be aware of this and speak out.

In the Sunday worship service, Mennonite Board of Missions worker Mary Miller spoke on Ephesians 2—3 as a theological basis for peacemaking. A 45-minute discussion period followed.

Blocks of time were devoted to reports from the Yuai and Obihiro congregations about their peacemaking activities during the past year.

The seminar approved a draft of a letter to Prime Minister Yasuhiro Nakasone. It is hoped this first letter will begin a dialogue with the government concerning Japanese Mennonite peace concerns.

Japan Mennonite Church is made up of 16 small congregations—all of them on the northern island of Hokkaido.

Gainesville, Fla.— Birth of a congregation

For each of us there have been moments that etch a lasting image in our minds. For the infant Emmanuel Mennonite Church in Gainesville, Fla., and their newly licensed pastor Phil Kniss, Sunday, Dec. 4, was such a moment. The occasion was the licensing service for Phil and the charter membership service for the congregation.

The service was led by Paul Lehman. Paul, his wife, Mary Ellen, and Fred and Janice Brenneman have patiently worked toward the establishment of a Mennonite church in Gainesville for five years. There were occasions when these couples had grown discouraged as their dream for a church seemed no closer to fruition than when they had initiated their efforts. However, they persevered in hope and prayer, and during a six-month period in early 1983 five additional families became a part of the Gainesville fellowship.

Also contributing to the service was Martin Lehman, general secretary of Southeast Mennonite Convention. Martin noted that the project was accomplished as those who were willing and whose hearts were so moved gave of what they had and donated their individual skills to the cause.

Following the meditation, there was a corporate reading of the Statement of

Faith and Membership Covenant by those desiring to become members. A special parchment was prepared for the ceremony and fifteen persons signed it. These included the Lehmans and Brennemans, Clair and Grace Reitz, John and Anne Cuddeback, Conrad and Mary Jane Heatwole, Phil and Irene Kniss, Loren Helmuth, and Lynn and Andrea Sollenberger.

David Kniss, pastor of Trinity Chapel, Eustis, Fla., then shared a message with the church and particularly with his son Phil. Speaking from Exodus 33 and 34, David described Moses as a model of a godly leader, one who knew God well and spoke with him as a friend, who cried out to God for direction and did not rely on his own wisdom. Moses recognized the necessity of the presence of God, declaring that he would not lead his people onward without first receiving the assurance of God's presence. David concluded by challenging everyone, saying that only as we allow God's presence to dwell in us and shine from us will Emmanuel Church be a light to the community.

Ken Nauman, pastor of the Ashton (Fla.) Mennonite Church, led the licensing ceremony for Phil. He referred to Matthew 9:35-38 to emphasize God's continuing call for shepherds for the church.

After the licensing and laying on of hands, Phil and his wife, Irene, shared with the congregation. They spoke of God's leading in their lives to bring them to this day. They offered words of apprecation to their families and friends for their love and support.

For everyone in attendance, the service was a special time of celebrating God's faithfulness and anticipating his direction in the days ahead. Emmanuel Mennonite Church seeks the prayer support of the larger Mennonite church as the new group strives to share Christ with the Gainesville community.—Lynn Sollenberger

News commentary: Stabilizing population and food supply

A sustainable society is one in which human population is in balance with nature—a society in which birth rates and death rates are equal.

Presently human population is not in balance for two reasons: one, the death rate has been drastically decreased due to advances in medicine and technology; two, we have been using "borrowed" nonrenewable fossil fuel energy to support a burgeoning population.

World population reached 4.78 billion in June 1983, an annual increase of 82 million people—the largest 12-month growth in history. It is like adding the entire population of Mexico or Nigeria to the world each year. Or adding the population of London, Ont., or Wichita, Kan., to the world each day. Or adding a town the size of Newton, Goshen, or Harrisonburg every two hours.

In poor countries of Asia, Africa, and Latin America, the population is doubling every 20 to 25 years. Present rates of population increase, especially in the poor countries, cannot continue indefinitely.

All populations have the innate capacity to increase much faster than their food (energy) supply can increase. Populations tend to increase geometrically—doubling each generation, for example, 2, 4, 8, 16, 32, and so forth.

However food supplies cannot be increased this rapidly. Populations are limited by lack of food, space, natural resources, and the accumulation of waste (pollution).

Agricultural production has been able to keep the food supply ahead of population. (Hunger and starvation do abound, but not because of a lack of food production worldwide.) Wars and revolutions erupt as people and nations compete for natural resources and fossil fuels. And population growth continues. Problems of space, environmental degradation, and pollution continue to increase.

How can Christians help?

It seems clear that overpopulation today is primarily an outgrowth of poverty. Children in rich countries cost an average of $50,000 each to rear. Births are controlled by the number of children one can afford.

In poor countries children are a source of income and security—an economic asset rather than an economic liability. Births are controlled by the number of children one needs.

The number of children born to each woman in the world ranges from 1.9 in Europe and North America to 6.5 in Africa and 4.4 in Latin America. It appears that the better the socioeconomic conditions in a country, the fewer children are born.

Birth control and family planning programs in poor countries have largely failed. Most observers agree there is little hope of reducing population growth in poor countries, until health, education, and employment conditions improve and until there is an economic system wherein all people have a chance to participate equitably.

Community and economic development programs combined with education and compassionate family planning programs seem appropriate. We will also need to work at social justice and a reduction of our own living standards in order that the world's resources may be shared more equitably.

At its annual meeting in Vancouver, MCC resolved to expand its "programs and advocacy for the very poor." These efforts will include research and extension programs emphasizing "increased food production, more employment opportunities, population stabilization, and appropriate technology."

Maintaining source of food

Protecting the cropland that produces the food needed to support today's 4.8 billion people is a second step in stabilizing population.

A growing population has a double-

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edged effect on cropland. It demands more food and more cropland on which to grow that food. And yet this same growing population builds more houses, buildings, and highways on the land needed to grow food.

We are losing arable cropland by urbanization, industrialization, strip mining, erosion, desertification, and improper irrigation. A recent United Nations Report, *The World Environment* 1972-1982, indicates the annual loss of agricultural land worldwide is over 36 million acres: 20 million by urban and industrial encroachment, 7 million by erosion, 4.5 million by desertification, and 4.5 million by toxification.

The *Global 2000 Report* states by the year 2000 "serious deterioration of agricultural soils will occur worldwide due to erosion, loss of organic matter, desertification, salination, alkalization, and water logging. Already an area of cropland and grassland the size of Maine is becoming wasteland each year and the spread of desertlike conditions is likely to accelerate."

In overpopulated areas of Africa, Asia, and Latin America cropland degradation is due to improper irrigation, reduced fallow periods, cultivation of steep and marginal lands, and reduced



Art Meyer, who wrote this commentary, and his wife Jocele, presently work in the MCC U.S. Development Education Office. Ten years ago the Meyers purchased an 80-acre Ohio farm, half of which had been stripmined. They are restoring the land so it can be a productive farm.

cover vegetation. The increased burning of dung and crop wastes for domestic fuel deprives that land of nutrients and reduces the soil's ability to hold moisture.

As we lose arable land, we also lose food. By the year 2000 it is expected that there will be only half as much arable cropland available per person worldwide as there was in 1970. It is not difficult to see why the World Bank estimated that the number of hungry people in poor countries of the world could rise from 500 million in 1970 to 1.3 billion in 2000.

What can we do?

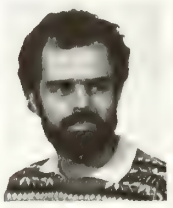
Food, like oil, is a global commodity. The excessive loss of topsoil anywhere ultimately affects food availability everywhere. It is imperative that we face squarely the problems of cropland loss and degradation.

As Christians we can: support community and government policies that encourage the 2.4 percent of North Americans still farming to practice resource conservation; encourage community farmland preservation policies; adopt a conservation-minded lifestyle; correlate Bible teachings on stewardship with conservation practices; plant trees; practice regenerative, sustainable agriculture; restore degraded, worn-out land; build dwellings on land that is not prime cropland; become an agricultural worker or support people and agencies involved in development.—Art Meyer, Akron, Pa.

MENNOSCOPE

Arliss Swartzendruber has been appointed director of development at Hesston College. Swartzendruber, currently administrator of the AuSable Valley Nursing Home and Apartments in Fairview, Mich., will join the Hesston College administration this summer. As director of development, Swartzendruber will be responsible for the college's relationships with its support constituencies—alumni, churches, conferences, donors, businesses, foundations, and parents.

Rich Sider of Lancaster, Pa., has recently assumed dual responsibilities as Mennonite Central Committee secretary for Central America and as director of personnel development. Herman Bontrager of Akron, Pa., was formerly overseas secretary for all of Latin America and the Caribbean. He retains responsibility for South America and the Caribbean. Sider replaces Norma Johnson as director of personnel development. His assignment in personnel services involves coordinating the annual Transcultural Seminar and developing recruitment for people with leadership and other specialized skills. Prior to this assignment, he worked as MCC country representative in Guatemala for four years. From 1977 to 1979, he served here in Akron as assistant secretary for personnel services. He also worked with MCC in Swaziland from 1974 to 1977.



Sider



Stucky

Edward Stucky, retired Berne, Ind., postmaster, has joined the staff of Mennonite Foundation, Goshen, Ind., as an area representative. Stucky will serve on a part-time basis, traveling to areas where the Foundation has not had representation. Stucky brings to his new position experience in serving as a counselor for deferred giving and estate planning for Swiss Village, a retirement community in Berne. Stucky joins a staff of five other Foundation representatives who serve as counselors for estate planning, deferred giving, and wills. Stucky and his wife, Ann, are members of the First Mennonite Church in Berne.

The **teacher education department** at Eastern Mennonite College has received a $6,000 gift from Paul M. and Rosa Alderfer of Telford, Pa., for its new special education major. The gift will be used to purchase curricular materials, such as library books and media resources, in learning disabilities, emotional disturbance, and mental retardation—the areas in which students may concentrate in special education. The Alderfers, whose son is visually and hearing impaired, are hopeful that their contribution will generate greater awareness, understanding, and concern in the church and its educational institutions for handicapped persons. The college will also provide several student scholarships for special education majors who qualify, starting the 1984-85 school year. The scholarships are being named in honor of John R. Mumaw in recognition of his many years of work on behalf of the mentally handicapped.

Mennonite Mutual Aid has lowered the interest rates for church and institutional first mortgage loans. The interest rate for March is 11.75 percent. Interest rates will be determined and announced at the beginning of each month. Loans are made available through the funds of MMA's Individual Retirement Annuity Plan (IRA). MMA hopes lower interest rates will encourage congregations and institutions to inquire about borrowing from MMA if they need funds.

Mennonite Central Committee U.S. is planning a reunion for all past and present voluntary service workers who have served in Appalachia. This reunion will be July 6 to 8, at Berea (Ky.) College. For more information about the reunion and history or for registration forms, write or call Jerry Gingerich, P. O. Box 420, Whitesburg, KY 41858; (606) 633-5065.

Eastern Mennonite High School needs a teacher of French, beginning the fall of 1984. This will be a two-year assignment. EMHS offers one section each of French I, II, and III—which translates into a 60 percent teaching load. Interested persons should contact J. David Yoder, Principal, Eastern Mennonite High School, 801 Parkwood Drive, Harrisonburg, VA 22801; phone (703) 433-9107.

Western Mennonite High School is accepting applications for the following positions for the 1984-85 school year: librarian, social studies teacher, mathematics teacher, VS assistant dean of girls, VS couple assisting in maintenance, cooking, and office work. Apply to: Bernard Showalter, Acting Principal, Western Mennonite School, 9045 Wallace Rd. NW, Salem, Oregon 97304; phone (503) 370-9455.

Mennonite Hospital, Bloomington, is presented as a case study of community-oriented programs for the elderly in the publication *Hospitals and Community Oriented Programs for the Elderly* written by Bruce Rocheleau in 1983 and published by the Association of University

Programs in Health Administration at Arlington, Va. In detailing Mennonite Hospital's programs, Rocheleau states, "Mennonite's original elderly program, the long-term care unit, was apparently a response to economic and community needs. However, once established, the presence of the elderly patients in the long-term care unit helped to create an awareness in hospital staff of the need for community-oriented programs for the elderly." The book outlines Mennonite Hospital's programs which are aimed primarily at the elderly. Among these are: Homemaker Services, established in 1977, which includes light housekeeping, meal planning, shopping, and activities for daily living; and an adult day care program offering a planned, therapeutic, daytime program of resocialization, dietary services, restorative care, and rehabilitation therapy.

Hesston College is expanding its automotive technology program. An additional faculty member has been added to the program to meet teaching needs and to develop a new practicum experience which will now be available to students through a department-run commercial auto mechanics shop. Kim Kauffman, currently teaching part-time in the program, will join the college full-time this month as a faculty member and manager of the mechanics operation. Student time in the shop will emphasize both business and professional skills, utilizing a rotating job assignment schedule. The mechanics shop should be a self-supporting student laboratory experience. The new program is closely following the model used successfully by the college in the early childhood education department, which operates its own child care facility as a field experience for its students.

A retreat for parents and adult siblings of homosexually oriented persons will be held the weekend of June 29-July 1, 1984, at Wellspring Retreat Center in Maryland. Participants will be able to share their experiences, deal with personal feelings of pain and guilt, and discuss implications of homosexuality with each other. The retreat will provide a context in which family members can discuss issues in a confidential setting. Resource leaders for this event will be Elsie Steelberg, Wadsworth, Ohio, and LeRoy Friesen, Elkhart, Ind. Steelberg is a Mennonite psychiatrist and a member of the joint Mennonite Committee on Human Sexuality. Friesen is professor of Peace Studies at Associated Mennonite Biblical Seminaries. The retreat is sponsored by the Listening Committee of the Eastern States Council (formerly Region V) of the Mennonite Church. Members of the committee are Bruce Yoder, chairperson; Margaret Foth; Martin Lehman; George Brunk, III; and Bob and Mary Ann Shreiner. For more information and registration, contact Bruce Yoder, chairperson of Listening Committee, Hyattsville Mennonite Church, Box 1779, Hyattsville, MD 20788; or call (301) 927-7327.

A special celebration of pioneer missionaries has been planned by the Western Ontario Mennonite Conference for Sunday, Apr. 8, at the Steinmann Mennonite Church, Baden, Ont. The life and ministry of Amos and Edna Schwartzentruber, and Nelson and Ada Litwiller will be given special recognition in this retrospect and prospective look at the vision of the church. "Sixty Years of Vision and Ministry" will be the theme of the celebration commemorating the life and experiences of the two missionary couples. The service will begin at 2:30 p.m. with reflections by Orley Schwartzentruber and recollections by Nelson Litwiller. The evening session will include recollections with Nelson Litwiller relating to his ministry in Latin America and his retirement. A message entitled "A Dream at 85," by Nelson Litwiller will climax the program.

Approximately 234 seniors will receive their undergraduate degrees in commencement exercises at Goshen College on Sunday, Apr. 15. Following a full Saturday of special programs for the seniors and their families, graduates will attend a Sunday baccalaureate service at 11:00 a.m. in the Church-Chapel, followed by commencement in the Union Auditorium at 3:00 p.m. Laura Bornholdt, vice-president for education at Lilly Endowment, Inc., in Indianapolis, Ind., will deliver the commencement address. Her topic, "She was educated and she had her own ideas," originates from a quote in *Mennonite Women*, by Elaine Sommers Rich, of Bluffton, Ohio.

George Webber, a former president of the New York Theological Seminary, will deliver the commencement address at the 66th annual commencement of Eastern Mennonite College at 11:00 a.m., Apr. 29, on the front lawn of the campus. Peggy Kellers, an instructor in the physical education department at EMC, will be the speaker at the baccalaureate and commissioning service at 7:00 p.m., Apr. 28. EMC president Richard C. Detweiler will award 230 degrees to 220 students during the college commencement. To be presented are 34 bachelor of arts degrees, 169 bachelor of science degrees, 25 two-year degrees, and two one-year certificates. Eastern Mennonite Seminary will hold its commencement at 8:00 p.m., May 11, in the EMC chapel-auditorium. Manfred Brauch, vice-president and dean of Eastern Baptist Seminary of Philadelphia, will be the speaker. There will be 21 graduates from the seminary.

Allen and Elsie Shirk of Hong Kong will be taking from three to four months' leave in the U.S. beginning on Apr. 28. They can be reached at the following address: Charles Hess, 2118 Lyndell Dr., Lancaster, PA 17601; phone (717) 393-4034.

Gary L. Miller was ordained to the ministry at Red Lake Mennonite Church, Red Lake, Ont. (Northern Light Gospel Mission Conference), on Mar. 14, by Bishop David Burkholder.

Special meetings, Herb and Shirley Minnich, Goshen, Ind., at Friendship, Bedford Heights, Ohio, Apr. 6-8.

New members by baptism and confession of faith: Forest Hills, Leola, Pa.: Michael Derstine, Kori Eckert, Alissa Hoober, Andrea Hoober, Scott Hoober, Tina Hooley, Debra Houtz, Stephanie Lantz, and Ilise Miller. Beech, Louisville, Ohio: Friedegund Schmucker by confession of faith.

Pontius

Joel Kauffmann



BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Bauman, David and Susan (Stoesz), Lancaster, Pa., Matthew Joel Stoesz, Jan. 27.

Davenport, Gary and Mary Lou (Tyson), Silverdale, Pa., first child, Jennifer Lee, Mar. 9.

Glanzer, David and Tina (Hess), Harrisonburg, Va., second child, first son, Steven Paul, Mar. 3.

Groeneweg, Jim and Patsy, Archbold, Ohio, first child, Benjamin J., Jan. 24.

Hart, David and Marcia (Iutzi), New Hamburg, Ont., first child, David Michael, Feb. 17.

Landis, Dwight and Paula (Reifsnider), Souderton, Pa., second daughter, Chelsea Jo, Feb. 24.

Lichti, Jim and Jennie (Moyer), Waterloo, Ont., first child, Philip James, Feb. 29.

Martin, Timothy and Marsha (Moyer), Telford, Pa., first child, Luke Elliot, Feb. 19.

Miller, Rollin and Jean, Fayette, Ohio, fifth child, second son, Scott Alan, Feb. 3.

Morey, James and Diane (Peifer), Denver, Pa., second child, Stephanie Ann, Feb. 28.

Nelson, Doug and Nancy (Miller), Frazee, Minn., first child, Janie Leigh, Jan. 14.

Neuenschwander, Loren and Darlene (Briskey), Kidron, Ohio, fourth child, third son, Dustin Kirk, Mar. 1.

Opel, Jeffery and Rose (Yoder), Accident, Md., first child, Andrea Rose, Mar. 2.

Replogle, George A. and Debra (Weyant), Martinsburg, Pa., third child, second son, Matthew Lee, Mar. 5.

Roth, Tom and Sally, Archbold, Ohio, third child, second son, Christian Lee, Feb. 23.

Scheerer, Ken and Connie (Schultz), Stratford, Ont., first child, Kimberley Diane, Mar. 6.

Schwartzentruber, Brian and Deb (Zehr), New Hamburg, Ont., second child, Kahley Marie, Mar. 1.

Seaman, Dennis and M. Jane (Souder), Harleysville, Pa., first child, Joshua Dennis, Mar. 3.

Stoltzfus, Dale and Kathy (Brunk), Leola, Pa., third child, second daughter, Caroline Maria, Jan. 21.

Thomas, Dale and Patty (Gossard), Lima, Ohio, second child, first daughter, Shandra Renee, Feb. 29.

Troyer, Fred and Lori (Schafer), Shreve, Ohio, third child, first son, Adam Frederick, Mar. 13.

Weaver, Sidney and Tammy (Brooks), Stuarts Draft, Va., first child, Brian Anthony, Jan. 13.

Yoder, Stephen and Joy (Shank), Wooster, Ohio, second son, Jared Scott, Mar. 12.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Heaper — Eagleson. — Jay Heaper and Tanya Eagleson, both of Garden City, Mo., Sycamore Grove cong., by Darrell Zook, Mar. 3.

Hickerson — Boyer. — Daniel W. Hickerson, Wichita, Kan., Congregational Church, and Marcy Lynn Boyer, Wichita, Kan., Whitestone cong., by Loren W. Hickerson and David L. Myers, Mar. 7.

OBITUARIES

Aerts, Louis, was born in Belgium, May 26, 1905; died of a brain tumor in a Miami (Fla.) hospital, Mar. 2, 1984; aged 78 y. He was married to Bertha McIntyre. He was a member of Bahia Vista Mennonite Church, where funeral services were held on Mar. 5, in charge of Stanlee Kauffman and Milton Brackbill; interment in Palms Memorial Park.

Bernardi, June, daughter of Lloyd D. and Vera N. (Stalter) Schertz, was born in Washington, Ill., Apr. 1, 1948; died of cancer at Mercy Hospital, Davenport, Iowa, Mar. 8, 1984; aged 35 y. On Oct. 3, 1981, she was married to Bruce D. Bernardi, who survives. Also surviving are 2 sisters (Vietta Hartzler and Jean Redekopp) and 2 brothers (Jay and Richard Schertz). She was a member of Metamora Mennonite Church, where funeral services were held on Mar. 13, in charge of James Detweiler; interment in Stewart Harmony Cemetery.

Birkey, Silas Daniel, son of Valentine and Phoebe (Good) Birkey, was born in Fisher, Ill., May 21, 1897; died of a heart attack at Pontiac, Ill., Mar. 12, 1984; aged 86 y. On Dec. 19, 1917, he was married to Amanda Stalter, who survives. Also surviving are 6 daughters (Leota Springer, Marie Oyer, Velda Birky, Norma Nafziger, Joan Litwiller, and Carolyn Kutzner), one son (Lowell), 26 grandchildren, 23 great-grandchildren, 2 brothers (Joe and Joel), and 3 sisters (Katie Zehr, Ada Foley, and Edna Schertz). He was preceded in death by one son (Aldine Birkey). He was a member of Waldo Mennonite Church, where funeral services were held on Mar. 14, in charge of Lester Zook; interment in Waldo Cemetery.

Graves, Barbara A., daughter of Robert H. and Lettie E. (Burkholder) Graves, was born in Augusta Co., Va., Sept. 21, 1939; died at her home at Waynesboro, Va., Mar. 7, 1984; aged 44 y. Surviving are her parents and one sister (Peggy Hiner). She was a member of Hildebrand Mennonite Church, where funeral services were held on Mar. 9, in charge of Ralph Martin, Richard Showalter, and Marion Weaver; interment in Hildebrand Community Cemetery.

Guntz, Mary S., daughter of Jacob L. and Mary Jane (Longacre) Stauffer, was born at Spring City, Pa., Mar. 9, 1896; died at Ephrata Community Hospital, Ephrata, Pa., Feb. 22, 1984; aged 88 y. On Oct. 31, 1933, she was married to Allen B. Guntz, who died on July 7, 1977. Surviving is one brother (Clayton L. Stauffer). She was preceded in death by 2 brothers (John L. and Rudy Stauffer). She was a member of Vincent Mennonite Church, where funeral services were held on Feb. 25, in charge of Norman G. Kolb and Melvin Lauver; interment in Vincent Mennonite Church Cemetery.

Hahn, P. Raymond, died of cancer on June 15, 1983. He was married to Ruth Kurtz, who died in 1982. Surviving are 2 daughters (Mary Ann Shirey and Janet—Mrs. James Kasserman), 6 grandchildren, one great-grandchild, 2 brothers (Mahlon and Melvin), and 2 sisters (Esther Burkholder and Missy—Mrs. Robert Schaefer). He was a member of Oak Grove Mennonite Church, where funeral services were held on June 18, in charge of Peter Wiebe; interment in Oak Grove Mennonite Church Cemetery.

Halteman, Elmer S., son of Israel and Elizabeth (Shatz) Halteman, was born in Upper Salford Twp., Pa., on July 5, 1890; died at his home on Sept. 16, 1983; aged 93 y. On Dec. 6, 1913, he was married to Mary Moyer, who died on Feb. 4, 1921. Surviving are 2 sons (Wilmer and Leroy), 2 daughters (Erma Guntz and Elizabeth), 11 grandchildren, 18 great-grandchildren, and one brother (Benjamin). He was a member of Salford Mennonite Church, where funeral services were held on Sept. 19, in charge of John Ruth, Abram Metz, and John Smucker.

Hershey, Margie H., daughter of Jacob E. and Mary A. (Esbenshade) Hershey, was born in Salisbury Twp., Aug. 2, 1897; died at Mennonite Home, Lancaster, Pa., Mar. 8, 1984; aged 86 y. On Feb. 8, 1948, she was married to Aldus G. Hershey, who died on Dec. 14, 1969. Surviving are 5 stepchildren (Irene and Rhoda Hershey, Warren Hershey, Elma Peachey, and Florence Weber), and 2 sisters (Bertha Myer and Mabel Martin). She was a member of Hershey Mennonite Church, where funeral services were held on Mar. 11, in charge of Clair Eby, Sanford Hershey, and Ralph Ginder; interment in Hershey Cemetery.

Kennell, Azor W., was born in Wellesley, Ont.; died at Sunnyside Nursing Home, Sarasota, Fla., Mar. 9, 1984; aged 78 y. On Dec. 29, 1934, he was married to Beatrice Zehr, who survives. Also surviving are 3 sons (Mark A., Emanuel A., and John M.), one daughter (Rosanna M.—Mrs. Joe Moser), 10 grandchildren, and 4 great-grandchildren. He was a member of Bahia Vista Mennonite Church, where funeral services were held in charge of Stanlee D. Kauffman and John H. Shenk; interment in Palms Memorial Park.

Martin, Lydia, daughter of Menno F. and Nancy (Brubacher) Martin, was born in Wellesley Twp., Ont., Feb. 20, 1908; died of cancer at Cambridge Memorial Hospital on Feb. 24, 1984; aged 76 y. On May 27, 1950, she was married to Norman G. Martin, who died on Jan. 2, 1984. Surviving are 2 brothers (Enos and Menno). She was a member of Elmira Mennonite Church, where funeral services were held on Feb. 26, in charge of Ray Brubacher, Ken Bechtel, Simeon Hurst, and Nelson Martin; interment in St. Jacobs Mennonite Cemetery.

Martin, Mose A., son of Dan J. and Martha (Martin) Martin, was born at Dalton, Ohio, Nov. 24, 1909; died at Canton, Ohio, Mar. 2, 1984; aged 74 y. On Mar. 5, 1932, he was married to Ruth Steiner, who died in 1980. On Feb. 14, 1982, he was married to Sylvia Amstutz, who survives. Also surviving are 4 sons (Clifford, Richard, Marion, and Delbert), one daughter (Elverta—Mrs. Robert Good), 2 stepsons (Herbert and Stuart Amstutz), 3 stepdaughters (Mrs. Sara Suzor, Kathy—Mrs. Dwight Atterholt, and Pam—Mrs. Jack McMillin), 9 grandchildren, 3 great-grandchildren, 11 stepgrandchildren, 4 brothers (John, Harvey, Clayton, and Oscar), and 4 sisters (Anna Mae—Mrs. John Rohrer, Amy—Mrs. John Knicely, Esther—Mrs. Marion Good, and Naomi—Mrs. Marvin Rhoades). He was preceded in death by 2 brothers (Paul and Marcus). He was a member of Martins Mennonite Church, where funeral services were held on Mar. 6, in charge of Bill Detweiler and Vincent Frey; interment in Martins Cemetery.

Nace, Ida D., daughter of Isaiah and Annie (Detweiler) Funk, was born in Franconia Twp., Pa., Feb. 11, 1892; died at Grand View Hospital, Sellersville, Pa., Mar. 8, 1984; aged 92 y. She was married to Wilson L. Nace, who died on Nov. 17, 1963. Surviving are one daughter (Edith—Mrs. Norman Hunsberger), one son (Linford F.), 3 grandchildren, 9 great-grandchildren, and one sister (Mary Ellen—Mrs. Harvey Smith). She was a member of Franconia Mennonite Church, where funeral services were held on Mar. 12, in charge of Floyd Hackman and Curtis Bergey; interment in Franconia Mennonite Cemetery.

Swegheimer, Delilah Marie, daughter of Joseph H. Miller and Mary (Stuckey, Miller) King, was born at Louisville, Ohio, Dec. 30, 1914; died of a massive stroke at Canton, Ohio, Mar. 6, 1984; aged 69 y. On Aug. 14, 1941, she was married to David Swegheimer, who died on Apr. 25, 1960. Surviving are one son (David Gene), 3 sisters (Evelyn—Mrs. Daniel Deveney, Leona Miller, and Lois—Mrs. Floyd Warner), and one brother (Floyd H. Miller). She was a member of Beech Mennonite Church, where funeral services were held on Mar. 10, in charge of Paul D. and Grace Brunner; interment in Beech Church Cemetery.

Troyer, Jeffrey Alan, son of Maynard and Dorothy (Stutzman) Troyer, was born at Erie, Pa., Aug. 2, 1963; died in an automobile accident near Edinboro, Pa., where he was a student, Feb. 28, 1984; aged 20 y. Surviving are his parents. He was a member of Beaverdam Mennonite Church, where funeral services were held on Mar. 4, in charge of James Hershberger.

Zimmerly, Mary, daughter of Jacob and Lena (Mischel) Bixler, was born in Wayne Co., Ohio, July 21, 1897; died of heart failure at Kidron, Ohio, Feb. 20, 1984; aged 86 y. On June 10, 1920, she was married to Edwin Zimmerly, who died on Nov. 15, 1944. Surviving are 5 sons (Lester, Daniel, David, James, and Ray), 4 daughters (Ida Welty, Bessie Harder, Lydia McClintock, and Lillie Steffen), 31 grandchildren, and 12 great-grandchildren. One daughter (Ruth) preceded her in death. She was a member of Sonnenberg Mennonite Church, where funeral services were held on Feb. 23, in charge of David Garber and Ray Himes; interment in Sonnenberg Church Cemetery.

CALENDAR

Illinois Mennonite Conference spring conference, Camp Menno Haven, Tiskilwa, Ill., Apr. 6-7
Nebraska MCC Relief Sale, Aurora, Neb., Apr. 6-7
Mennonite Secondary Education Council Music Festival, Kalona, Iowa, Apr. 7-8
Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11
Mennonite Church General Board meeting, Cabrini Contact Center, Des Plaines, Ill., Apr. 12-14
Conference on Charismatic Renewal in the Mennonite Church, Hesston, Kan., Apr. 25-27
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 29
7th Women in Ministry Conference, Harrisonburg, Va., May 3-6
Franconia Mennonite Conference, spring conference, May 5
Gulf States Fellowship spring conference, May 5
Rocky Mountain Mennonite Conference, Pueblo, Colo., May 5
Video/New Technology Consultation, Goshen, Ind., May 8-10
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 10-11
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 11
Mennonite Board of Education Board of Directors, May 11-12
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 17-19
Hesston College commencement, Hesston, Kan., May 20
Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

Cover photo by Gerald Shenk; p. 244 by Lois Buckwalter; p. 248 (top and middle left) by Jim King.

ITEMS AND COMMENTS

Adventist Health Network elected to national council

The Adventist Health Network has been elected a member of the National Health Council. The network of nearly 300 local Seventh-day Adventist health promotion groups is the only church-related group in the alliance, whose 74 members include the American Cancer Society, the American Lung Association, the American Medical Association, the American Red Cross, and the United Way of America. A health council spokesman, Charles Moody, said here that no church-affiliated group has been a member in recent times. He said the Adventists were invited because of their extensive programs in the "preventative aspects of health."

Four percent of world's people and 30 nations called officially atheist

About 4 percent of the world's population—some 197 million people—consciously call themselves atheists, says Archbishop Paul Poupard, president of the Vatican Secretariat for Non-Believers. The Vatican official's statistics were reported by the news service of the German Evangelical Alliance, an organization of evangelical congregations and denominations in West Germany. Archbishop Poupard's figures indicated that the number of atheists increases by some 8.5 million people each year, mostly in Europe and North America. He said the trend represents a "great challenge" to the churches, particularly since at the beginning of the 20th century only 0.2 percent of the world's population was atheist. Archbishop Poupard said atheism was the official state doctrine in 30 countries, populated by more than one third of the world's people.

U.S. told that delay on Africa food aid program will cost lives

A coalition of church relief agencies has called on the U.S. Congress to approve, without delay, proposed emergency food assistance to an estimated 100-150 million people in danger of starving in Africa. The agencies, which represent a broad range of religious denominations, urged immediate adoption of emergency aid bills introduced in the Senate by Sen. Rudy Boschwitz (R-Minn.), and in the House by Rep. Ted Weiss (D-N.Y.). The Reagan administration has proposed $90 million in supplemental aid to Africa. But the agencies said the amount was too small and far short of the traditional U.S. commitment to supply 50 percent of African emergency food aid.

In this case, the 50 percent would be about $300 million, which is the amount proposed in the House bill. The Senate version calls for $150 million. Most of the aid is needed in Africa within three to six months, and Congress must bypass normal legislative channels to get it there in time, the agencies said.

Ex-church members employ Mormon techniques against the church

An organization of ex-Mormons and evangelical Christians has mounted a crusade to convert Mormons into born-again Christians, using some of the missionary techniques pioneered by the Mormon Church in evangelizing non-Mormons. Called "Saints Alive in Jesus," the group was founded in 1976, by ex-Mormon Ed Decker, 48. Known officially as the Ex-Mormons for Jesus Evangelical Association and based in Issaquah, Wash., it now has 159 chapters and nearly 2,000 members—about 45 percent of them ex-Mormons, said Jim Witham, 52, the group's vice president. He said the organization is known in some areas by other names, such as Concerned Christians.

Bishops' peace and justice aide wins $216,000 McArthur award

J. Bryan Hehir, stunned at learning that he would receive a $216,000 McArthur Foundation award, said the money would go toward his work for peace and justice at the U.S. Catholic Conference and at a Georgetown University ethics institute. Father Hehir, principal adviser to the bishops' committee that drafted their pastoral letter condemning nuclear arms, was among 22 scientists, scholars, and others named to receive the no-strings cash grants. The priest's award was in recognition of his work in human rights and arms control, work that has made him a target of criticism by some Catholic conservatives and, recently, U.S. Assistant Secretary of State Eliott Abrams.

Political violence forces church workers to leave Sudan

Political violence in the Sudan has led the Lutheran World Federation to evacuate most of its World Service staff to Kenya. The news service of the All Africa Conference of Churches said that World Service field director Leo Siliamaa advised nine expatriate staff members to leave the Sudan following a recent rebel attack on a government base 10 miles from the agency's headquarters in Malakal. The three remaining World Service staffers in Malakal were advised to leave the country as soon as possible. As of Feb. 27, they indicated that they would need "at least a week" to pack up and get out.

Sudan's two million Christians make up about 8 percent of the population in the predominantly Moslem country. Last fall, eight Sudanese Christian leaders condemned the introduction of Sharia Moslem law into the country by President Gaafar Mohammed Nimeiri.

Keston College head sees positive mood in Eastern bloc

Michael Bourdeaux of Keston College in England wrote in February, in the *Church Times* of London, that the appointment of Konstantin Chernenko to the supreme leadership of the Soviet Union following the death of Yuri Andropov "bodes ill for the church." Still, Mr. Bourdeaux and his staff at the college—not a school, but a research center—discern a distinctly positive shift in climate over the past five years in the self-confidence of Eastern bloc Christians. There are signs of a new dynamism.

He believes this could have been influenced by the Helsinki Agreements, the United States human rights policy, and the election of a pope from the heartland of communism.

Droughts in Ethiopia

Almost three million people died in five droughts that afflicted large areas of Ethiopia between 1958 and 1974, the Ethiopian government disclosed in February. The famines also caused two million people to be uprooted in the East African nation of 33 million, which is among the hardest-hit nations in the current African drought.

12 church agencies ask Congress to aid Haitian 'boat people'

Representatives of 12 church resettlement agencies have begun a drive to enact legislation to grant legal-resident status to some 150,000 Cuban and Haitian refugees—and close the case of the "boat people." The effort comes in response to indications by the Reagan administration that it plans to give Cubans, but not Haitians, permanent residency status. According to the church groups, the Reagan plan breaks with past practice of treating the Cubans and Haitians as one immigration group, since they arrived in the United States at about the same time and under similar circumstances. It also continues to victimize Haitians who have been illegally imprisoned and discriminated against in this country after fleeing poverty and persecution at home, the church groups charged.

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If there be heresy

Recently a brother in the church asked me: "Isn't there such a thing as heresy anymore?" His question implied that there are influential persons in the church who espouse heretical ideas, yet no one is doing anything to discipline them.

This brother wondered too what I would consider acceptable or unacceptable beliefs. Where would I draw the line? in other words.

At the time I responded that I would not want to write off anyone as a heretic so long as he or she accepts Scripture as the ultimate source of authority for the church and is willing to discuss its meaning in the context of a covenant community. Without a common source of authority, how can we say we are of one faith and one fellowship?

My answer at the time was not entirely helpful, I realized. The question demands further reflection and response.

It strikes me as strange that so many Christians who emphasize right beliefs are the same ones who say the center of the gospel is justification by grace through faith. These same people seem to understand faith in the narrow sense of belief in or giving assent to theological propositions. Their logic seems to be implying that salvation is not, after all, by grace; it is by works—that is, the work of believing the right ideas. But do we get into heaven by holding the right beliefs any more than by doing the right works? Yes, salvation *is* by grace, not works. Not even right beliefs can save us.

Church history provides ample evidence that many of the persons who the Christian church labeled as heretical lived more exemplary Christian lives than their more orthodox accusers. If we are to reject persons because they hold certain beliefs which strike us as being unorthodox, we may just have to reexamine our own heritage.

Take Menno Simons, for example. His Christology wasn't inherently heretical. Yet, given his view that Jesus was not born *from* Mary but *out* of Mary, Menno tended in the direction of docetism (the heresy which denies Jesus was fully human). Should we reject Menno as our spiritual forebear on account of this tendency?

With good biblical warrant, Anabaptism puts the stress on Christianity as a lived faith. To test the genuineness of a person's faith, we don't only ask what others believe but also how they live. We have confessions of faith as corporate expressions of what we believe, yet we reject the idea that the essence of faith is to give intellectual assent to these human statements.

If we're going to draw the line between heresy and orthodoxy, the question arises, Whose orthodoxy? Whose heresy? The conservative theologian, Harold O. J. Brown, says with tongue in cheek, orthodoxy is what my group believes, heresy is what others believe (*Heresies*, Doubleday and Company, 1984, p. 28). The human tendency is to draw the line to include only those with whom we feel comfortable, excluding the rest. Depending on whose standard of orthodoxy is being used, we too can be written off as heretics.

The word "heresy" comes from a Greek word which can mean the act of choosing. In the Bible a form of the word refers to factions or parties (see Acts 26:5; 1 Cor. 11:19; Gal. 5:20). In a root sense, to be heretical is to make a choice rather than simply falling in line with tradition. Those of us in the believers' church must not hastily judge those who make choices about faith, even if their beliefs sound strange to us. For isn't this what we espouse, that faith should be a matter of free choice and that we ought not coerce others to believe as we do?

The New Testament itself is not an homogenous work. To accept the New Testament is to accept diversity in Christianity (see James D. G. Dunn, *Unity and Diversity in the New Testament*, The Westminster Press, 1977, p. 377). Paul and James are not fundamentally irreconcilable, yet they certainly posed the faith-works polarity in different ways. Paul and Jesus are not incongruent, as old-line liberals maintained, yet their emphases and language are different. Jesus made much of repentance in his preaching; Paul hardly used the word.

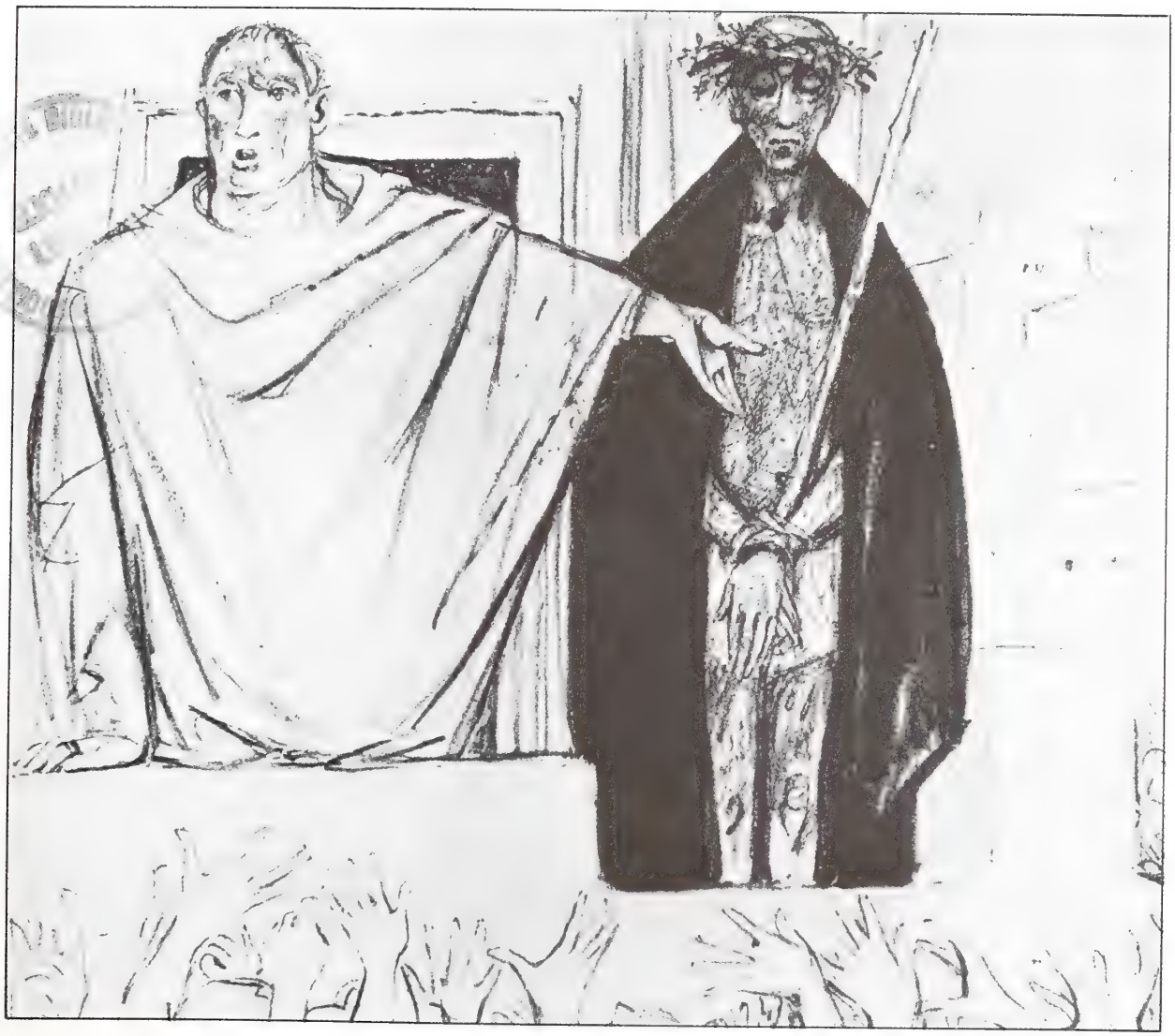
There are limits, of course, to what is acceptable in the church. Without boundaries, it would be a farce to affirm with Paul one Spirit, one hope, one Lord, one faith, one baptism, and one God. And just as the Bible affirms the idea of diversity, it also sets the limits for diversity (Dunn, p. 378). What we believe, in other words, should be rooted in Scripture.

Meiderlin's aphorism is a helpful reminder: "In essentials, unity;/ in nonessentials, liberty;/ in all things, charity." The problem is in agreeing upon what is essential and what is not. But at least for starters, we must build a common core of consent which accepts Jesus as the center of faith and the New Testament as the authoritative witness to Jesus.

The only true antidote to crossing the boundary into heresy is to turn again and again to the person of Jesus Christ: his life, death, and resurrection—to who he was, what he said, and what he did. Those who cannot accept Christ as the center exclude themselves from the one faith and one hope of Christianity.—Richard A. Kauffman

GOSPEL HERALD

April 10, 1984



"Ecce Homo" ("Behold the Man") by Felix Hoffmann, a German artist.

The trouble with peace

by Martin W. Lehman

If you are to understand me you must understand the peace I speak of. To understand, climb an imaginary mountain with me. We'll climb together until we view a valley far below. It is a broad valley, a panorama of forest, stream, and meadow. No roads, no farms, no factories, no industrial haze; only a profusion of natural beauty, with no people to spoil it. We say, "What a peaceful valley!"

We say there is peace in the valley because the valley is so far away, so beautiful, and so quiet. Let me tell you right now, that this is not the peace I speak of. When Jesus spoke to the stormy sea, He commanded, "Peace, be still." I do not speak of the peace of a calm sea. To a troublesome demon Jesus said tersely, "Hold your peace." I do not even speak of the peace gained by silencing a demon. But I speak of the peace Jesus spoke of

when he said, "Peace I leave with you; my peace I give you. I do not give to you as the world gives." Jesus spoke of this same peace when he warned, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword" (Mt. 10:34).

The world often defines peace as the cessation of hostilities. That is an inadequate definition of the peace I speak of. Jesus himself said his peace was different from the world's peace. Far from causing hostility to cease, Jesus sometimes ignites hostility. Instead of promoting calm and quiet, Jesus sometimes creates commotion. Instead of allowing one to be silent and safe, Jesus sometimes demands speech. Peacemaking is sometimes painful, bloody, and lonely. Instead of keeping the peace, peacemakers sometimes disturb it.

I'm going to try to describe what I believe to be the Mennonite view of peace. The attempt suggests that the Mennonite view of peace is different from the views of others. It is. So I must make distinctions, show differences. That is what I will try to do. In fact, that is why we are on this mountain.

Filling up the valley. We first imagined the valley below without any people in it. Next we'll populate it. Fill it with farms and factories, towns and highways, automobiles, trains, and planes, and computers. Yes, computers. For it is a modern society, far more complex than I will be able to describe.

Some in this complex society are poor. The poor are angry. They're angry because the valley is filled with selfishness. The rich overeat, and the poor hunger. The rich ride, the poor walk. The rich dress well, and the poor dress poorly.

They crucified Jesus because he would not be quiet. But God willed that his Son would bring peace by means of death.

The poor are angry because they are not equal to others. Second-class citizens give birth to second-class citizens. For them it is difficult to get jobs. And if one of them does get a job, it is one of the lesser paying jobs, and even then he is paid less than the usual wage because he is after all, black or Hispanic, or she is after all, a woman.

The anger of the poor is nurtured on violence. Every Saturday morning the children gather around the television sets to view the most violent hours of the TV week. And the most helpless are the babies—millions of them, aborted before they are born. And many of those allowed to be born cry because they are hungry. Hungry for food and hungrier for love. They cry fearfully because of the violence around them, and they cry angrily because of the violence done to them. There is no peace for the poor and the helpless. There is too much anger.

Some in the valley are rich. The rich are rather nice people. They finance schools, churches, and hospitals. They know that their valley is the best valley of the whole earth. For it is the richest valley, and boasts the greatest freedoms. Surely God has destined the valley for them. Only the naive would not like living in it. Love it or leave it, they say.

The rich seem nice, but they are afraid. Their rich valley is surrounded by many poor valleys whose peoples are hungrier and more desperate than the poor people of the rich valley. And they are angrier. They envy even the poor people of the rich valley and wish to share its wealth. But the rich are determined to keep their valley for themselves. Frantically, they build nuclear bombs and missiles to deter their enemies from attacking them. They realize that their bombs could destroy the earth. That knowledge adds to their fear. But they trust the bomb more than God. Though the rich want to be nice, their fear makes them nasty. There is no peace for the rich. There is too much fear and greed.

A few meek also live in the valley. Some of the meek are poor, but most are almost rich. They appear in many ways to be like everyone else. They farm, build, teach, and heal. It is said that they are more compassionate than others, and gentler. If there is a disaster of any kind, the meek "disaster service" is among the first on the scene to clean up and rebuild. They come sooner than most others, and stay longer. If there is a famine, the meek come with food. If there is a war, the meek help clothe, shelter, feed, and relocate the refugees. And they do it quietly. Whatever they do, they do quietly. They might be called the quiet, good people of the valley. They've earned a lot of respect.

The respect is sometimes given grudgingly, for the meek will not go to war. They will not prepare for war. If they must pay for a war, they do so reluctantly. This inability to fight infuriates the rich and puzzles the poor. "For if the meek were really good," complain the rich, "they would fight as we do for our valley." And the poor cry out, "If the meek were really good, they would help us fight against those who keep us poor." Almost everyone doubts, for one reason or another, that the meek are really good people.

The truth is that the meek themselves are not comfortable being called good. They know themselves too well. They know themselves to be greedy, like the rich; and angry, like the poor. They know themselves to be too quiet. They know they should speak out against injustice, like the prophets before them. But they are too entwined with the rich to speak very loudly. For the

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meek there is no peace. They are too quiet; there is too much guilt.

Peace from a hill. But there is peace in the valley. It flows from a hill, and the hill is the foot of a cross. The center pole of the cross reaches from earth to heaven. Or more correctly, the center pole reaches from highest heaven to lowest earth. For the plan to make peace by a cross was conceived in heaven. It was God's idea.

God saw the anger of the poor, the greed of the rich, and the inappropriate quietness of the meek. He saw it all more clearly than we can imagine it, or experience it. Yet God so loved the world that he sent his only Son, Jesus, into the world to save it. His own crucified the peacemaker.

They crucified Jesus because he would not belong exclusively to any one social group. He accepted an invitation to the house of Simon the Pharisee which angered the poor and pleased the rich. But the rich were quickly insulted, when in Simon's house, he allowed a repenting prostitute to cry on his feet and wipe away her tears with her long hair. That's the trouble with peace. It made Jesus do strange things in strange places. Like accepting an invitation to a tax collector-disciple's house to eat with his outcast friends. Like touching a leper in public. Like talking with a woman, and she a Samaritan, and staying overnight in a Samaritan village. Like healing a man with a withered hand on the Sabbath day in full view of all in the synagogue. They killed him because he didn't fit in. No one could control him.

They crucified Jesus because he would not be quiet. He spoke out in behalf of the widow, the poor, the oppressed. He spoke out against the hypocrites who made a law for others which they had no intention of keeping themselves; against the rich who enrich themselves at the expense of the poor. That's the trouble with peace. It compelled Jesus to speak out. The only way to quiet Jesus was to crucify him. So they crucified him. For their own reasons they crucified him.

But God had his own reasons for the death of his Son. God willed that his Son would bring peace to earth by means of death on a cross. Because he loved us so, God allowed his Son to be hung on the long center pole of the cross and become the lamb of God to take away the sins of the world. Jesus made peace by the blood of his cross. That's the trouble with peace; the making of it is a painful, bloody business.

But there is more than a pole to a cross. The arms of the crucified were stretched on a crosspiece. As the center pole reaches from heaven to earth, so the crosspiece extends the arms of Jesus to embrace the whole earth, excluding none. Jesus loved the Jews who lied about him, the mobs who demanded his crucifixion, the Roman governor who ordered it, the black who carried his cross, the soldiers who nailed him to it, the crowds who mocked him, the thief who suffered beside him, and his disciples who forsook him. His love gathers all to himself. As the center pole symbolizes peace between God and humankind, so the crosspiece symbolizes peace amongst all peoples.

The cross is at the center of the Mennonite view of peace. Let no one mistake it. Peace is not tacked on as an appendage to the evangelical faith. Peace is as central to our faith as the cross where all are forgiven, granted access to the holy of holies, and sent out to bear the pain and face the rejection of peacemakers. That's the trouble with peace: it cannot avoid the worst, symbolized by the cross.

But look again at Jesus, hanging on the cross with a crown of thorns on his head, and over it a sign written in three languages, "This is Jesus, the king of the Jews." The placard put there by Pilate was only part of the truth. Jesus was king of the Jews. But Pilate would have been shocked to learn that Jesus was also emperor of Rome. He is in fact, King of kings and Lord of lords.

In the Mennonite view, every born-again believer, though a citizen of an earthly kingdom, is at the same time a citizen of the heavenly kingdom ruled by Jesus. A dual citizenship almost always creates problems, especially when one's two kingdoms are at war. And that's the way it is. All of the "powers that be" though ordained of God, are now in rebellion against him. Believers must therefore sometimes sadly but vigorously dissent from the policies of the earthly government of which they are citizens. This is especially true for those who want to make peace when the nation they belong to is bent on making war.

Weak, foolish, disloyal. The church and nation are so different that even if they could agree as to who the enemy is, they could not agree on the choice of weapons. The nation cuts off the flow of oil, and the church offers a cup of cold water. The nation embargoes grain, and the church offers food. The nation bombs and the church blesses. That's the trouble with peace: it makes its practitioners appear weak and foolish and disloyal. But we know the King reigns. And when he comes again, Reagan, Chernenko, Trudeau, Thatcher, and Castro, or their successors, will surrender to Jesus. That's the trouble with peace. It's so long coming.

Peace is not an appendage to the evangelical faith. It is as central to our faith as the cross.

But peace is more than a cross and a crown of thorns. Peace is an empty tomb. Once the tomb held the dead body of Jesus. Its entrance was obstructed by a great stone, secured by a seal belonging to either Pilate or the high priest. The seal was guarded by Roman soldiers. To overpower the soldiers and break the seal would be to defy the right and power of the local governing authorities, and of imperial Rome itself. (We would call it an act of civil disobedience.) To rise from the dead would defy death.

Jesus did it all. He broke death's grip. He broke the seal. He overruled Satan and the powers that be. The power exhibited on that first Easter morning we call "resurrection power." That power is available to peacemakers. Henceforth all who make peace do so in the power of the resurrection of Jesus.

Large segments of the Christian community reserve the Sermon on the Mount for some future date when the living of it is more practical and less dangerous. That is

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Letters to Dr. Luke on Jesus' journey to Jerusalem.

The view from a treetop

by J. Nelson Kraybill

Author's note: How did the Gospel writer Luke gather information to compile his book? Might he have asked persons who met Jesus to write what they experienced in their encounter with Christ? This is the third in a series of four such imaginary "replies" written to Luke. The letters come from a Pharisee, an ex-disciple, Zacchaeus, and a leper. While fictional, the letters reflect the kind of "primary source material" Luke could have used to write his account of Jesus' journey to Jerusalem (Lk. 13:22—19:44).

References in the brackets refer to chapter and verse in Luke's Gospel where the evangelist might have used these letters in his telling of the Jesus story.

Dear Brother Luke,

With your interest in politics and government, I'm not surprised a tax collector's decision to follow Jesus would fascinate you. If using my story in your biography of Christ brings honor to him, I'll withhold no information!

At the time Jesus made his last journey to Jerusalem, I was chief tax collector for Jericho and vicinity [19:2]. Before I tell you about meeting Christ, it may be helpful to explain how a Jew like me ended up collecting taxes for Rome.

You probably know the Romans collect much of their revenue from land and property taxes. Roman officials themselves extract this money from landowners. If anyone refuses to pay, occupying troops simply take possession of the property.

While Romans handle the property tax, they are quite ready to have Jews collect transportation taxes for them. In Jericho the transportation tax is a fee for every wagonload or mule sack of merchandise brought in or out of the city. Traffic in slaves, cattle, or other goods also is taxed.

Since there are many ways to enter or leave Jericho, the transportation tax is difficult to collect. Someone personally acquainted with local businessmen would be most likely to know who should pay how much. The Romans recognized early that a Jew would have to collect this money for them.

Instead of giving Jewish collectors a salary, the Romans sell tax gathering privileges to the highest bidder. So long as collectors pay their annual sum to Rome, they are free to pocket the balance of tax revenue from their accounts. Having received a considerable inheritance, I was able to purchase a lucrative position. It was a tidy little operation!

Being a tax collector boosted me financially, but it surely made social and political life complex. No doubt you recall the political unrest that swept Judea in the months before Jesus' death. Those were heady days, when rumors of revolt against Rome circulated in every village. Many Jews expected a messiah to emerge. Hit-and-run revolutionaries already infested the hillsides and made life tense for the Roman soldiers.

If life was tense for the Romans back then, it sometimes was terrifying for Jewish tax collectors. We deserved no one's sympathy, but we found ourselves in a double bind. If a genuine messiah did emerge to liberate the Jews, we who cooperated with Rome would be the first to meet a violent death.

The Romans worried about revolt, to be sure. But if revolution came they could answer with military might, and make a hasty retreat if things got out of hand. It would not be so simple for tax officials. Because we were Jewish, the Romans would suspect our loyalty to the empire. Since we worked for Rome, Jewish revolutionaries would want us dead. Many times I awoke at night in a cold sweat, after dreaming that some messiah had started the revolution.

It was my messiah-phobia that alarmed me about Jesus. Even before Jesus arrived in Jericho, word came of his teaching and healing in Galilee. Traveling prophets were common in those days, but Jesus seemed to attract unusually large crowds.

I had no interest in meeting Jesus, but I did want to get a good look at the man. Who was this troublemaker? What sort of person could draw such a fanatical following?

I made a point of doing business in northern Jericho on the day Jesus planned to visit the city. Everyone said there would be crowds, but I never expected a standstill traffic jam! The streets were so packed with agitated people that shops closed and Roman soldiers were on alert.

An unfortunate quirk of fate made me unusually small of stature [19:3]. My shortness particularly is bothersome in large crowds. With the streets so full that day, I knew I'd either have to climb a vantage point or be content to stare at the back of some stranger's head. So when the roar of the crowd made it obvious Jesus was approaching, I swallowed my pride and climbed up the closest object available—an old sycamore tree [19:4].

What happened next is as clear in my memory as if it happened today. Jesus worked his way down the street toward my lookout. I was pleased he would pass by so close, and glad to be above the suffocating mob of hero-worshipers. I would watch Jesus in action, wait for the crowds to disperse, then quietly slip down the tree and go back to work.

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Then for one agonizing moment, everything in sight came to a halt. Jesus paused, the crowd hesitated, and I stopped breathing. Right in front of me the Lord turned and looked up through the sycamore branches. I was caught!

What Jesus did next tells the story of the rest of my life: "Zacchaeus, come down off that tree! I want to visit your house today" [19:5].

Where was the hatred? Where the judgment? The disdain? What was the trick? Could the love in those words be real?

Jesus didn't invite me to come down; he gently commanded. In that moment everything I'd worked so hard for rushed into view—my home, my job, my wealth, my influence.

"Zacchaeus, come down off that tree!" the words echoed again. "Come down off your pride, down off your greed, down off your fear," they seemed to say.

The Lord didn't judge, he loved. He loved me with a love that still draws today. I hurried down those branches. With tears of joy I took Jesus into my home [19:6-7]. I didn't even hear it when the mob complained that Jesus had dinner at the house of a sinner.

The crowds weren't wrong when they called me a sinner! All those years I operated legally in a "legitimate" profession. I could be charged with no crime, and I congratulated myself on becoming wealthy without being a crook.

But all my self-satisfaction disappeared in the presence of Jesus. My righteousness wasn't even a spark in the sunlight of his holiness. I knew I was a grasping and selfish fool. That realization made Jesus' embrace all the more compelling.

A flash of hope went through my mind. If Jesus could so joyfully forgive me, could I pass on that joy to others? Was it not that millstone of things and money that held me down? Why not throw it off? What would Jesus do with it?

"Half of everything I own I'll give to the poor!" I offered, to my own surprise [19:8].

For an instant I thought Jesus would say "only half?" But he didn't. He gave a smile that seemed to say, "You'll learn; you're growing."

"And if I overcharged any one their taxes, I'll repay them four times!" I had to laugh, just plain laugh! After all those years of raking in money, it felt so good to give some away.

"This man was saved today," Jesus said as he left my house [19:9]. I already knew that, of course, but a group of Pharisees outside my house weren't convinced. They never realized I became the citizen of a new kingdom that day.

"The kingdom of God is not coming with signs like you expect to see," Jesus once said. "No, the kingdom of God is within you" [17:20-21].

Jesus didn't mean the kingdom is some spiritual invention that stays in the imagination. The kingdom will change how people act toward money, enemies, and power. But Christ didn't come to start changing the world "from the top," by making himself a ruler. He started changing the world "from the bottom" [14:11], turning around the lives of sinners like me [19:10]. When hearts change, lives change. When lives change, the world changes.

I thought it was generous to give away half my possessions on the day I met Jesus. I couldn't foresee that soon I'd joyfully give everything to Christ. Two years after my conversion I left the tax business to work full time telling people about the risen Lord. God blessed my ministry, and today I help nurture the churches of Caesarea.*

When you finish your book on Jesus, I wish to purchase a copy. It would be useful in teaching new believers here in Caesarea.

May the love of our Lord Jesus sustain you, Brother Luke!

Sincerely,
Zacchaeus

*A second-century tradition states that Zacchaeus became a leader among churches in Caesarea. This Mediterranean coastal city was the official seat of Roman rule in Palestine.

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not the Mennonite way. We believe it is possible by the power of the resurrection to love one's enemies, and to show it by feeding them, forgiving and blessing them, and praying for them. It is possible to live faithfully in prison, to bear torture, and to face death. It is possible to live that way while being made to look foolish and weak, while dying. That's the trouble with peace: even resurrection power does not spare us.

If someone has an evangelical faith, stresses a personal relation with God through the cross, and the need of the new birth to enter the kingdom, I have much in common with that person. But if that same person doesn't respond to the needs of the poor, believes in a prosperity gospel, and advocates a super patriotism which relies on superior military power for protection, then I must say to that person—"I like what you preach, but I have a different view of peace."

On the other hand, if someone cares for the poor, tries to correct the injustices done in society, seeks alternatives to war, I have much in common with that person. But if that same person sees no need for the cross, does not believe in the resurrection Jesus, or of a walk in the Spirit, then I must say to that person—"I like you what you do, but I have a different view of peace."

The world deserves better. Have I described the Mennonite view of peace? Perhaps. But the Mennonites are too much like the quiet meek of the valley to be effective peacemakers. I doubt that Pharaoh described Moses as meek. Pharaoh used other adjectives to describe him. I doubt that Caiphas discerned the meekness in Jesus. That the world sees meekness in us, and calls us "good" should disappoint us. The world deserves better from us. It could use some "unruly" Mennonites. That's the trouble with peace.

HEAR, HEAR!

Pay more taxes

Blessed are the taxpayers: for they shall enjoy the benefits of a good government. Many of us have heard the statement made that the only two certain things in this world are death and taxes. We all face death and most of us are obliged to pay taxes. One of the most important subjects widely discussed by the news media in our country at the present time is that of means and ways of reducing our taxes. As a thinking Christian in these United States of America it is my conviction that we should be happy to pay our just taxes. Yes I mean all kinds of taxes: federal, state, county, municipal, telephone, and the many other taxes levied upon us.

First of all taxes are sanctioned by God. In spite of the fact that the Roman government was corrupt and brutal, the apostle Paul states the case clearly in Romans 13:6-7. "For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Jesus set the example for all of us when asked about tribute. We have the story in Matthew 17:24-27. He asked Peter to catch a fish, in whose mouth was a coin with which to pay the tax both for Peter and for himself.

In the second place we should be happy to pay our taxes, and not seek to avoid or reduce our taxes, because we are so blessed by God as to be able to live in a country where we have freedom and reap so many wonderful benefits from our government. We all know that money is required for the running of our government. I do not agree with our government in many areas such as excessive outlays for the military. But I still gladly pay my taxes following the example of Jesus and the admonition of the apostle Paul. It grieves me very much, and I feel that God is grieved, when so many people cheat in the payment of their taxes. The government knows that such cheating is taking place all the time. I quote from *Changing Times* January 1984, page 68: "The IRS reported to Congress last summer that the 'tax gap'—the difference between what taxpayers ought to send to Washington each year and what actually arrives—ballooned from $30 billion in 1973 to more than $90 billion in 1981."

On every side we are continually bombarded with advertisements suggesting means and ways of reducing our income tax to the federal government. Recently I read a book with the title: "How To Reduce Your Income Tax by Fifty Percent." It is my judgment that all Christians should reject such ideas. Rather we should gladly pay our income tax as well as all other taxes. It seems to me that the motive is very unworthy, when we give simply with the idea in mind of reducing our income tax. The suggestion has been made by some, and I agree, that we should pay more than is required.

I know that this idea of mine is very unpopular, and for the president and for members of Congress it is political suicide, but I still believe that we must drastically increase our taxes. Also I am in favor of changing our tax laws. We should eliminate all exemptions with the exception of a modest personal exemption and thus make tax reporting to both federal and state governments so simple, that we could file our annual returns on a form the size of a postcard. The congressional joint committee on taxation estimates that a flat rate of about 11.8 percent could raise as much revenue in 1984 as the current system if it applied to an expanded income base that eliminated all exemptions, credits, and deductions and taxed 100 percent of capital gains. The above statement is taken from the January 1984 issue of *U.S. News and World Report.*

With our present cumbersome system it is estimated that at least 60 percent of the individual taxpayers find it necessary to hire an accountant to prepare their tax reports. Thus they are paying an extra tax in order to make their annual reports. Surely a much simpler system can be found. On the contrary it appears that Congress increases the complexity of our tax system.

Finally, I believe that we should not only pay our taxes but increase them in order to insure a bright future for our descendants. At the present rate of increase the tax burden will become unbearable. Many of us are able to pay more tax than we do at the present time. I know that much waste and seeming extravagance is visible in the actions of our government. That needs to be reduced as well as the huge expenditure for the military. However we are still enjoying the blessings of God as we live in this free country. Thus we should be very, very happy to pay our taxes.—**H. Harold Hartzler,** Glendale, Arizona.

Praying and paying: a dilemma

The question begins to sound like a cliché, we've heard it so often: Can we go on praying for peace while paying for war?

But the question won't go away. Every year in the United States we are reminded of the reality of military preparations when the president presents the proposed budget to congress. This year the figures reach almost beyond our imaginations, near a trillion in total spending with more than a third for war. A military expenditure of that enormity was once associated only with the waging of all-out war. Now it is only preparation for war, plus minor (?) interventions here and there.

We only need to reflect for a moment on the consequences of the kind of war we're preparing for to know in our hearts that the government is buying us less security. That's the purpose of the state? To brandish a nuclear sword which guarantees that if used it will fulfill the prophecy of Jesus: "They who take the sword will perish with the sword."

Between the time the budget is unveiled and when we can no longer delay the moment of truth with the Internal Revenue Service is usually a little less than three months. Plenty of time to agonize whether what Caesar is demanding to support the arms race is really what is due to Caesar.

An increasing number of concerned persons recognize the dilemma of praying and paying and are seriously trying to decide how to resist. A leaflet, "Stages of Conscientious Objection to Military Taxes," by Bill Strong at the Philadelphia Yearly Meeting of Friends and Linda Schmidt of Mennonite Central Committee describes what some have done in response to the question of taxes for war.

The leaflet is available from New Call to Peacemaking, Box 1245, Elkhart, IN 46515. Tel: (219) 294-7523. Price: Single copy, free; 10/$1.00; 25/$2.00.

—from *Call to Peacemaking,* Elkhart, Ind.

READERS SAY

Phil Richard, Ft. Wayne, Ind. I think it is very unfortunate that a communist label was attached to Brother Levi Miller by Paul Sheeler in "Readers Say" (Jan. 10). Brother Miller is probably better informed about the Grenada situation than either Brother Sheeler or I.

Too many people are willing to accept at face value what our government tells us about such invasions, without seeking out the other side(s) of the story.

I am very concerned that the US government in the Grenada case violated the First Amendment right of freedom of the press. The fact is the media was not allowed on Grenada during the first two days of the invasion. Then, for the following few days, the media was restricted to locations on the island approved by US military officials. Thus, by restricting news sources, the Reagan administration had a "captive" audience in this country. That apparent violation of our constitutional rights played a major role in whether we accepted, questioned, or rejected the rationale given for the invasion.

My final concern is Brother Sheeler's comment that Jesus' teaching and example is for the church, not for the government. That may be true to a point, but we have often used it as a cop-out to remain "the quiet in the land" and to be passive pacifists, unless government actions and regulations directly affect us. Jesus taught us, among other things, to love our enemies, to seek justice for the oppressed, and to help the poor and needy. If we live out his teachings and follow his example, then all aspects of society should be affected, to one degree or another, even the political realm. Agreed, we can't expect to have a Christian government. But I do agree with Mennonites today who believe we should hold our government leaders accountable to provide moral and just leadership, both in our country and in global relationships with other nations and peoples. Such a position does not imply ignorance, nor does it indicate communist tendencies on my part.

Mary Smucker, Goshen, Ind. This is in response to your Jan. 17 editorial on alcohol which is on our bulletin board and also Bill Mason's Feb. 21 response.

My husband, the late Dr. Ernest E. Smucker, was opposed to the use of alcohol. He had to deal with an increasing number of casualties in the hospital emergency room. Drunk drivers who killed innocent persons, drunks who knifed and slashed each other on weekends, and family breakups where alcohol was a factor seemed to end up at the hospital or office.

He lay dying of cancer and knew no way to cure his illness. But maybe he could still do something to prevent alcohol deaths. We had seven children, graduates of our Mennonite college, and thirteen grandchildren, ages 9 to one month.

How help them? We decided to give our usual check to a special area of our church college because we know professors there who take an active position against alcohol.

Dorothy Yoder Nyce, Goshen, Ind. Having participated in the Laurelville "Conversations on Faith," I wish to alert *Gospel Herald* readers to the partial picture Richard A. Kauffman's news report offers (Mar. 13, 1984). Admittedly, any article would have been twice as long had each session or storyteller received due coverage. The account of different people's knowledge of an elephant comes to mind. Reports vary depending on what perspective individuals bring to an encounter, what perception of the whole or attention to the parts is offered, what obligation to political carefulness is involved, what sensitivity to hearing from multiple sources exists. An event that brings together such diversity will hopefully still be reflected on in writing through a number of observers.

Elvin Glick, Clare, Iowa. Edgar Metzler says that at the point of registration for the draft, the choice of choosing conscientious objection no longer exists. (*Readers Say,* March 20, p. 202). This is not correct. I have in my possession "Selective Service and You" from National Headquarters, Selective Service System, 600 E Street N.W., Washington, D.C.

It says the selective service system is a government agency which will provide people for the Armed Forces in the event of national emergency. There are no plans for a draft at this time and it would take an act of Congress to begin one. If a draft begins, what are your rights? Five things are listed for which a deferment or exemption is made. The sixth says, "If you have deeply held religious, moral, or ethical beliefs against participation in war in any form, you could request status as a conscientious objector. If found to be a conscientious objector and depending upon your specific beliefs, you will be required to serve either in a noncombatant position in the Armed Forces or in a civilian public service job (for example, in a hospital)."

I believe this is the same as when I registered in World War II. You do not join the army by registering any more than you join a harlot by talking to her. You join the army by taking an oath which no one can be forced to do beyond his will.

Peter J. Dyck, Akron and Scottdale, Pa.

"Worship That Is Worthy" by Ginnie Horst Burkholder (Mar. 20) was helpful and stimulating. Her emphases on expressing worship also through body language ("the whole person") and drama as well as facilitating it through circle seating rather than the formal pew arrangement are excellent.

I also appreciate her sensitivity to the fact that worship needs to be expressed in a great variety of forms and that not all persons feel comfortable with the same form. Some people need to see or touch certain objects, like a cross or an icon for example, to aid them in worship. Others need the stimulation that comes from music and song or words. Still others feel that their bodies need to be involved in kneeling or clapping of hands.

For several years I worshiped regularly with the Society of Friends (Quakers). I came to appreciate their silent waiting on the Lord. There was no congregational singing, no preaching, and none of the programmed action that keeps our worship services "moving." The basis was silent meditation, which could, however, be broken at any time by any one to share a thought or concern, to pray or to read the Scriptures. As an action-oriented Mennonite I finally came to the place where I could say in all sincerity that an hour spent in complete silence in a meeting house filled with believers, all waiting on the Lord, was a wonderful corporate worship experience. I even began to understand why the Friends regard objects and motion in worship as crutches, vestiges left over from the Middle Ages when the masses were illiterate, and that the ideal is one day to be able to worship without them.

Since my extended worship experience with the Friends in England I have also had to think new thoughts about Jesus' answer to the Samaritan woman who wondered whether worship might be enhanced by going on a high mountain or into a magnificent temple filled with lots of symbolism. Jesus said that neither the mountain nor the temple in Jerusalem were crucial, but "... the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth" (Jn. 4:23).

What did Jesus mean by that?

CHURCH NEWS

Lancaster Conference meets in a big way

When Lancaster Mennonite Conference meets for business and fellowship, it does so in a manner befitting its size as the largest conference in the Mennonite Church. It holds a semiannual Conference Assembly comprised of all its ordained and licensed leaders. It also has an Annual Meeting attended by lay congregational delegates and others at which time the Conference Boards report.

To top it all off, there is both a youth and a missions rally, and the women meet as well (see "Lancaster WMSC Involves Professionals"). All this took place from Mar. 14 to 18, with sessions held in the Mellinger Mennonite Church and at Lancaster Mennonite High School.

In its business session on Mar. 15, the Conference Assembly adopted a statement on "The Christian in a Permissive Society." The statement affirms that "boundaries are necessary" and that Christians observe boundaries "because we love to do the will of the one we love."

The statement specifically cautions against fornication, including all kinds of sexual immorality; covetousness and greed; idolatries such as nationalism, materialism, humanism, and the self. Admonition is also given to not "slander against persons charged with God-ordained authority in the government and church. . . ."

The purpose of the Conference Assembly, according to the constitution of Lancaster Conference, is to provide fellowship, unity, a forum for discussion of issues, statements for congregations to consider, and the administrative link between the conference and the denomination. It also affirms ordinations and is the legal governing body of the conference.

The Annual Meeting, Mar. 16 and 17, had as its theme, "You Shall Know That I Am the Lord." Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Ind., was the main speaker. Reporting from Conference Boards included the Board of Brotherhood Ministries and its Commission on Aging, the Board of Education, the Board of Congregational Resources, the WMSC, the Historical Society, and the Mission Board. Also, Mennonite Board of Missions, Elkhart, Ind., had opportunity for sharing.

"Annual Meeting is the one time the conference takes a look at the whole picture," said Howard Witmer, moderator of the sessions. "It is a rally, a fellowship, a family reunion all tied up in one."

The wrap-up mission rally, held the evening of Mar. 18, was attended by 1,650 persons. Mission Board president Paul Landis, in a message, "I Have a Dream," shared his vision for a Mennonite congregation in every Eastern U.S. city the size of Lancaster by the year 2000.

The enthusiasm which mission and service workers expressed at the rally gave evidence that this dream is on the way to becoming fulfilled. Of the 60 church planters commissioned by the conference in 1983, a third were present for a special consecration service which concluded Annual Meeting.

Landis emphasized that the new thrust in stateside church planting should not decrease the interest in overseas missions. Citing the 16,000 unreached people groups in the world, he expressed the hope that the Conference Mission Board could begin a witness among a new group each year.—Adapted from the *Lancaster Conference News*



One of the events during the spring sessions of Lancaster Mennonite Conference is a missions rally. Here a prayer of consecration is being offered on behalf of mission workers.

Lancaster WMSC involves professionals

"Called to Faithfulness" was the theme of the 11th annual meeting of the Lancaster Conference Women's Missionary and Service Commission

Assessing the 'Conversa

One month after the "Conversations o Faith" meeting sponsored by the Men nonite Church General Board, Gospe Herald *News held an interview wit four persons to assess the significanc of those meetings which were held a Laurelville. The persons interviewe were Myron Augsburger, moderator o the Mennonite Church Genera Assembly; evangelist George R. Brun II; Ivan Kauffmann, executive secretar of the Mennonite Church Genera Board; and Sanford Shetler, editor o* Guidelines for Today. *An excerpt fro that interview follows:*

Gospel Herald: In what ways wer your personal expectations met by th Laurelville meeting?

Augsburger: I was pleased with th fellowship level of the meeting and als the fact that it was representative o quite a range of the church and wasn't meeting which was basically de termined by what people call the bu reaucracy or the institutional people We really achieved a sense of fellow ship. Some of the people from the gras roots didn't enter in as fully in the dis cussion period and that's something w want to improve on another occasion.

Shetler: I came there with a lot o question marks. I guess all of us did bu in general I came away with rather positive feeling about the level of fellow ship and openness.

Brunk: As for me I came away ex cited about it. As you can understand, i was significant to me, after I'd bee under fire and the focus seemed to be o me personally, that we could get off tha and get on to issues; that was the bi

(WMSC) held at Mellinger Mennonite Church on Wednesday, Mar. 14. Over 400 women attended.

On the previous evening a meeting was held for employed women who cannot attend the day session. In spite of snowy weather about 100 women were present. Ruth Lesher, psychologist at Philhaven Hospital, Lebanon, Pa., spoke on the subject of being women of faith "In the Marketplace." Additional seminars on themes pertinent to the needs of professional women will be planned for the future.

Keynote speaker Lois Erb, Morgantown, Pa., who presented a message on "Women of Faith" in both meetings, referred to nine women in the Bible who illustrated beauty, hope, obedience, loyalty, and courage—women who overcame disappointment and jealousy, a former prostitute, a migrant field hand, a queen, Jews and Gentiles, rich and poor.



Millie Hertzler presented a monologue based on the biblical character Sarah at the Lancaster WMSC meeting.

"All were real women," she said. "Can you identify with them as a person? Can you identify with them as a woman of faith?"

Speakers emphasizing the call to faithfulness in the home and church were Ethel Leaman, Mountville, Pa., and Dorcas Lehman, Lancaster, Pa. Millie Hertzler, Kinzer, Pa., presented a monologue on the biblical character Sarah.

One of the highlights was the commissioning of Lois Erb and her sister, Dora Taylor, Morgantown, to go to Honduras for a two-week visit as retreat leaders. They will bring messages on themes suggested by the Honduran women—spiritual growth, family relationships, hope in the midst of tension.

WMSC president Miriam Book reported that the Council is considering a new listing in its structure, that of "Business and Professional Women." Lancaster Mennonite Nurses' Associ-

g one month later

thing for me. I too felt positive on the whole about the meeting. We could sit together and discuss issues over which we seem to disagree and do it with a minimum of heat and considerable light.

Kauffmann: The feedback we get in our office has been mostly positive. It seems to me that the lasting value of the meeting will depend on some appropriate follow-up which will need to be done.

GH: What do you think was accomplished at the meeting?

B: We found out we could talk and not get mad. We made some progress on identifying the areas of agreement and disagreement.

A: I would say the same thing. The meeting showed that while we have diversity, it still is within certain bounds, that we're not ruling each other out in one way or the other. However, I think the meeting highlighted the fact that the church needs the maturity to talk honestly about those differences.... I think we need to continue dialogue of some sort and I feel very positive about the suggestion that came through the listening committee, the Council on Faith, Life, and Strategy, in proposing that we have, periodically, meetings where we hear each other, because the General Assembly just doesn't provide the opportunity for this kind of free interchange on issues. [General Board is] too much oriented around the program of the church and we need this [theological interchange].

GH: Could you identify the areas of agreement and disagreement that came out of the Laurelville meeting?

S: On the wholeness of salvation, there is not really that much difference. The two most sensitive areas, and certainly Laurelville didn't settle these, are the historical-critical method [of Bible study] and social action. Those were the two most tense sessions, as I sensed it. I'll just say this yet: [in the past] some of us were just not being heard and in some cases immediately sloughed off, [but] this was one time when I felt that I was being heard.

K: I want to agree with the two things that Sanford identified: the use of historical criticism and the peace emphasis and social action item. Those are two areas that need further discussion. To me, though, what we accomplished, other than identifying the issues, was the projection of hope that we could be a church, [we] could be involved in a brotherhood process of the churchwide level. I think that gave people a lot of hope for the future.

A: On areas of agreement there's a common sense that we want to be clearly committed to Jesus Christ and to be disciples of Christ; there's common agreement we want to safeguard the church from compromising its essential faith and heritage; there's common agreement that the way of salvation and the work of evangelism needs to become more prominent in the life of the church. We're also agreeing in that difficult area that social concern is validly a part of our faith and heritage. The disagreement may be where we move from social concern to social action. I don't feel that that was answered.... On the use of higher criticism we need some more attention to the stance from which persons teach [the Bible]....

B: On the question of salvation I was surprised that we had as much consensus on that as we did. I wondered whether maybe the differences we've had have been somewhat semantic, involving terminology. I was surprised at the positive response to my statement in my ten-minute [speech]. In fact, I began to wonder if I said what I should have (laughs).

GH: How do we pick up this question of the critical approach to the Bible? Where do you see us moving on that issue?

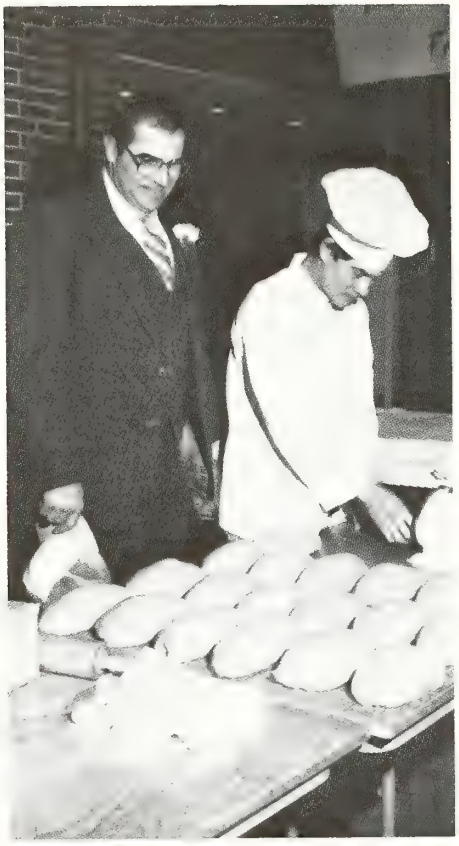
B: I think we have to have more time. I'd compliment the committee for having those life stories but, as you know, it's typical of us fellows in old age—we don't know when to stop and I'm one of them. We didn't have enough time to discuss that issue there. So, I'd say let's do it in some setting where we have enough time to ring it out.

A: Perhaps out of Laurelville we can say that these two items are two that merit further consideration at this point and it may be that we ought to take one of them at a time at one of these next occasions where we get together for discussion.

GH: We've already gotten into the topic of where we go from here. I'd like to make that a bit more specific in terms of various groups within the church: where should or where do you think the General Board is going to go from here in terms of dealing with the issues from the Laurelville meeting?

K: I'm not sure what the General Board is going to say, but the item is on

Continued on page 264



Refugee bakes bread

Denin Benavides, an El Salvadoran refugee now being resettled in Harrisonburg, Va., was flown to Peoria, Ill., for the Illinois Mennonite Relief Sale, March 16 and 17. This young man, with the help of Mennonite Central Committee and other Christians, was able to flee war-torn El Salvador last December and has been granted legal refugee status in United States.

Benavides, son of a Salvadoran baker, was brought to this year's sale to demonstrate MCC in action. During the sale and the week prior, he baked hundreds of loaves of bread. On Saturday, Mar. 17, he was introduced to the thousands of people surrounding the auction ring and then one of his loaves of potato bread was auctioned for $300. He's pictured here with Donald F. Roth, co-chairman of the relief sale.

The grand auction generated approximately $60,000. Over 150 quilts, afghans, and comforters were sold with the top-bidded quilt bringing $2,000. Last year's Illinois Mennonite Relief Sale netted $180,000 and presently figures indicate this year's will probably exceed that total.

ation, a current listing, will continue to relate to the WMSC board under this category.

Lancaster Conference WMSC is comprised of all the women of the Lancaster Mennonite Conference.—Janet Kreider

Zimbabwean churches concerned about hunger

On Feb. 3 the Zimbabwean government imposed a dusk-to-dawn curfew on villagers living in southern Matabeleland, a province in southern Zimbabwe. The government also halted all food shipments to the curfew region and shut down all stores in an effort to clean out armed dissidents.

Zimbabwe is suffering the third year of severe drought. Church workers report that the 450,000 residents in the region are very hungry and most have little access to food other than dried grass or unripened melons.

Nancy Heisey, Mennonite Central Committee co-secretary for Africa who recently returned from Zimbabwe, reports that residents in the area are totally dependent on outside food shipments because of prolonged drought. In the past two years the peasant families were able to survive on surplus grains from the 1981 harvest, but this year there is no extra grain.

Heisey describes the reasons for the curfew and its effect on local villagers: "It looks like there are two sides to the story. The Zimbabwean government is dealing with serious security problems and has responded by sealing off the area and rounding up dissidents who are challenging government control.

"But the curfew and military activities in the southern Matabeleland region have brought suffering for residents. One expatriate doctor I talked to in the curfew region had treated villagers who have been brutally beaten by military personnel."

Early last year the Zimbabwean government held an army campaign in northern Matabeleland during which more than 2,000 civilians were reported killed. So far that level of violence in the new curfew area has not been reported.

Since mid-March it appears that the Zimbabwean government has softened its military policy in southern Matabeleland. An MCC worker reported from the curfew area: "The curfew seems to be relaxing. Some stores are being allowed to open two times a week."

Church leaders, including some from the Brethren in Christ Church, have petitioned the government to allow the importation of food aid for the region. So far the church has not been granted permission to import needed food aid.

Christian Care, an interdenominational relief and development agency in Zimbabwe, has asked MCC for food aid. It hopes to get some of the aid to the curfew region. MCC is in the process of putting together a food shipment that will include beans, cooking oil, and 5,000 tons of wheat to be sent in late spring.

MCC has 10 workers in Zimbabwe involved in education, health, and an interchurch drought relief program.

Youth involvement in service discussed at consultation

"How do we get Mennonite high schoolers more involved in mission and service?"

That was the main question at a Feb. 29 Consultation on Mission and Service Involvement of Youth held in Elkhart, Ind.

Called by Mennonite Board of Missions, the all-day meeting included MBM staff as well as representatives from Mennonite Church schools and conferences and the General Conference Mennonite Church. Among the 21 participants were a high school student, a voluntary service worker, a conference youth minister, and the coordinator of the Ames 85 Youth Gathering.

The consultation started on a sobering note with the results of a survey taken at the Bethlehem 83 Youth Gathering. Only 10 percent of the youth said they plan to serve a term of VS, and only 7 percent expect to serve the Mennonite Church as pastors, missionaries, and teachers at church schools.

"Another thing that is clear from the survey is that developing one's faith commitment goes hand in hand with developing motivation for service," said Lavon Welty, associate secretary of Mennonite Board of Congregational Ministries for congregational youth ministries.

The group then looked at ways Mennonite youth have been challenged to get involved in mission and service in the past and what is currently being done.

Sam Thomas of Eastern Mennonite Board of Missions introduced his agency's Summer Training Action Team (STAT) program which provides short-term service experiences for high school youth.

Several participants called for a rekindling of mission interest among the parents of the youth, citing a recent Mennonite Board of Education study which revealed that 80 percent of Mennonite Church members have never served in VS, overseas missions, Mennonite Disaster Service, or any other kind of churchwide service.

"What we really need," said MBM Service Ministries director Mary Herr,

"is spiritual renewal in our congregations."

Considerable time was spent brainstorming specific ways of involving youth in mission and service.

"Let's take this opportunity to be creative in what we do," said Ames 85 Youth Gathering coordinator David Miller, who noted that the theme of the gathering will probably have something to do with service.

"And whatever we do, let's do it cooperatively," said Paula Diller Lehman, secretary of youth education for the General Conference Mennonite Church.

Bethany Christian High School sophomore Heidi Kauffman urged that service opportunities be made appealing to today's youth and that it be understood that young people are at varying levels of faith commitment and service interest.

MBM staff will follow up on the ideas and proposals generated by the consultation.

Latin American Mennonites examine church-state relationship

Studying the subject of how to live as Mennonite Christians in the realities of Latin America, people from six countries met Jan. 26-28 for the Second Latin American Mennonite Congress (Southern Cone).

Intercambio Menonita, a publication of the Brazilian Mennonites, reported that 77 people from Bolivia, Paraguay, Uruguay, Argentina, Colombia, and Brazil participated in the congress held at Palmeira, Parana, Brazil.

"Should the church be the conscience of the state?" asked Ernesto Weichselberger (Paraguay) as he spoke about the New Testament church and the state. Discussions, at times quite spirited, followed the presentations by the three main speakers.

Victor Arndt (Brazil) addressed the subject of which New Testament concepts are to be followed by the church today and which were applicable only in the first century.

Raul Garcia (Argentina) said that to be true peacemakers people must have communion with God. Pacifism was one of six Anabaptist themes he presented. He asked thought-provoking questions such as "Who determines what is Caesar's and what is God's?"

Although missionaries from North America participated, Latin Americans planned and led the congress. Mennonite Board of Missions missionary Otis Hochstetler wrote, "There was . . . good exchange on Anabaptist issues. It seemed to me to be much easier to talk about these kinds of issues coming from other Latins, rather than from the missionary."

"The use of Spanish and Portuguese did not cause confusion. On the contrary, everyone marveled at the spirit of unity," observed a Brazilian participant.

The next congress is scheduled for January 1986 in Uruguay.

Burkholder to give Smith Peace Lectureship

Goshen College professor of religion J. R. Burkholder, currently on leave as coordinator of the Dallas (Tex.) Mennonite Peace Center, has been selected as the 1984-85 Smith Peace Lecturer by Goshen and Bluffton (Ohio) colleges.

C. Henry Smith, longtime historian at both schools, allocated part of his will toward maintaining and strengthening the peace witness in the Mennonite churches. The annual lectureship provides opportunities for faculty from Goshen, Bluffton, or other Mennonite-related institutions to prepare and present peace lectures in Mennonite colleges and churches.

Burkholder's lecture will examine the problem of Christian witness to the government from an Anabaptist-Mennonite perspective. Two questions he will address are: What kinds of expectations dare the church bring to government? and How ought Christians go about their political activity? Drawing on earlier research, he will analyze the writings of about eight Mennonite spokesmen on the theme of witness to the state.



J. R. Burkholder has been selected as the 1984-85 Smith Peace Lecturer. The lectures will be presented in Mennonite colleges and churches during the next school year.

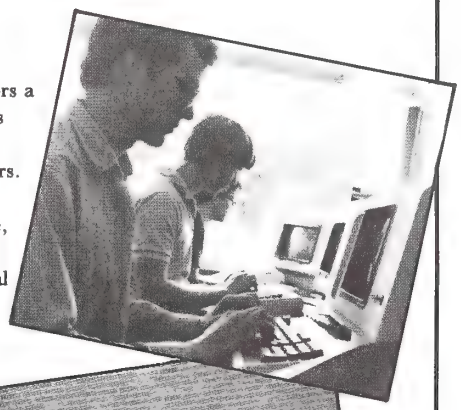
In his lecture proposal, Burkholder said his presentation would be "relevant to 1984—the year in which we are reminded of Orwell's horrifying vision of an all-powerful state that crushes humane and religious values, and also the year of a presidential election, one that some commentators see as decisive in determining the whole next generation of American life."

Burkholder joined Goshen College's religion department in 1963. He has also served as a pastor and administrator within the Mennonite Church.

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Computer Seminar, back by popular demand, offers high school sophomores, juniors and seniors a week's worth of experience in computer graphics with Pascal programming and BASIC games to learn about the structure and design of computers.

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Assessing the 'Conversations' meeting
Continued from page 261

their agenda—they're meeting in two weeks.

GH: As staff person, you're not coming with any recommendations?

K: No, I think I'd rather listen to their evaluation and get their suggestions....

A: That's where I am, too. The Council on Faith, Life, and Strategy is bringing a report and some recommendations. We'll hear that very seriously.

GH: George or Sanford: I recognize you're not on General Board, but do you have any advice?

S: We did have for many, many years a General Problems Committee. I never liked the word problems; it's a word that's not even used in the Bible, but I think if we look back at the records from about 1955 on—a graph would show a downward curve—there was less and less concern as far as the records show about nonconformity and certain principles that have always been considered Anabaptist. So whatever is done in the future I would hope would somewhat recapture this kind of an alert [function].

GH: Where does the Fellowship of Concerned Mennonites go from here?

B: Well, we made reference to the fact we did expect to have subsequent meetings. No definite plans have been made.

S: The way I look at it, our whole purpose in organizing was not to be a separate denomination. We didn't even go as far as the AEM [Association of Evangelical Mennonites] in getting incorporated and taking status as a separate organization. Rather, [we organized] in the same sense that you have concern groups in all the denominations.... Using a rather strange analogy here, we would take the same role as news commentators do when they say what's bad about Hart or Reagan or whoever. We're not out to say what's bad about everybody but I think we would reserve the right to continue to evaluate—hopefully in a good context—what we see happening in the church and keep it on the level of issues rather than on personalities.

GH: But if the concerns which your group has and which give your group its reason for being are dealt with in an open way by the church as a whole, doesn't that somewhat diminish your role in the church, in fact, take away your reason for being?

S: Yes, I'd be glad if you could put us out of business.

GH: But you are continuing to function?

S: Yes, we will continue to function in a rather loose confederation.

A: At the risk of being a little pointed here, when it comes to the Association of Evangelical Mennonites we have to relate there in a different way [from the FCM] because they [the AEM] just formed sort of as a separate kind of happening without very much dialogue [with the General Board]. I would hope that out of this whole process we might also be able to help the church to realize that there are ways of relating, hearing, talking to each other without separate groups being formed without that dialogue. We're getting in to some dialogue with AEM but I only use that to say that that was sort of a fact accomplished before the General Board had a chance to even interact [with them].

B: I'd like to add that there is a fundamental difference between FCM and AEM. AEM leadership have expressed some doubt, some question ... about FCM not being more definite and radical in [our] approach. But as we've declared ourselves, we want to work within the framework of our denomination. And I'm glad that there was no reference made to a [church] split at the Laurelville meeting, not that I heard.

GH: Does anyone want to make a concluding comment?

B: I think the only thing I would have to say at this point is positive about [Laurelville]. However, I would like to express a caution about any tendency to sweep under the carpet differences we do have and write it off as to what we can expect from pluralism. I think I saw a little tendency in these Laurelville meetings in that direction and I just want to express my concern about that. You raised a question there awhile ago whether we're going to require or demand or whatever a complete unanimity on everything. Nobody can do that. There are going to be differences, even in the millennium (laughs).

GH: Let's not get into that.

B: But to me that doesn't mean we can write off all the differences as a matter of no consequence.

A: I'd just take off right there where George was to say that I think we need to really work for unity without unanimity but unity in our common commitment to Christ. And I'm saying this in light of other stirrings. This meeting at Laurelville may be symptomatic of a very important thing in our church right now; that is, with all of the various pressures for more ecumenical involvement, not only inter-Mennonite across the different Mennonite denominations, but beyond that.... It's very important that we as a church know where we are, what we believe, where we stand, lest more involvement with other groups becomes something that is a problem rather than a ministry [and] a place for us to make a contribution.

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"A man (person) who has not written a will, and made the church a beneficiary, is not ready to die; he has some unfinished business with God."

—Paul Erb

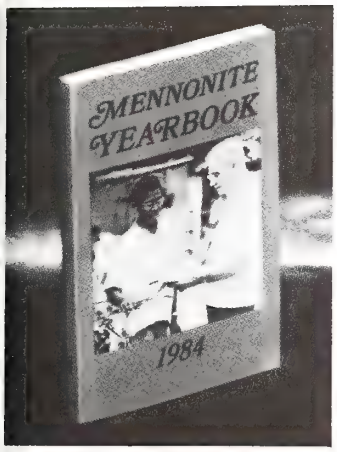
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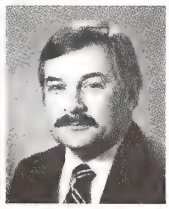
The 1984 **Mennonite Yearbook** reflects a significant change growing out of Assembly 83. In light of the action to dissolve the regions, congregations are now listed geographically by country, state, or province. A more accurate description of the location of the meetinghouse has been added (e.g., Parkview Mennonite Church, 3 miles east of U.S. 31 on Co. Rd. 100 N.). Another modest change is evident in conference statistical data. Breakdowns noting the number of member/nonmember participants (children and adults), number of households or family units, and average worship attendance are new this year. In the congregational listing, immediately below the name, there is listed the official address and telephone number of the congregation. Two lead articles provide some perspectives. Wilbert R. Shenk writes "One Hundred Years of Mission"; Ivan Kauffmann "The Mennonite Church, 1984." The *Mennonite Yearbook* is available in two editions: the squareback edition for $5.95; or the spiral binding for $6.95 (USA), plus 10 percent postage. Order directly from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores.

Some **90 exchange visitors,** ages 19 to 30, are expected to come to Canada and the United States in August for a year with the Mennonite Central Committee International Visitor Exchange Program (IVEP). MCC is now seeking homes and work arrangements for them. The visitors usually live and work in two locations, during two six-month terms. Many seek placement in child care or kindergartens, homemaking, farming, farm mechanics, metal lathing and milling, nursing or orderly work. Other areas of interest include carpentry, tailoring, greenhouse tending, teaching, business, pastoring, and work with the handicapped. Individuals, families, institutions, and businesses who can sponsor or house one of these international visitors should contact Mennonite Central Committee by mid-May at 21 South 12th St., Akron, PA 17501; in Canada, 201-1483 Pembina Hwy., Winnipeg, Manitoba, R3T 2C8.

The **Goshen College** Board of Overseers has approved Thomas J. Meyers as the faculty replacement for retiring professor of sociology J. Howard Kauffman. Meyers joined the faculty in 1982 as assistant professor of sociology, filling in while associate professor of anthropology Ronald Stutzman conducted a special study of the college's international program in Central America. A 1975 Goshen College graduate, Meyers earned both his master's and doctor's degrees in sociology from Boston University. Meyers was originally from Doylestown, Pa.



Meyers



Herr

Ed Herr became claims manager of the Health Claims Department at Mennonite Mutual Aid on Feb. 13. As manager, Herr will help determine and interpret claims policy guidelines for all MMA medical plans. He comes to this position from Wieland Designs, Goshen, where he was vice-president of administration. Herr and his wife, Delia, are members of the College Mennonite Church.



Herman Bontrager was appointed new coordinator of the Mennonite Mental Health Services (MMHS) program in Paraguay on Mar. 1. Bontrager (second from left) will carry out this assignment from an Akron base and continue his Mennonite Central Committee assignment as secretary for South America and the Caribbean. MMHS involvement in Paraguay began in the 1960s. The Paraguayan Mental Health services organization, with the acronym SMSM, now supervises a mental health hospital which serves over 16,000 colonists living in Paraguay. From left to right are Heinz Ratzlaff, director of SMSM; Herman Bontrager; Ernst Weichselberger, director of Christlicher Dienst, service arm of the Paraguayan Church; and Carl Good, director of MMHS.

Exploring God's World is a nature retreat which will be held midweek, May 6-9, at the Laurelville Mennonite Church Center. Science teachers, naturalists, and those who are interested in the out-of-doors are invited to attend. The retreat will focus upon the plant and animal life, topography, and sky of the Laurelville natural setting. Leaders for the event are Dwight Jacobs, North Lima, Ohio, veteran naturalist; Bob Brenneman, Mt. Pleasant, Pa., Laurelville's children and youth program; and Twila Armstrong, Holsopple, Pa., slate painter. For more information and registration, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; telephone (412) 423-2056.

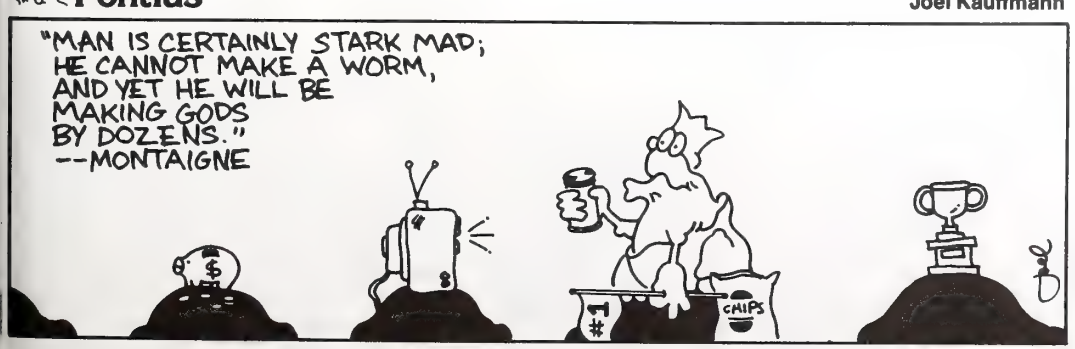
Strangers Become Friends is a new slide set which features the MCC U.S. Program (USP). The slide set shows how lives are changed through the friendships of volunteers and the people they meet, and the positive results of the mutual efforts of these friends. Four examples are featured: refugee work in Belle Glade, Fla.; a Victim Offender Reconciliation Program in Atlanta, Ga.; urban community development in Philadelphia, Pa.; and a ministry to street people in Atlanta. The 16-minute slide set is available from all MCC offices in the United States and Canada. For information contact MCC (see addresses above).

A teaching position is available at Juniata Mennonite School for the middle elementary grades, starting late Aug. 1984. A bachelor's degree in elementary education is required, experience in teaching helpful. Send résumé to Roy Brubaker, Administrator, Juniata Mennonite School, R.D. 1, Box 32, Thompsontown, PA 17094.

Vincent Martinez was installed as assistant pastor at Glad Tidings Mennonite Church, Bronx, N.Y., on Mar. 18, by Bishop Monroe Yoder. Vincent also teaches English as a second language. He was licensed at his home church, First Mennonite of Brooklyn, on Jan. 29, also by Monroe Yoder.

New members by baptism and confession of faith: Waynesboro, Stuarts Draft, Va.: Andy Anderson, Jamie Roberts, Hollie

Pontius Joel Kauffmann



Robertson, and Elizabeth Robertson by baptism and Cal Kirby and Donna Kirby by confession of faith. Lititz, Pa.: Dawn Eby and Faith Kreider by baptism and Lois Shirk by confession of faith. Dargen, Sharpsburg, Md.: Arlin Horst, Randy Martin, Darla Horst, Brodrick Martin, Levitt Horse, Kendall Martin, Lisa Strite, and Brian Horst by baptism and Chris, Linda, David, and Todd Selby by confession of faith. Bay Shore, Sarasota, Fla.: Jerry Mast, Stacy Stutzman, Kelly Stutzman, Arlin Beachy, Darrin Miller, Verlin Miller, Chad Stutzman, Brian Miller, Junior Miller, Mark Litwiller, Derek Overholt, Rose Miller, Michelle Adams, Michelle Ropp, Mary Mast, and Keith Maust.

Change of address: Eugene Blosser from Hubbard, Ore., to 1316 E. 5th St., Apt. C, Grand Island, NE 68801.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Beidler, Rodney and Wendy (Rice), Perkasie, Pa., first child, a son, Travis Wade, Mar. 13.

Bender, Roy and Ruth Ann (Ranck), Cochranville, Pa., second child, first son, Ryan Nelson, Feb. 27.

Boll, Glenn and Linda (Stoudt), Telford, Pa., third child, first son, Nathan Andrew, Mar. 14.

Coblentz, Elvin and Laura (McCombs), Fredericksburg, Ohio, second and third children, first son and second daughter, Jared and Janelle, Feb. 20.

Delagrange, Leroy and Dawn (Fitzcharles), Venice, Fla., first child, a daughter, Cody Danielle, Mar. 7.

Fryenberger, Douglas and Ann (Wengerd), Kouts, Ind., first child, Jenna Luree, Mar. 2.

Gill, Steve and Lucinda (Lehman), Wooster, Ohio, second daughter, Tosha Joy, Mar. 13.

Gingerich, Mark and Georgia (Miller), Goshen, Ind., third child, second daughter, Katrina Diane, Feb. 16. (One daughter deceased.)

Harder, Fenton and Margaret (McLean), Hesston, Kan., second son, Eric Michael, Mar. 13.

Heatwole, Steven and Bonnie (Thomas), Springs, Pa., second child, first son, Benjamin Thomas, Mar. 16.

Hershey, Daniel and Janet (Sauder), Parkesburg, Pa., second child, first son, Brent Daniel, Mar. 6.

Horst, Gale and Sandra (Yoder), Lindenhurst, Ill., first child, Jeron Richard, Mar. 6.

Johnson, Paul and Julie (Grimm), Waynesboro, Va., first child, Ashlee Renee, Mar. 12.

King, Clair and Donella (Neff), Cochranville, Pa., second son, Clair Lamar, Feb. 9.

King, Jerry and Stephanie (Rettig), Archbold, Ohio, third child, second son, Jeremy Daniel, Mar. 21.

Kovacs, Charles and Leora (Miller), Shipshewana, Ind., second child, first daughter, Rachel Anne, Feb. 24.

Mertz, Roger and Dorothy (Kaisand), Goshen, Ind., second son, Wayne Edward, Mar. 14.

Miller, Marion and Erma (Eash), Middlebury, Ind., third child, first daughter, Darcia Spring, Mar. 3.

Rupp, Gary and Audrey, Pettisville, Ohio, second child, first daughter, Jennifer Lynn, Mar. 22.

Stoltzfus, Kenneth and Bonnie (Peachey), Belleville, Pa., first child, Dawn Renee, Mar. 11.

Weaver, Duane and Donna (Longacre), Harleysville, Pa., second child, first daughter, Lynn Michelle, Jan. 24.

Yordy, Brent and Sally (Roeschley), Morton, Ill., first and second children, first son and first daughter, Travis Daniel and Alisha Nicole, Mar. 18.

Correction: In reporting the birth of the daughter of Don and Jan Rheinheimer in the Nov. 29, 1983, issue of *Gospel Herald*, the name was omitted. Her name is Lindsay Springer.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Garga — Miller. — William James Garza, Milford, Neb., West Fairview cong., and Rachel Rae Miller, Milford, Neb., East Fairview cong., by Lloyd Gingerich, Mar. 3.

Gingerich — Tullis. — Ryan Gingerich, Kalona, Iowa, and Lisa Tullis, Atmore, Ala., by Martin Weber and Henry D. Miller, Feb. 18.

Hodge — Borntreger. — Dean Hodge, Goshen, Ind., New Life Christian Center, and Cae Borntreger, Goshen, Ind., Waterford cong., by Del and Charlotte Glick, Mar. 18.

Kauffman — Martin. — James Kauffman, Cochranville, Pa., Media cong., and Edna May Martin, Ephrata, Pa., Metzler cong., by H. Wesley Boyer, Mar. 3.

King — Hershberger. — David King, Turners Creek, Ky., Mennonite Church, and Sharon Hershberger, Wellman, Iowa, Upper Deer Creek cong., by Earl Swartzentruber, Oct. 22.

Snyder — Maust. — Dale Snyder, Goshen College cong., Goshen, Ind., and Anita Maust, Clinton Frame cong., Goshen, Ind., by Vernon E. Bontreger and Murray Krabill, Feb. 25, 1984.

Yoder — Malone. — David Yoder, West Liberty, Ohio, South Union cong., and Mari Malone, Toledo, Ohio, Catholic Church, by Herbert Willman, Mar. 3.

OBITUARIES

Beck, Lillian Delilah, daughter of Christian and Mary (Schlatter) Neuhouser, was born in Allen Co., Ind., Mar. 30, 1903; died at University Park Nursing Home, Ft. Wayne, Ind., Nov. 21, 1983; aged 80 y. On Jan. 22, 1925, she was married to Jesse Clayton Beck, who died in June 1974. Surviving are one daughter (Evelyn Warner), 3 grandchildren, and 2 great-grandchildren. She was a member of North Leo Mennonite Church, where funeral services were held on Nov. 25, in charge of Walter Stuckey, Stanley Shantz, and Ray Erb; interment in Leo Memorial Park Cemetery.

Eschliman, Eunice M., daughter of Henry A. and Anna (Ober) Eschliman, was born at North Lawrence, Ohio, Feb. 17, 1903; died at Dalton, Ohio, Mar. 14, 1984; aged 81 y. Surviving is one sister (Gladys—Mrs. Virgil Mellinger). She was a member of Pleasant View Mennonite Church, where funeral services were held on Mar. 17, in charge of Maurice Hirschy; interment in Pleasant View Cemetery.

Folk, Olive M., daughter of Jacob L. and Etta (Brenneman) Kinsinger, was born at Grantsville, Md., Dec. 11, 1897; died at Meyersdale Community Hospital on Mar. 10, 1984; aged 86 y. On Mar. 20, 1920, she was married to Bruce Folk, who died on Jan. 24, 1977. Surviving are 3 sons (Dwight O., Wayne W., and Orlo D. Folk), 2 daughters (Mrs. Marvette Fisher and Mrs. Retha Oester), 12 grandchildren, 7 great-grandchildren, 2 brothers (Clarence and Orville Kinsinger), and one sister (Mrs. Verna Folk). She was a member of Springs Mennonite Church, where funeral services were held on Mar. 13, in charge of Steven Heatwole and Walter Otto; interment in Springs Cemetery.

Klopfenstein, Ella B., daughter of David and Lydia Burkholder, was born in Fulton Co., Ohio, Feb. 1, 1904; died at Memorial Hospital, Smyrna Beach, Fla., Feb. 22, 1984; aged 80 y. In February 1930 she was married to Aaron Klopfenstein, who died on Nov. 24, 1977. Surviving are one daughter (Ruth Ann Klopfenstein) and one brother (Irvin Burkholder). She was a member of North Leo Mennonite Church, where funeral services were held on Feb. 26, in charge of Jean Hollifield Neuenschwander and Stanley Shantz; interment in Leo Memorial Park Cemetery.

Landis, Harry M., son of Benjamin K. and Lydia (Zimmerman) Landis, was born at Lancaster, Pa., Aug. 7, 1896; died at Lancaster Mennonite Home on Mar. 11, 1984; aged 87 y. On Oct. 16, 1919, he was married to Irene Hershey who died on Jan. 1, 1976. Surviving are 3 sons (Nelson, Jay, and Leroy). He was a member of Mellinger Mennonite Church, where funeral services were held on Mar. 13, in charge of Leon Oberholtzer; interment in Mellinger Mennonite Cemetery.

Mast, Elam F., son of Emanuel and Annie (Blank) Mast, was born in Chester Co., Pa., May 31, 1895; died of cancer at Lancaster, Pa., Mar. 14, 1984; aged 88 y. On Nov. 21, 1917, he was married to _____ _____, who died in 1959. Surviving are 2 sons (Melvin and Kenneth), one daughter (Margaret—Mrs. Harvey Kauffman), 18 grandchildren, and 27 great-grandchildren. He was a member of Maple Grove Mennonite Church, where funeral services were held on Mar. 17, in charge of Herman Glick and Clair Umble; interment in the Maple Grove Cemetery.

Wyse, Mabel L., daughter of Daniel and Emma E. (Nafziger) Mull, was born at Pettisville, Ohio, Dec. 9, 1903; died of cancer at Fulton County Health Center, Wauseon, Ohio, Mar. 19, 1984; aged 80 y. On Mar. 12, 1925, she was married to Ira J. Wyse, who died on Feb. 19, 1982. Surviving are 2 sons (Paul and Glenn), and 2 sisters (Mrs. Blanche Greiser and Mary—Mrs. Melvin Short). She was preceded in death by one daughter (Marilyn) and an infant son. She was a member of Central Mennonite Church, where funeral services were held on Mar. 22, in charge of Charles Gautsche and Jim Bartholomew; interment in Pettisville Cemetery.

CALENDAR

Consultation on Mennonite Church Leadership Polity, Stryker, Ohio, Apr. 9-11
Mennonite Church General Board meeting, Cabrini Contact Center, Des Plaines, Ill., Apr. 12-14
Conference on Charismatic Renewal in the Mennonite Church, Hesston, Kan., Apr. 25-27
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 29
7th Women in Ministry Conference, Harrisonburg, Va., May 3-6
Franconia Mennonite Conference, spring conference, May 5
Gulf States Fellowship spring conference, May 5
Rocky Mountain Mennonite Conference, Pueblo, Colo., May 5
Video/New Technology Consultation, Goshen, Ind., May 8-10
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 10-11
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 11
Mennonite Board of Education Board of Directors, May 11-12
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 17-19
Hesston College commencement, Hesston, Kan., May 20
Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

P. 260 by Susie Shank; p. 261 by Joy Keener.

ITEMS AND COMMENTS

British cabinet minister urges clergy to give up politics for Lent

A junior cabinet minister has urged Britain's clergy to give politics up for Lent, declaring that churchmen have recently been taking too great an interest in political affairs. John Butcher, undersecretary of state for industry—a junior, but influential, government post—told Conservative Party members in his Coventry constituency that the church would benefit if clergy abstained from politics. He went on: "First, it would allow those who suffer from this temptation to concentrate on their major tasks of saving souls and filling churches. Secondly, it would help to reduce the dangerous possibility that members of the public could begin to view the clergy with the same cynicism that they usually reserve for politicians." Mr. Butcher suggested that the church could erode its "very special position" by intervening in political debate too often.

Full Methodist-Lutheran fellowship urged after five years of talk

Methodist and Lutheran theologians have ended five years of ecumenical discussions, asking their churches to "take steps to declare and establish full fellowship of word and sacrament," the Lutheran World Federation reported at the conclusion of the talks near Geneva. In the United States, ecumenists of both traditions called the proposal a significant step forward in Christian unity efforts.

In "full fellowship," Methodists and Lutherans would recognize each other's baptism and Holy Communion as true sacraments, and accept the validity of each church's teaching and preaching. Members of each could freely participate in the sacraments of the other, and hear the gospel preached according to the other's tradition in the pulpits of both denominations.

No-book religious book club reports steady membership growth

Membership of Britain's most unusual book club has just topped 10,000. In the six years since it began, the Bible Society's Bible-a-Month Club has grown to a membership of 10,019, embracing people of all ages. It is the book club where subscribers do not get a book. Instead, they give one away. Members help to provide Bibles in many different countries where people are either unable to afford them or where copies are in short supply. The Bible Society is highlighting one particular country each month, and members receive information and prayer news. Recently, the society's book club concentrated distribution in the world's trouble spots, including El Salvador, Nicaragua, and Sri Lanka.

Social action aides urged to become 'peacemakers' within church

Archbishop-designate John J. O'Connor, of the Catholic archdiocese of New York, has asked Catholics involved in social action to avoid "hostility and antipathy toward one another." The prelate, who was bishop of Scranton, Pa., before getting the New York appointment, said during a liturgy for diocesan social action directors meeting that he "deeply supports their work." He warned, however, that they should "try not to look at people as liberal or conservative, traditionalist or progressive, right or left." The archbishop-designate added, "We are supposed to be peacemakers. We are not supposed to be at war with one another."

Leader calls minorities major Southern Baptist challenge

Ethnic minorities "must not be the porters, maids, and baggage handlers" of the Southern Baptist Convention, says the president of the 14-million-member denomination. James T. Draper, Jr., stressed the need to "fuse ethnics into our denomination, not absorb them," at a Los Angeles conference on national language missions sponsored by the Southern Baptist Home Mission Board. Baptist Press, the denomination's news service, quoted Dr. Draper as saying that "the ethnic challenge is one Southern Baptists have not faced up to, and if we don't reach them, cults and others will."

The Southern Baptist Convention has 3,858 "units of work" among 84 language groups, and has about 800 predominantly black churches. Oscar Romo, director of the church's language missions division, said ethnics are adding 345 new units to Southern Baptist life each year.

Anglican cleric urges atheists to conduct their own funerals

John Linford, Anglican rector of Cannock in the English industrial midlands, has suggested that atheists conduct their own funerals. "People like favorite uncles could conduct services in the family home, or in the parish church," he says. Around 10 percent of Britain's nominally Anglican members attend church regularly, he notes. Yet, because the Church of England is the established church headed by the queen, every resident in a parish has a right to church burial, as well as baptism and marriage. Many Anglican priests and active lay people object to providing church services for nonbelievers. "An atheist service, either in or outside church, would be preferable to the uncomfortable hypocrisy of bringing unbelievers into church for a service which they considered rubbish," said Mr. Linford. "We should have a state conductor of funerals much like the registrar who now conducts state weddings."

Carter gives firm 'no' to questions about school prayer

Former President Jimmy Carter responded with a firm "no" when he was asked at the University of Minnesota whether he favored a school prayer amendment.

He gave three reasons:

—The Constitution should not be tampered with during an election year.

—There are opportunities now for students to pray if they feel so inclined.

"As a Baptist," he said, he believes strongly in separation of church and state and said teachers should not require students to worship or embarrass those who choose not to.

Congress asked to set 'quality' children's television standard

Five national Protestant, Catholic, and Jewish organizations have urged Congress to adopt legislation requiring television stations to air an hour of educational children's programming weekdays. Support for the legislation has come from the U.S. Catholic Conference, the United Church of Christ, the Women's League for Conservative Judaism, and other organizations. The bill was introduced in the House by Rep. Timothy Wirth (D-Colo.), chairman of the House subcommittee on telecommunications, and 24 cosponsors.

Richard H. Hirsh, communications secretary for the Catholic bishops' agency, called the Wirth bill "a reasonable attempt to respond to what many religious and consumer groups have cited as one of the most serious failures of television programming today—the almost total vacuum of quality children's educational programming on TV." Mr. Hirsh and other representatives of private groups have cited statistics indicating that most preteenage children spend about seven and one-half hours every day in front of a television set—in many cases, as much time as they spend in school.

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The last enemy

In the last two weeks, as spring seeks to be born in Westmoreland County (always a struggle), I have been reminded repeatedly of the frailty of life. My grandson has been taken to the hospital with spinal meningitis, two older members of our congregation (ages 79 and 89) are in intensive care, the brother of a colleague is in critical condition after a fall, and the son of a pastor in our conference has been killed in a farm accident.

"In the midst of life," the funeral liturgy goes, "we are in death." My grandson is recovering and the condition of the 79-year-old brother appears hopeful. (The 89-year-old is Paul Erb, former editor of the *Gospel Herald*, and his condition is yet uncertain). Yet we know that they are ultimately terminal cases—as are all of us. "The last enemy to be destroyed is death," wrote Paul in 1 Cor. 15:26. The dilemma of mankind, as Ernest Becker has written, is the knowledge of death. We not only die, like the other animals, but we are doomed to think about it.

"The lower animals are, of course, spared this painful contradiction, as they lack a symbolic identity and the self-consciousness that goes with it. . . . The knowledge of death is reflective and conceptual and the animals are spared it. They live and they disappear with the same thoughtlessness: a few minutes of fear, a few seconds of anguish, and it is over. But to live a whole lifetime with the fear of death haunting one's dreams and even the most sun-filled days—that's something else." (*The Denial of Death*, pp. 26, 27). This dilemma is highlighted by Becker's own life and death. He won a Pulitzer Prize for his book in 1974—the year of his death at the age of 50!

The irony of mankind's place in life was noted many years ago by the Preacher, that Gloomy Gus of Old Testament writers who observed that "the dust returns to the earth as it was, and the spirit returns to God who gave it" (Eccles. 12:7).

Each person must deal in some fashion with the shadow of personal mortality and not all do it in a creative manner. Becker mentions the pursuit of pleasure: "Modern man is drinking and drugging himself out of awareness, or he spends his time shopping, which is the same thing" (p. 284). An old saying puts it, "Eat, drink, and be merry, for tomorrow we die."

I think another response to the terror of mortality is conventionality—simply to adapt to the values and practices of the common culture. The ultimate fear of death keeps people in line, because something untoward could happen to them otherwise. Conventionality is the bane of mankind. Even the unconventional among us are generally unconventional in conventional ways.

An unwillingness to adapt to conventionality made Jesus stand out in his time and brought him to his death. His final struggle in Gethsemane was over the question of conventionality: what kind of messiah really was he? The conventional kind who would develop a military base and defend his ideas or the suffering servant of Isaiah 53 who took it on the chin for others' transgressions? According to the record in the synoptic Gospels, he accepted the latter calling, "the cup . . . not as I will, but as thou wilt" (Mt. 26:39). In spite of the danger, he accepted "the cup" which he understood the Father willed for him, and the church has celebrated this ever since.

But not without the need for clarification. For Jesus, obedience to the will of the Father led him to death on a cross and as Paul wrote to the Corinthians, the cross was not then a nice, easy sublime religious symbol. "For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God (1 Cor. 1:22-24).

For many, the trouble with this message is that it is just too unconventional. To face death as directly as Jesus did is too much. But it helps me, as I reflect on my own mortality, to consider that for Jesus, there were other enemies worse than death.

It is one of our conventionalities that we have established a season to consider particularly the death of Jesus and its meaning for us. We give thanks for it and its provision for our salvation. All this can be done in quite conventional fashion, with eyes that see not and emotions troubled as usual by the death and violence all around us.

But if our eyes can be opened there is a greater message in the story of Jesus than what is commonly brought out in the annual ceremonies. It is a message with the power for rebirth as described in John 3. It is light against darkness, life against death. The dilemmas still remain. As the Preacher said, in many respects what we do is vanity and striving after wind. But there is an alternative way.

Some think the alternative is that God will deliver the Christian from danger and from death. But this cannot be so, for it would suggest that our lives are worth more than was the life of Jesus, our elder brother. It should not be expected that God will bail us out of trouble because we are Christians. Instead, our faith in Christ gives us a goal beyond mere attempts to preserve life or anesthetize the fear of death.

This, I believe, is the "wisdom of God" which Paul wrote about.—Daniel Hertzler

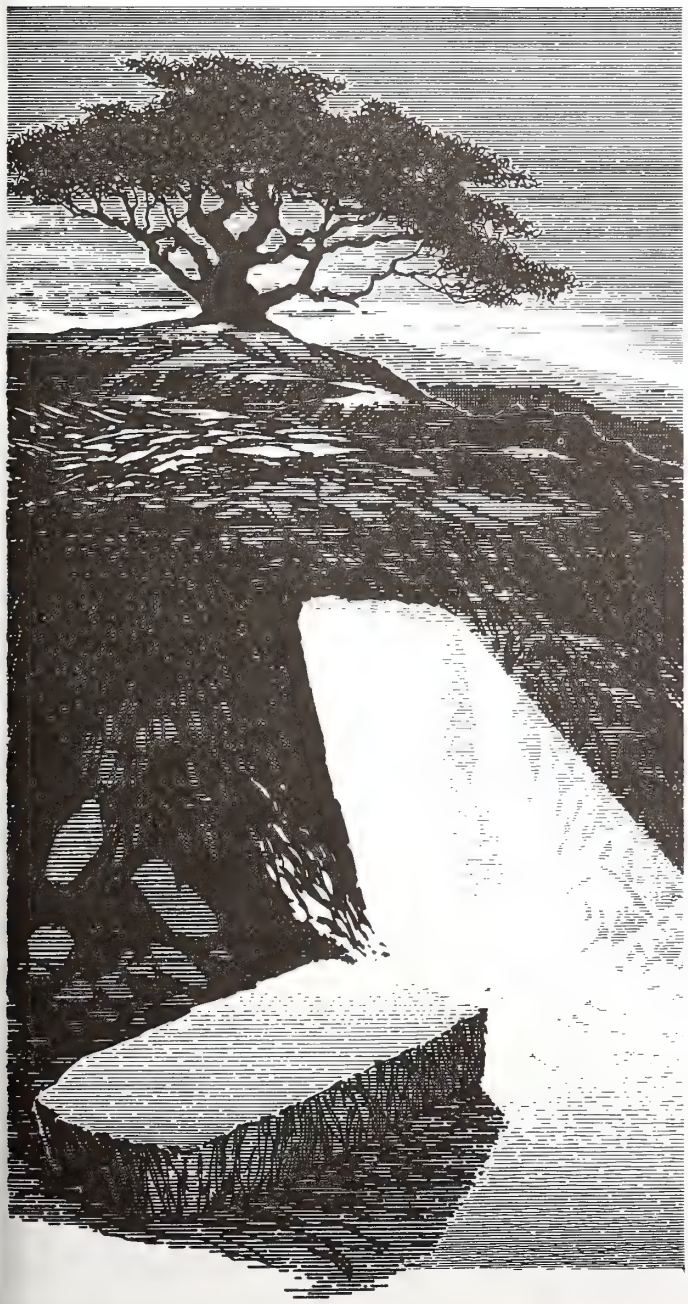
GOSPEL HERALD

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Mother, behold your son

by Teresa Mottet



A few years ago, my husband and I were in Taipei, Taiwan, for three days as part of a vacation in the Orient. The afternoon of the second day, we were in the lobby of our hotel, trying for the umpteenth time to contact a priest there to relay a message from a friend back home. Our efforts finally met with success, and as Francis replaced the old-fashioned phone on its cradle, I exclaimed, "Hallelujah! We finally got that job done!"

As I said that, a white-haired elderly American-looking man jumped up from where he had been sitting and came bounding across the lobby. "Did you say hallelujah?" he asked. "Are you Christians?" Then remembering his manners, he apologized for his bluntness and introduced himself to us.

He was a retired Methodist minister from the United States, and he was conducting evangelistic meetings for the students at a public teachers' college in Taipei. Christians of any denomination are a rarity in Taiwan, so he was eager to speak with us. We visited for about half an hour, then he asked if we would like to accompany him and his wife to the college that evening for the meeting. We accepted his invitation, as we like to meet people wherever we can when we travel.

That evening we were seated with the minister's wife and a few other Christian workers in the front row of an auditorium containing perhaps 150 Chinese students, both boys and girls. The evening started with music and singing, then there were a couple of well-done skits, and then the minister gave a talk.

At the end of his lecture, he announced that there would be small-group rap sessions. "I will take a group in the room to the left," he said, "and my wife will take a group in the room to the right." Other groups were located in various rooms with other leaders, and he finished with, "and my friends, the Mottets from the United States, will take a group here in the front seats of the auditorium."

For a moment, I almost panicked. "Wait a minute," I thought, "we didn't say anything about taking part in this." But it was too late. Students were already moving out to the various rooms, and the minister had gone off the stage directly to his appointed room. There was nothing to do but make the best of it.

We turned our chairs around and soon about 25 young people had brought chairs and formed a double semi-

circle around us. "I don't know what we're supposed to talk about," Francis told them, "but ask anything you want and we'll try to answer."

The first questioner asked him, "Why do you have that beard? Does it make you more sexy?" Everyone laughed and the ice was broken. We both answered, "Yes, very sexy," and the fun began. They asked all sorts of questions (in good English) about our home, our country, our family, and our occupation. We showed snapshots of our children and grandchildren and tried to explain how we raise hogs and corn on our Iowa farm. Farming in Taiwan is all done by hand using water buffalo for power, so we had a hard time with that topic.

After a while the conversation turned to politics, a subject dear to Francis' heart, and he was enjoying the give and take of the dialogue with the students while I sat back and watched them.

Suddenly I felt a hesitant tap on my shoulder and turned to see who was there. A most forlorn-looking young man, with a sad, yet intense expression on his face, had pulled his chair around behind me. His eyes met mine, and he said shyly, "Excuse me, are you a Christian?"

"Yes, I am," I replied.

"Excuse me again, but can you tell me, Easter is coming soon, is that right?"

"Yes, that is right," I said, wondering what was on his mind.

"Can you tell me, what does Easter mean?" he pursued.

A question like that deserved more than a ten-second answer, so I glanced around at the rest of the students. They were discussing with Francis President Carter's diplomatic recognition of the People's Republic of China and didn't seem to miss me, so I turned my chair toward this intense young man and began to explain what Easter is all about and what it means to me. When one is halfway around the world and is asked a question like that, it calls for some soul-searching, and I tried to be as honest as I could.

One question led to another, and before long he was pouring out his problems to me. He was attracted to Christianity and had been learning about it for some time, but his non-Christian college roommate found out about it and had been teasing and ridiculing him unmercifully.

"What can I do? What can I do?" he implored. "I don't know what to do. Can you help me?"

I remembered how our eldest daughter had two unsatisfactory college roommates before finding a compatible one, so I suggested he ask for a change. "That is not possible," he replied sadly. "When we are assigned a roommate, we must keep the same one all four years."

"And how many years do you have left?" I queried.

"I am in my second year."

The seriousness of his problem hit me. Two and a half years of taunts and derision would be hard to endure. We talked of other possibilities, and finally in desperation I said, "I am going to pray for you and for this problem to be solved. There must be some way out."

Tears sprang to his eyes. "Oh, would you pray for me? You are so good! You would be like a mother to me. I have no mother. Would you be my mother? May I call you mother?"

I had touched a need deep inside him, and the words tumbled out. Now it was my turn to be moved. I took his hand in mine and looked into his eyes and said, "I would be honored to be your mother, and you will be my son."

We talked longer, and I learned that his Christian name was Jason. He told me how hard he was trying to do well in his classes, and about his hopes for the future. By this time it was getting late, and the students were beginning to gather up their things to leave.

"I wish we did not have to go," Jason told me. "I wish we could talk longer. I never had a mother to talk to until now." Suddenly I had an idea.

"I will write you letters if you give me your address," I said. I offered him my notebook and pen, and he accepted them eagerly and wrote his name and address and handed them back to me. We were already being swept toward the exits by the crowd, and I glanced down at the notebook and saw that he had indeed written in my book, but it was in Chinese characters!

"Goodbye, Mother!" he said. "Don't forget me!" And he was gone.

His face was all smiles as he went out the door. "Goodbye, Mother! Don't forget me!" And he was gone.

At the hotel the next morning I wrote him a letter thanking him for asking me to be his mother and cheering and encouraging him to keep on. I told him that I had prayed for him and would do so every day. I took my letter to the woman behind the counter in the lobby and asked her to address it for me, showing her where he had written in my notebook. She graciously addressed it and posted it for me. I then asked her to translate his address into English for me, as my mail carrier back home does not read Chinese; and after much effort and checking a directory, she did so.

We had been home from our vacation less than two weeks when an airmail letter for me arrived bearing a Taiwan return address. I opened it excitedly, and sure enough, it was from Jason.

"Dear Mother," he wrote. "I was so pleased to meet

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you. Thanks for you prayed for me. Now my emotion becomes a little easy." It was a cheerful letter, and he closed with, "Mother, may you have a good time in your daily life. God bless you and your family. Your son, Jason."

From that time on, Jason and I exchanged letters regularly for two years. Whenever I wrote, I would copy his Chinese address and glue it to the envelope beside where I had written his address in English to start the letter on its way. He would reply in his small, precise handwriting. He seemed to be doing well in school, and the roommate problem was easing. I had asked once if he could find just one person there that he could confide in, someone to share his burden with when it became too much to bear, and he had written that he would try to find someone.

Then his letters were slower in coming, and finally after no word for several months, I received a New Year's card during the holiday season. A letter was enclosed with the card.

"Dear Mother," he wrote. "Your son still adore you and pray for you every day, although he doesn't write some letters to you for a long period of time. Will you forgive your son?"

He wrote that he had "two very precious things" to tell me: He was engaged to a Christian named Mary, and he was to be baptized soon. He asked me to continue to pray for him and closed with "Much love from your son Jason."

That was the last letter I got from my Chinese son. I have not heard from Jason for over a year, but that's all right. He has Mary now, he doesn't need me any more.

Death and resurrection: three responses



I was there

by Virginia A. Hostetler

"Were you there when they crucified my Lord?" For years I thought that Negro spiritual was rather stupid. Of course I wasn't at Calvary! Jesus' crucifixion happened almost 2,000 years ago, and I had absolutely nothing to do with it.

But if I *had* been here, I reasoned, I would have been right beside Jesus' weeping mother, comforting her. Or I would have been a faithful disciple, aghast to see others senselessly killing my Master. How grief-stricken I would have been to see my Lord and friend come to such an awful end!

Then one bright Easter Sunday the song leader at church instructed us to turn to the song, "Were you there?" I groaned inwardly. Why do we have to wallow in the suffering and the tragedy of death? my logical mind asked. We should be celebrating the victory of resurrection. Why aren't we striking up an enthusiastic rendition of "Christ the Lord Is Risen Today, Alleluia" or another uplifting hymn?

Then, as the people around me began to sing that familiar question, its answer crept quietly into my consciousness, "Yes, I *was* there." As the verses were sung, the song was transformed into an act of confession for me.

I have been at Calvary many times during my Christian pilgrimage. But not always as a comforter or a tearful mourner. I was there as a curious member of the crowd, there to see yet another execution. And (my righteous heart trembled), I was there as a soldier, callously going about the business of ridding the world of another undesirable.

For I crucify my Lord time and time again. I crucify him when I take charge of my own life, without giving the Spirit a chance to guide my motivations and decisions. I nail him to the tree every time I speak or think wrongly of a brother or sister in the church—Jesus' siblings too! I lay Christ in the tomb when I ignore his commandment to love "the least of these" (the poor, the maligned, the oppressed), choosing instead to care only for my concerns.

I don't believe that the curious onlookers and the soldiers who delivered the hammer blows that day were heartless people who just enjoyed seeing a helpless

person suffer. Truly, they did not see God that day. They chose instead to live by their own interests—their curiosity, their job obligations, their greed, their fear. Their lives had no place for the message that was God's Son.

Now that doesn't sound so foreign to me. Yes, I was there when Christ was crucified. Sometimes it causes me to tremble, tremble. . . .

Virginia A. Hostetler is a member of Community Mennonite Church, Harrisonburg, Va.

Three hours of darkness

by David W. Mann

"From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, 'Eloi, Eloi, lama sabachthani?'—which means, 'My God, my God, why have you forsaken me?' " (Mt. 27:45-46, NIV).

Darkness! Darkness at noonday! Something mysterious and awesome was happening. Darkness brings the feeling of fear—especially when it comes at the wrong time of day—the time when the sun should have been its brightest. This darkness—thick, heavy, and oppressive—was mirroring the ominous presence of the power of evil.

Can you feel that darkness with Jesus, who for the first time was facing the terrible presence of evil and death—alone? God the Father backed away and let him stand alone, unprotected against the powers of darkness. Hear the cry of Jesus, "My God, my God, why have you forsaken me?"

God-forsaken! Yes, it was not his imagination. God withdrew his presence to watch from the distant gates of heaven. What horror must have filled your heart, O God. You could not watch your Son being crucified and dying with unemotional detachment. How you must have longed to rush to his rescue! The desperate cry of Jesus must have pierced your already grieving heart. In a mystery no one can fully comprehend, you withheld your presence and deliverance from your Son in loving and determined purpose to provide my deliverance.

In my mind's eye I see the legions of heaven, like racehorses at the gate, straining impatiently to rush to the rescue of Jesus. But you held them back, Father, by your outstretched arms. "Father, let us go! Just say the word!" "No, my angel band, he must die—alone. He must experience the awful and ultimate consequences of sin's power, to set my children free." I see the tears of pain coursing down his cheeks. His heart is torn with the agonies of love—love for his Son—love for all his children—love for me!

Time and eternity came to a halt for three desperate and fateful hours. The sun was darkened. Oh, powerful servant of the Father, even you could not shine your light and send your warmth on such a dreadful scene.

But, I see another scene. While heaven stood still, and the sun refused to shine, the people of the city went about business as usual. Oh yes, they paused to hurl their mocking remarks at the Lord of glory—like poisoned darts—to increase his pain. Then, busy with the duties of the day, they made their way into the city to buy and sell, to trade and haggle for a piece of bread or a parcel of land. They pushed from their minds the scene of one dying on a cross outside the city wall.

Does it matter to you, Oh, you who pass by? Does it matter to me as I go about my daily responsibilities?

Lord, I would bow here and confess the wonder:

And can it be that I should gain
  an interest in my Savior's blood?
Died he for me, who caused his pain,
  for me, who him to death pursued?

Amazing love, how can it be,
  that thou, my God, should'st die for me.
'Tis mercy all, immense and free,
  that thou, my God, should'st die for me.

David W. Mann is pastor of Sunnyslope Mennonite Church, Phoenix, Ariz.

The Great Sunday

by Eleanor Kreider

For early Christians every Sunday was a little Easter. In some places they called this the day of the resurrection. Meeting on Sunday mornings, they celebrated Mary's astonished meeting with her "gardener" and the disciples' incredulous recognition of the Lord in their locked upper room. Sunday joy was Easter joy. But it was more than that.

Every Sunday the believers recounted God's wonderful acts in creation; they remembered the life and ministry of Jesus of Nazareth. Sharing the cup and breaking the bread, they agonized afresh in his suffering and death. But they also recognized him risen, among them in his Spirit. They looked for his coming again to reign in power. Their Sunday service wasn't a few hymns and prayers followed by a social hour. This was the weekly meeting of a kingdom cell. These Christians knew who their God was; they knew who they were within the sweep of God's kingdom coming. Every Sunday they celebrated the whole of it.

But once a year the Christians observed a Big Sunday, a Sunday which extended over fifty days. This was the Easter jubilee in which there was to be no fasting, no kneeling, no sign of penitence or sorrow. God had finished his redemptive work, Jesus' life and death were vindicated, and he was raised to power in the kingdom of his Father. What the Christians celebrated every Sunday they celebrated in a big way once every year.

This fifty-day jamboree was not invented by Christians. The first Christians, as observant Jews, continued to keep the premier Hebrew festival called the Pasch or Passover. They believed that God had fulfilled, completed the meaning of the festival in Jesus. Truly it was the feast of the chosen people of God; it was remembering liberation from bondage. It commemorated the desert and the Promised Land. But for Christians it took on a new, a final meaning: "Christ our passover has been sacrificed for us." The Christian Passover marked the new aeon in the history of salvation, the unending day of the reign of God.

The finale of the Big Sunday was another Christianized Hebrew festival called Pentecost. For the Jews, Pentecost was the commemoration of the Torah given at Mt. Sinai. Christians believed, however, that the Torah was fulfilled in the new age of the Spirit. As the old covenant was fulfilled at Sinai, so the new covenant was brought to fruition at Pentecost, when God had poured out his Spirit in power. The festival of the Torah became the festival of the New Israel, the birthday of the church.

In the first few generations Christians made no attempt to remember and honor in historical isolation all the separate bits of the Passion story, the resurrection, ascension, the upper room events. In their worship on every Sunday of the year they told the whole story.

From the fourth century onwards, Christians developed a keen interest in "holy" places, in the sequence of "holy" times. They broke the Easter festival apart into a sequential memorials of various particular events. They even added a long period of penitential preparation to Easter and made it to parallel Jesus' testing in the wilderness. But in the early days it was not so.

Every Sunday, but particularly in the annual jubilee Pasch/Pentecost, the Christian churches celebrated the whole redemption story, all in one piece. In the words of St. Athanasius, it was truly the "magna dominica," the Great Sunday.

Eleanor Kreider is serving with Mennonite Board of Missions at London (England) Mennonite Fellowship.

Letters to Dr. Luke on Jesus' journey to Jerusalem

How it looked to a leper

by J. Nelson Kraybill

Author's note: *How did the Gospel writer Luke gather information to compile his book? Might he have asked persons who met Jesus to write what they experienced in their encounter with Christ?*

This is the last in a series of four such imaginary "replies" written to Luke. The letters come from a Pharisee, an ex-disciple, Zacchaeus, and a leper. While fictional, the letters reflect the kind of "primary source material" Luke could have used to write his account of Jesus' journey to Jerusalem (Lk. 13:22—19:44).

The following letter is correlated with Luke 17:11-19.

Dear Brother Luke:

You are right that I was the Samaritan leper Jesus healed on his way to Jerusalem. My story should be in your book—not because it's unique, but because it happened over and over again wherever the love of Christ found people.

On the day Jesus and his disciples passed through our town, ten of us lepers huddled outside the village to stare at them. There was nothing unusual about Jewish pilgrims; they passed routinely through our border town on their way to Passover in Jerusalem. Thousands of Galilean Jews came this way simply to avoid Samaria, underscoring their disgust at the "religious mongrels" of that region. Jews hated us Samaritans for the Gentile blood in our veins, and because we refused to worship in Jerusalem.

Because we heard that Jesus could heal, we ten lepers gathered to watch him from a distance. It wasn't racism that kept us back. Our leper band included both Jews and Samaritans. Rejected by family and wrenched from our faith communities, we had no energy left to nurture racism. The anguish of disease drew us together.

We kept our distance because religious and social custom said we must. In observance of the law of Moses, we wore ragged clothes and let our hair hang loose. As if those degrading marks were not enough, we had to broadcast our condition when healthy persons approached [Leviticus 13 and 14].

"Unclean! Unclean!" we chanted as Jesus and company came near.

I knew what that band of Jewish pilgrims must be thinking: "Look at those loathesome creatures! Keep the children away! Let's not get downwind!"

It's not that our disease was really so dangerous. Not one of us ten had the leprosy that disfigures faces and makes stumps out of human limbs. That disease is almost unknown here. But we all had serious skin ailments—red patches that covered our bodies and never seemed to heal.

Our "leprosy" made us different, and made others suspicious. It was bad enough that some people thought our condition was contagious. But worse than that, the book of Leviticus said we were "unclean." We were spiritually impure in the eyes of God! We might contaminate the religious community! If Jews or Samaritans got too close to us, they had to go through a long ritual of physical and spiritual cleansing.

For all those reasons, the mouths of ten lepers dropped open when Jesus of Nazareth stopped to look our way. Force of habit made we want to go on chanting "Unclean!" But the look on Jesus' face showed full recognition; he needed no warning.

Jesus' face stood out in sharp contrast to the band of eager followers around him. The followers were in a festive mood. The master was serious and pensive, as though a terrible storm lay ahead on his pathway.

J. Nelson Kraybill is pastor of Taftsville (Vt.) Chapel.

Respect! Jesus looked at us with respect! He didn't draw back, he didn't look away, he showed no fear. He looked at us as one leper looks at another. Everything about him said, "I've been there, I know the pain, I know the loneliness."

For ten years as a leper I knew I was different. For ten years my physical condition made me an outcast. Something beyond my control made everyone I loved turn against me. I prayed, I raged against my body, I cursed the God who let this happen. Exhausted from that, I was still alone.

"Jesus, Master, have mercy on us!" I don't know which leper whispered that first, but he said what we all were thinking. One by one we picked up the plea, until our voices echoed off the distant wall: "Jesus, Master, have mercy!"

For the first time in ten years, someone looked past my symptoms and saw a person. When Jesus spoke, he didn't address a mass of broken flesh—he spoke to *me.*

"Go and show yourselves to the priests," he instructed.

It didn't make sense! Each of us remembered the day when family and friends discovered our secret, forced us to show our sores to religious leaders, and had the priests expel us from town. Why should we return to the priests for more humiliation?

But Jesus spoke with *authority!* It's as though he said, "I accept you, and that's enough! Because I accept you, no rejection by others can truly hurt you. Go let the religious leaders know that you are *persons* in my eyes and God's eyes!"

Made bold by the love of Jesus, ten lepers turned around and headed toward the closest priest. Those few steps changed our lives. For a moment I didn't know what had happened. The other lepers shrieked with excitement. They stumbled over each other in a rush to get to town. They were laughing, crying, hysterical.

Then I saw the baby skin on my hands! My fingers were so smooth and beautiful I didn't have to examine the rest of my body. I knew I was healed.

"Praise God! Praise God!" All my life I'd dutifully said those words, but now they burst out before I could stop them. My beautiful pink hands went up toward heaven, and all I wanted to say was "Praise God!" I was whole! I was a person!

What kind of prophet made all this possible? I ran to Jesus and knelt low before him.

"Ten lepers were healed," Jesus said to his hushed followers, "and only this foreigner came back to praise God!"

There was a sting in Jesus' words, but I sensed immediately it was not for me. Jesus knew his Jewish disciples still thought I was repulsive. Leper or not, I was still a Samaritan to them. I could never be a true son of Abraham.

"Rise and go your way," Jesus said to me. "Your faith has made you whole."

Like scores of others who followed Christ, I became a whole person that day. Two weeks later I got word of Jesus' crucifixion in Jerusalem. Then I knew why he had understood my pain and rejection as a leper. Jesus, too, was an outcast. When word came shortly that Jesus lived again, I didn't doubt it. The resurrection had already happened to me.

Today they call followers of Jesus "Christians." You and I, Brother Luke, are among those who looked to Christ and said, "Master, have mercy!" We are lepers all! Followers of Jesus are the blind, the poor, the forsaken. We are tax collectors, crazies, and sinners. But no matter what people call us, we belong to Christ.

Thank God our Lord can heal—not just bodies, but broken spirits as well!

Thank God someone is writing down the story of my Lord!

Your brother in Christ,
Shemaiah, a leper healed

I'M LISTENING, LORD, KEEP TALKING

Second place. Asked to prepare a personal psalm for the Sunday morning service, I worked diligently on it throughout the weeks preceding, composing, writing, finally taping it to be played over the church sound system. It was a psalm where I asked God questions, where God answered, where renewal took place. The tape was carefully prepared, the enunciation perfected, the emotion controlled, involved at the proper spots. Kathy Brenneman was to be baptized that morning and although my personal psalm and her baptism were not related, I wanted my presentation to be impressive, to complement the service.

As my psalm was being piped over the church sound service that morning, to my dismay there was interference from a local radio station that has a large antenna a short distance away. In the background of my psalm, the words to a song were being broadcast, carried through our own sound system. At points one had to strain the ears to hear my words. It was disconcerting to say the least, definitely hurt the input I had prepared.

After my psalm came Kathy's baptism. That event was beautiful, everything flowing smoothly. It was a blessing to the church, something Kathy would remember forever.

During the sermon that followed, I sat there, alternately thanking God for the baptism's beauty and complaining about the radio interference that diminished so sharply my presentation.

Then God interrupted my thoughts with some questioning. "Bob, how many tapes did you prepare before you got one with which you were satisfied?"

"At least four, maybe five. I wanted it to be perfect."

God said, "Which was preferable, a perfect tape for you, or a perfect baptism for Kathy?"

The Lord's question was loaded, the answer obvious: "Kathy's baptism." My answer was given with some shame, God's point getting clearer by the second. Beside seeing his point, I was seeing myself.

God's final statement to me in church was given with quietness: "That's the way I saw it too, I wanted her to have the preeminence, not you. It was her day, not yours."

Ephesians 5:20 says, "Giving thanks always for all things unto God." After God talked to me, it was easy to sit there for the rest of the sermon, praising him that my personal psalm came off second best, wasn't the winner I wanted it to be that Sunday morning. It's one of the few times I have been happy with my own failure.—**Robert J. Baker**

HEAR, HEAR!

The blind men and the elephant

I've been told that once upon a time there was a group of blind men who went to "see" an elephant. One of them felt the broad, massive, side of the elephant and concluded that an elephant was much like a wall. Another grasped the animal's leg and declared with finality that an elephant was very much like a tree. The third sightless man found the elephant's tail and cried out, "An elephant is just like a rope."

Sometimes I wonder whether the same kind of blindness doesn't limit our view of Jesus Christ. Some of us view Jesus as the perfect example of discipleship, whose faithfulness to his God led him inevitably into conflict with the kingdoms of this world, and from thence to his death. On the other hand, some of us think of Christ as the "Lamb that was slain"—the ultimate sacrifice that atoned for our sins—and whose victory over death has freed us to serve him.

This analysis, as simplistic as it is, may nevertheless serve to identify the somewhat polarized views of the nature, the work, and the person of Jesus Christ which exist in the Mennonite Church today. But really, are these two views as mutually exclusive as they might appear to be on first thought? The views of the blind men were not so, although I'm certain that they were very defensive about their respective positions. Had they only been ready to pool their perceptions they would have come much closer to the truth. It may boggle our minds to "see" Jesus Christ both as the sacrificial lamb and as the perfect disciple but, like the mystery of the trinity, it provides a beautiful and inspiring composite view.

This little exhortation is primarily an appeal to the theologians and prophets of the Mennonite Church that, as they lead us into a broader and more biblical view of Christ as the perfect disciple, they remind us often of Christ the redeemer.—**Paton Yoder,** Goshen, Ind.

Write a check

Some years ago when we were about to return to Nepal one of our friends requested us to visit an orphanage in Nepal that was sponsored by a Dr. Blank. Now Dr. Blank (not his real name) was a famous charity crusader with a very extensive mailing list. His list included many loyal Christians of our own church. The country of Nepal is only a small country, and the United Mission of Nepal has many missionaries who are scattered all over Nepal. But when we got back to Nepal we could not locate any such orphanage, nor could we find anyone who had heard of this orphanage.

However this same Dr. Blank did have a building in India, located near one of our Mennonite churches. The building was said to be an "orphanage." But the Indian in charge there did not accept visitors. I walked past this orphanage often in recent years, but I saw no orphans in the vicinity. One day I talked with an old Christian acquaintance who worked in the "orphanage" as a servant. I casually asked him for information about the orphanage. He was not willing to give me any information at all.

The local leaders of the Mennonite church told me that the administrator of the orphanage was formerly a member of the local Mennonite Church. He had suddenly become very rich. They also told me about the pictures of the orphanage that Dr. Blank has used in America to promote this orphanage. The pictures showed the orphanage people feeding a very large group of poor "orphans." But the local Christians said that the local administrator had only given a one-meal special feast for all the beggar-children in the area in order to get this special picture for Dr. Blank and his promotion work in the U.S.

Now I like to take pictures myself. I take pictures as a hobby, and I also find I can use pictures very effectively to keep the church informed about our work in India and Nepal. Some time ago I was just about to purchase a new camera when I received one of those heart-tugging postal appeals for help to hungry children. The appeal was from another of those agencies that gives no financial accounting as to their total use of funds. I looked at the pictures. They were surely genuine. The children were really hungry and they were really starving. The pictures were not faked. Here I was in rich America—about to casually buy an expensive camera for myself, even while these children were starving for lack of bread. How could I be so calloused? Then I thought about Dr. Blank and his "orphanages." I also thought about the many similar things that I myself had seen that were done in the name of Christian charity. I also thought of the poor (?) woman in the U.S. who had asked us to visit Dr. Blank's orphanage in Nepal. I do know that she was not rich, and we gathered that she was a regular supporter of Dr. Blank's orphanages and his other charities.

What does a Christian do in such circumstances. Does one just buy the camera? It is easy to be a selfish cynic about the needs of the world. There are many frauds who are out to get money away from us who are gullible do-gooders. There are also other charities that really mean to do what is right, but they are careless in the way that they supervise their work. Much of the money that is meant for real needs will end up making some people rich. Still, I have seen so many people in desperate need that I will never be immune to these pictures and to these appeals. I simply had to do something.

So I responded again. In answer to this special appeal for food for starving children I wrote out a generous check for the Mennonite Central Committee and I sent it for their relief program. Afterwards I bought my camera.

May I suggest that all of us know and we trust MCC and our other church agencies. They are doing their best to meet human needs in a world of greed. But they never have sufficient funds. All of us *must* respond when we are touched by these appeals for help. Just to be a helpless cynic when starving children appeal to us does harm to our own selves. But we can never be sure about the real needs of many of these charities that are not next door to us. Let us do our local giving generously, and to whatever agency can best serve these needs—whatever their creed.

But I believe that the faraway needs will be served much better if we channel all our funds for them through our church agencies that are meant for faraway places. There are no special needs of the world that are "closed" to MCC and our church agencies.

So when you get the next heart-tugging appeal from a distant charity that gives no accounting as to the use of all of their funds don't just throw it away. Do something. Sit down and write a check to MCC or one of our other church agencies.—**Jonathan G. Yoder,** Goshen, Ind.

CHURCH NEWS

Boundaries expanded by urban young adults

Over 100 young adults from along the Eastern Coast of the United States gathered for a conference from March 30 to April 1 planned by Student and Young Adult Services. Held at Eastern Baptist Theological Seminary outside Philadelphia, the theme of the conference was "Expanding the Boundaries."

The conference featured Will D. Campbell of Juliet, Tenn., a Baptist preacher and author.

Boundary areas targeted for expansion in four workshops were: The Church's Boundaries led by Phil Baker-Shank of Sojourners Fellowship, Washington, D.C.; Boundaries for Sexual Expression led by Lee Moore of the United Church of Christ, New York City; Ethnic Mennonite Boundaries led by ex-Amishwoman Nancy Fisher Outley, who is now a counselor and teacher in the Philadelphia area; and Belief Boundaries chaired by Michael King, pastor of the Germantown Mennonite Church.

Campbell focused his sharing with stories and parables that demonstrated both the boundaries that exist and desires to escape them. At no time, however, despite prods, did he use the speaker's rule to establish boundaries for the group.

Campbell centered his Saturday morning talk on grace. Showing the group a beautifully carved walking cane, he told how its cherry fiber was once part of a decrepit barn rafter. Turning the analogy to the group, he said, "Despite all our blemishes and warts and ugliness, the Lord can and does—if we resist not too much—create something great out of us."

Addressing the ideas of rules, Campbell said, "We have traded one set of rules, one moralistic code, one set of rules of do's and don'ts, for another set of rules," adding that in the New Testament "there is simply nothing about rules, nothing I have to do."

It was this "no rules" pronouncement which stimulated group response. For one, panelist Vince Books from the Diamond Street Mennonite Church and a student in film at Temple University, took up the point: "Let's get rid of the word rules and use commandments."

"Somehow the language of unconditional acceptance and grace just doesn't fit what many of us grew up with and what many of us believe," commented Philadelphia-area SYAS director Bob Zuercher.

The discussion of rules setting and grace continued into the workshop led by Nancy Fisher Outley. Outley said that we need to be able to reach out of ourselves and our beliefs in order to open friendships with others who have different beliefs. The discussion in the workshop touched on the dilemma of urban young adults who find the "way home" back to the earlier rules and regulations of Mennonite tradition a long road of conflict.

Asking her group for advice on how to repeat her workshop later in the day, one person responded that "more answers" were needed.

Although many of the young persons may have attended to get answers to the questions posed in the publicity for the meeting (What do I need to believe in order to be a Mennonite? How do Mennonites join in without losing identity? What is the boundary between loving and unloving sexual expression? How is the church in the city but not of it?), they soon found out that those questions were not going to be answered for them.

"All the questions listed on the brochure are questions that haven't been answered for many years," noted Beth Oberholtzer, a member of the planning committee from New York City.

"You're asking me for a prescribed set of behavior," Campbell said in the Saturday evening session, "and I don't do that. I don't think that is gospel."

In the end it was the stories shared during the interaction of new faces and old friends that provided partial answers for the questions posed and the knowledge that one does not have to struggle alone.

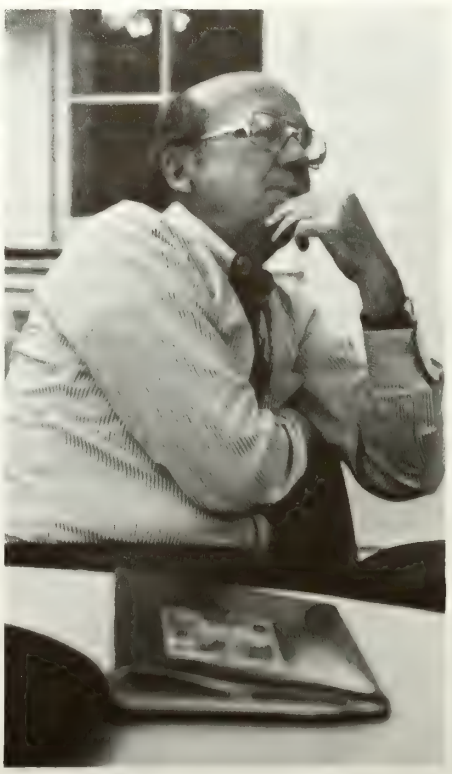
"Grace is not cheap, it cost God his life," Campbell said. "But in my judgment we err when we try to put a price on it, locate it, name it, run it."

His only prescriptions to the group were to remind themselves of their own humanity, to be able to laugh in the face of evil without needing to call it good. And also to remind the world of good.

"We do not have to be reminded that the hands of the nuclear clock are so very close to midnight," he said. "What do those coming out of the Anabaptist tradition have to offer? What we have to share in our lives and in our words is the faithfulness to . . . say that in the name of God there is a better way."—Barbara Metzler



Panelists at the SYAS conference included Joan King, a nurse and mother of two, from the Germantown congregation; and Vince Books, film student at Temple University, from the Diamond St. congregation. In the background is Bob Zuercher, Philadelphia SYAS director.



Will Campbell ponders how he can respond to the charge that his message of God's unconditional acceptance amounts to "cheap grace."

Consultation on service: a good time was had, but no president came

Some 40 service administrators and church educators from the Anabaptist tradition met in Chicago, April 5-8, to sing and pray together and to consider the state of their church's programs of service to the deprived in our society. Labeled a "Consultation on theology and service," the meeting was a follow-up to

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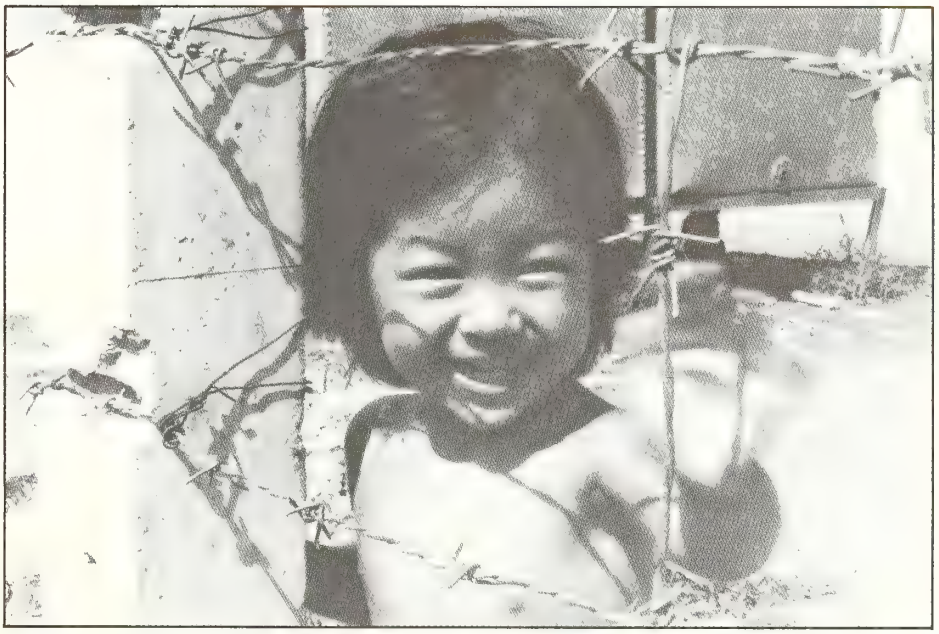
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contact

I am working with boat people from Vietnam at Songkhla camp in southern Thailand—an area almost directly in line with the southern tip of South Vietnam.

In August 1981 the Thai government decided to close the camp, hoping that somehow the word would get back to Vietnam and that the flow of refugees would then stop. All the volunteers and relief agencies left the camp. But we felt that the camp's closing would not necessarily end the flow.

So we presented a new work order and were allowed to stay. Our assumption was correct. The flow is down dramatically, but an average of 500 still come each month.



Fred Redekop

Refugee in Thailand's Phanat Nikhom refugee camp where MCCers Fred and Shirley Redekop work.

MCCer works with boat people

When hopes are dashed

The sight of new arrivals on the beach is still not a pleasant sight. Most of them have gone through a hair-raising experience.

One adorable, lovable girl was only four years old when she arrived in camp. Yet she rarely ever smiled. Her mother had been abducted.

A young father arrived in camp with his three-month-old child. His wife, too, had been abducted. When he left camp, he came to me with tears running down his cheeks and asked what chances there were of his wife being found. Sometimes they are lucky and they are found. But more often they are lost forever.

Despite the milions of dollars that have been spent on an anti-piracy program, there has been no significant decrease in the number of attacks on Vietnamese boats. Seldom does a boat arrive that has not been attacked.

One boat that arrived had had 10 pirate attacks. The pirates searched for valuables, forced all the males at gunpoint into the sea and stood guard with their weapons. After attacking the women, they forced them and the children back on the already-sinking boat. To finish the job, they rammed the Vietnamese boat and cut it in half in midsea. Three teenagers survived to tell the story.

The refugee problem in Southeast Asia is far from being solved. There are still some 212,000 in camps in Southeast Asia from Japan to the Philippines. There are approximately 145,000 in Thai camps. On the Thai-Kampuchean border there are 200,000.

The doors in other countries for these refugees are starting to close. They have to stay in camps much, much longer, some three to five years, waiting to be resettled. A state of despair and hopelessness is settling in, creating social and mental problems. Hundreds of minors roam around camps with little to do.

We hope and pray that the day will come when most Laotians and Kampucheans will be able to return to their homelands. Already some 2,000 Laotians have returned to Laos.

Returning home though is not yet an option for the Vietnamese. They must be resettled. North Americans cannot resettle them all. But can we close the doors completely?

May God grant us the means and also the wisdom to know how best to help. In Hebrews 13:3 we read, "Remember those who are suffering as though you were suffering as they are."

Victor Neumann of Abbotsford, B.C., has served over three years with MCC in Thailand.

making contact

MCCers often bring unique wall hangings, colorful cloth, gourds and books home from their overseas assignments. But they also bring back stories of new friends and what they have learned overseas.

In this issue of *Contact* three workers share with us firsthand stories from Thailand, Zambia, Zimbabwe and Central America. These stories are excerpts from longer reports that they gave at MCC's annual meeting in Vancouver, B.C. *CDB*



A Zambian mother and her child have their first taste of soybean milk.

Aspirations for 1984

MCC places agriculturists and teachers

Just as we renewed our aspirations at the beginning of 1984, Africans, too, are hoping that in 1984 some of their desires will become reality.

What are some of their hopes for 1984?

Most of them would like increased education and job opportunities. Many countries still do not have enough schools to meet their needs. In Zambia only 10 to 15 percent of the students are able to go to secondary schools. Those who do not get in have little hope for jobs in the future.

Africans also hope that 1984 will bring an improved economy. At this point it is not too hopeful. The export markets for local commodities have declined greatly. It is becoming increasingly difficult to maintain even the present standard of living.

People hope that in 1984 there will be a good crop. Southern Africa has had a severe drought in the past two years. The southern and western provinces of Zambia were particularly dry. Zimbabwe is reported to have had its worst drought in 80 years; in approximately two-thirds of the country no crop was harvested.

In mid-December the rains had begun so the people's hopes for a better year have been raised. There will be many happy people if they can grow their own food this year.

All hope that peace may be restored in their land. Mozambique and Angola are experiencing the most turbulence. Zimbabwe's political situation is also unstable.

How has and is MCC responding to these needs and hopes?

Food aid—vegetable oil, powdered milk, beans and wheat—has been sent to Zambia and Zimbabwe. The food sent to Zambia has been directed to refugees; the shipment in Zimbabwe has been distributed to drought victims.

However sending relief is only a short-term measure. MCC is looking for ways to assist the nationals in increasing local food production, thereby solving some of the long-term needs.

In Zambia we have a couple working with farmers. He is introducing soybeans, peanuts and sunflower seeds to smaller farmers; his wife is working with the women encouraging them to incorporate these foods into their diets.

MCC is hoping to place an agriculturist in the northern most corner of Zambia in response to a request from the African-Methodist-Episcopalian Church. The church is enthusiastic that MCC will find someone to place there. The bishop of this church has often said to me, "We just pray to God and He will answer."

Given the shortage of teachers, the majority of our workers in Zimbabwe are in education.

Our literacy program is a small one, but also very exciting. A few women in Zambia asked our MCCers if they could learn to read and write their own language. So one MCCer taught them in their tribal language. Next they asked if she would teach them to read and write English. So one MCCer is working in that area.

Our teachers are basically linked with churches: the Brethren in Christ Church, Christian Council, Salvation Army, the African-Methodist-Episcopalian Church and the YMCA.

The church in Zambia and Zimbabwe is growing. Some churches are recognizing not only spiritual needs but also the physical needs of the people. It is a slow venture for them as their resources are often minimal. However the lack of resources are often offset by the enthusiasm and spirit of voluntarism with which the task is undertaken.

Continue to pray for these people, as well as for MCC workers as we try to live out our faith in word and deed.

Laura Loewen of Winnipeg, Man., is serving as MCC country representative in Zambia and Zimbabwe, a position she has had since 1981. She served with MCC in Winnipeg from 1979 to 1981.

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Commitment of others encourages MCCer

Central America: Engulfed in violence



An MCCer helps construct houses for refugees in El Salvador.

Central America is a region at war. Sadly enough it is preparing for even more war. My family and I have experienced life in the region. At times we have been afraid for our lives and for our friends' lives. We have despaired. We have cried.

But we have also experienced joy and hope as we have seen the faith and hope of Christians there.

I want to tell you the true story of a Guatemalan peasant. This Indian, an evangelical Christian, lived in a rural village with his wife and five children. He farmed one acre of land. Each year he went south to pick cotton so that his family could eat rice and beans.

One day the guerrillas came to his village and called the people together for a meeting. They told the people that the reason the men had to go away to work was that rich landowners in the valley were using all the land for cattle. They said the situation was the same all over the country and that they wanted to overthrow the present government and give the land back to the peasants.

They passed out leaflets, encouraging the people to join them, and then left town.

The next night men in civilian clothes came to the town, dragged four men out of their homes and took them away. In the morning the four villagers' bodies were found along the path leading out of the village. Their hands and feet were cut off; their heads had bullet wounds.

A day later the guerrillas came back, dragging two villagers to the center. They called the people together and then killed the two men, claiming that they were the government informers responsible for the deaths of the four men the night before.

The next day the army stormed the village. Sixty people died in the attack; the rest fled to the forest.

The peasant's two oldest sons were killed; his beans, corn and home were burned. He packed up what remained and fled on foot to a Mexican refugee camp with his wife and remaining children.

This story is indicative of the experiences of many, many others in Central America. Mennonites in Central America are among those affected by the conflict.

The MCC program in Central America has three major emphases. Our highest priority is to work with the local churches. In every country where we work—Belize, Honduras, Guatemala, El Salvador, Nicaragua—our major program relationship is with the Mennonite church there.

A second priority is to aid refugees and displaced people. In Honduras MCC is helping the Mennonite church take major responsibility for the housing and technical aspects at two refugee camps.

Commitment to others can lead MCCers and local churches into dangerous, delicate situations. In El Salvador the Beachy Amish and MCC are providing housing and nutrition centers for displaced people.

At one point the army arrested an MCCer working at the center, handcuffed and questioned him for about 45 minutes. The army suspected that the center was actually helping anti-government guerrillas. The MCCer was released when the army officials were convinced that those at the center were simply helping displaced people.

Yet MCC and the Beachy Amish are committed to staying. A Salvadoran Beachy Amish person who works there said, "Now more than ever the refugees will need help." That commitment inspired me.

MCC's third priority is to be a presence in Central America—being there with the people through difficult times. Two weeks before I left Guatemala, a woman we know came to our house. Her husband, a doctor, had just been shot and carried away by security forces, because they suspected he was passing medicines to guerrillas.

She was afraid and wanted our help to get to Mexico. She wanted me to accompany her and her four children to the airport, because she suspected that they might try to pick her up there. I went.

In El Salvador a Lutheran pastor who is close to our MCCers there was kidnapped and tortured along with a doctor. The next morning his family came to MCCers for help.

These Central Americans saw MCCers as individuals ready to stick

(continued page 4)

their necks out to help. Christ promised to always be with his disciples. So we, as Christ's representatives, are with Central Americans now in their time of trial.

We are trying to be faithful in Central America. But we also need to be faithful in North America. We can pray for the people of Central America; we can go there and serve. We can receive refugees here.

But the people of Central America are also asking us to become advocates for them and others who suffer. How can we be advocates for these people? Together we can find answers in the prayer of St. Francis of Assisi: "Lord, make me an instrument of thy peace."

Rich Sider has served four terms with Mennonite Central Committee. He was in Swaziland from 1974 to 1977, in Personnel Services in Akron, Pa., for two-and-a-half years and in Guatemala for the past four years. He is now serving as MCC's Secretary for Central America.

resources

New materials on Central America

Central America: A Second Look, a new study packet, is available from MCC. It includes country-by-country sketches, a short summary of Central American history, an update on the refugee situation and a report on MCC's work in the region.

A new MCC slide set titled, *Hear Us: Voices from Central America* is available for loan. It examines the Central American situation from the perspective of a Guatemalan Indian farmer and a Salvadoran refugee now living in Honduras.

Both of these resources are offered free-of-charge. Write or call: MCC, 21 South 12th St., Akron, PA 17501, (717) 859-1151; or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8, (204) 475-3550.



These children, who now live in a camp for displaced people in El Salvador, cannot remember a time when their country was not at war.

CASH PROJECTS

(May) Houses, beds and food for Salvadoran refugees: Armed conflict in El Salvador between government and opposition forces has forced nearly one million Salvadorans to flee from their homes. In San Jose Guayabal, a town 15 miles north of the capital in a highly contested area, four MCCers and members of the El Salvador Beachy Amish church are helping approximately 2,000 people displaced by the war: feeding them, building houses and beds for them and helping them rent land so that they can grow their own food.

$375 will build one house. $25 will enable one family to rent a plot of land. $8 will build one bed. 14¢ will feed one child for one day. Please include project number ES 6508 with your contribution.

(June) Milk goats, Brazil: Malnutrition is a problem, especially among the poor, the children and the elderly in the town of Sao Sebasto do Umbuzeiro in Northeast Brazil, where there has been drought since 1980.

MCCers there are working to improve the local goat herds so that these people will have more milk. MCC purchases goats and makes them available to poor families with the understanding that they return the first female offspring to the project for another family.

$150 will buy one male goat. $71 will buy one female goat. Please include project number BR 5705 with your contribution.

MATERIAL AID PROJECTS

(May) Layette bundles: This year MCC plans to send over 20,000 layette bundles to hospitals, orphanages, clinics and refugee camps in 11 countries to help mothers with newborn children living in tropical countries.

Tropical layette bundles should include: two gowns (one lightweight, one flannel), 1 sacque (small jacket), 3 diapers of absorbent cotton, 1 receiving blanket suitable for a warm climate (one square yard/meter with narrow hem), 4 safety pins and 1 bar baby soap. Plisse, cotton and lightweight flannel are the suggested fabrics.

(June) New Bars of Soap: Each year Mennonite Central Committee sends new bars of soap overseas to help those in developing countries, where soap is expensive, stay healthy and clean. This year MCC plans to send over 28,000 pounds of new soap to hospitals, orphanages and other institutions in Haiti, India, Jamaica, Jordan, Lebanon, Nicaragua, Sudan and Zimbabwe.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

A good time was had
Continued from page 276

a similar one two years earlier, although only three or four of the 40 had attended the former meeting.

Participants in the earlier meeting had seen a need for service workers to get more serious about the "issues of justice in structural evil." They concluded that "the church needs to be working at both the binding of wounds of victims as well as speaking to the structures which cause those victims." And they asked themselves whether the average voluntary service worker has adequate training to confront "the structural evil." So they decided to give special attention in this consultation to "Preparation for Christian justice ministries: integrating action and reflection."

Besides song and prayer, the elements in the program were mainly three: (1) case studies of voluntary service experiences, emphasizing educational preparations for service ministry; (2) field trips in the Chicago area to visit local service ministries; (3) Bible studies on the theme. And, of course, discussion in formal and informal settings.

The consultation provided its own prophet in the person of Bible teacher Perry Yoder from Bethel College who alternately threatened and cajoled the group with his emphases on God's concern for justice and the call to do yeoman service on behalf of the downtrodden. Two expressions of his which became common currency in the consultation were "redemptive justice" as the definition of justice assumed in the Bible, and "servanthood service" as the appropriate lifestyle for Christians.

Both expressions are better understood in contrast to the alternatives which they are expected to replace: retributive and distributive justice (people ought to get what they deserve in punishment and in merit) and service from the top down done by experts and agencies for clients using special techniques to solve people problems.

"Servanthood service," said Yoder, "is enabling [those in need] by sharing resources, especially power and control.... Jesus was able to put himself at the mercy of historical vicissitudes. Can we do any less, or will we continue to fortify ourselves?" He raised two pointed questions, one for schools and one for service agencies: (1) "How do we educate for servanthood service rather than for elite service? (2) Can church agencies develop structures that will allow people to be servanthood servants and work at redemptive justice?"

These presentations brought out considerable discussion and self-analysis. Some confessed that the bent of our educational system is toward the training of experts and they wondered whether our schools can teach servanthood service since they don't really practice it. Tom Neufeld of Conrad Grebel College asserted that Mennonite educational systems are "elitist." "The problem is how to train people for justice in institutions which are not that way. But thanks be to God the Spirit works in spite of ourselves."

Hubert Schwartzentruber, mission consultant for the Mennonite Conference of Ontario and Quebec, said, "Sometimes in my worst moments I would wish we would run out of money so God could fill us again and move us in his direction."

But David Dyck of MCC Canada warned of the danger in extreme positions: "I think we can move in [the right] direction without trying to jump the whole way at once."

The case studies and field trips illustrated a wider variety of experiences than the consultation could analyze, but the message that came through was that more than "Band-Aids" are needed for the ills of society. The first case told of Lisa Swartz, a Church of the Brethren volunteer who served as "night resident" in a center for abused women. The second case described the problem of young minority people in the United States who are pressured to accept military service and are sorely tempted to do so because they lack other opportunities.

A third case was represented by the volunteer herself. Emily North is enrolled in the Washington Study Service Year (WSSY) from Eastern Mennonite College. She described her service and the dilemma of persons caught in the unwed mother systems: "I feel that I am only a bandage and have no long-term effect," said Emily, "but WSSY has solidified my interest in social work."

The field trips encompassed several dozen specific service activities in the Greater Chicago area. Three separate trips were organized on two afternoons so no one participant could join more than two of the six. Among those activities that I observed were a voluntary service unit related to the Markham Community Mennonite Church, in a somewhat depressed Chicago suburb; a Latino youth alternate high school; and a Catholic parish that was once Bohemian but is now largely Mexican. The ethnic composition of the community has almost completely changed, but the church continues to function.

The consultation concluded with 14 specific recommendations, including the following:

•That our churches and church-related organizations be challenged to call persons to join the work of the church in Christian justice vocations.

•That educational centers participate in interdisciplinary discussions regarding the problems of doing Christian justice ministries.

•That local congregations be a focal point of Christian justice ministries in their communities, and that our agencies operate within this framework.

•That a team of five persons representing the denominations concerned be appointed to give direction to implementing these specific actions and to convene the next consultation.

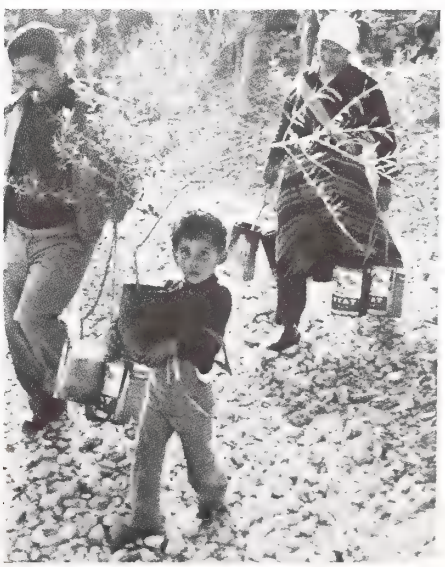
Repeated frustration was expressed by members of the consultation because no president or dean of any of our educational institutions had accepted the invitation to attend. Hence, the desire to talk seriously at the highest administrative level about the adequacy of training in our schools for a ministry of justice was thwarted.

Participants in the consultation included members of the Church of the Brethren, Brethren in Christ, General Conference Mennonite, Mennonite Brethren, and Mennonite Church.—Daniel Hertzler for Meetinghouse

Olive seedlings help Lebanese begin again

Despite chaotic conditions in Beirut and Lebanon's coastal towns, long-term agricultural projects are continuing in the more stable rural villages of southern Lebanon.

In early 1984 some 20,000 olive seedlings were distributed by Mennonite Central Committee in cooperation with the Middle East Council of Churches (MECC). The seedlings went to about 850 families in six villages—an average of 25 seedlings per family. Twenty-five



Villagers in Southern Lebanon help to unload olive seedlings.

seedlings will plant one dunam (one-quarter acre).

The seedlings were delivered to the villages with information provided on planting and caring for the olives.

The villages receiving seedlings are those whose groves have been damaged due to war. The people of Marwahiin have a story typical of those told by farmers in other villages receiving olives.

They left Marwahiin in 1975 due to the Lebanese civil war. Their homes were destroyed; their olive and other fruit trees were cut down or burned. Villagers fled to other more secure areas and returned in 1983, when negotiations between various factions made these rural areas more stable again.

Robert Burkholder of Burke Falls, Ont., MCC Lebanon country representative, noted that the farmers now relocating in the south face the tasks of rebuilding their homes, replacing water cisterns, reclaiming land for production, and repopulating livestock herds. In some areas farmers must also remove unexploded ordnance (bombs).

Burkholder explains that olive culture is crucial to the area, since olives, used for both eating and edible oil, are a central part of the local diet. Olive oil also has a high retail value for farmers who have enough surplus to sell. The area is suitable to olive culture and olives have traditionally been a key crop here.

The seedlings will begin producing within 2 to 3 years of planting and will provide full production within 5 to 10 years.

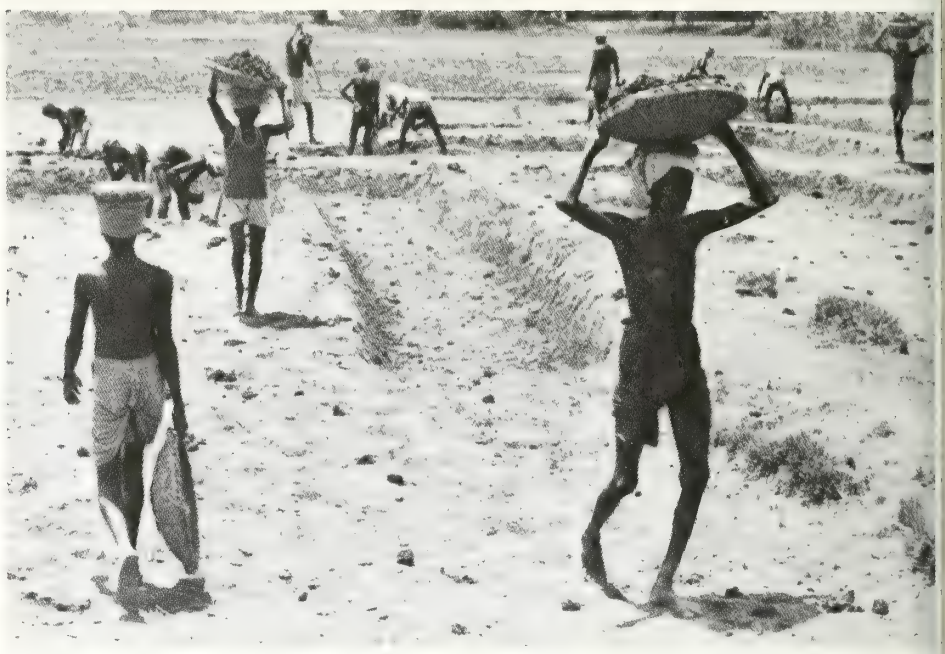
India wheat shipments support work projects

Large shipments of wheat from farms in Canada and central United States are providing both food and employment in India in 1984.

The 8,350 metric tons of wheat, sent by Mennonite Central Committee, will go toward food-for-work projects in communities still suffering from widespread drought and flooding in India in 1982 and 1983.

Rudy Friesen of Headingly, Man., is currently in a short-term MCC assignment in India, visiting food-for-work program sites and monitoring program progress. In these programs wheat recipients are employed to work at projects that benefit their communities.

"Most of the projects involve moving earth—construction of roads, water reservoirs, wells, canals, land reclamation," Friesen reports. The work is done by hand using such tools as shovels, pickaxes, and baskets.



Current MCC food-for-work projects in India often involve moving earth to construct roads, water reservoirs, wells, or to reclaim land. This photo is of a 1983 project, similar to projects continuing this year.

In one village in Bihar, which Friesen visited in February, he saw participants building a road to join a government asphalt road to a series of five villages. "The ground was extremely rocky. About 150 men and women were digging, loading the dirt into baskets, and carrying it on their heads to the dump sites."

Through programs like this one, Friesen says, "The villagers receive food and the community gets a facility that makes life easier and may help to alleviate future food shortages. The villagers' dignity is retained in that they receive payment for work performed, rather than a handout."

Friesen observes that the food-for-work programs serve more than one purpose. He relates: "In one project I visited in Bengal, where our wheat made possible the construction of an all-weather brick-surfaced road throughout the village, the village leaders took pride in the fact that Christians, Hindus, and Muslims were able to work together for each other's benefit. Our wheat does more than feed people."

Seeds distributed to farmers in drought-stricken Brazil

After five years of drought, farming families in Boa Viagem, northern Brazil, have eaten their chickens, goats, and pigs. They have even resorted to eating their seed grain to keep hunger at bay.

But many still say, "It's going to rain this year." Then more cautiously they add, "If God is willing."

Dave Brubaker, Mennonite Central Committee worker in Brazil originally from Lancaster, Pa., writes that in the deep Sertao, the driest region in Northeast Brazil, many farmers have exhausted their personal resources and are totally dependent on government aid to survive. The government has provided emergency work projects for which workers are paid $15 a month. This is hardly enough to meet minimal food requirements and most people in the area, according to Brubaker, are surviving on rice or ground corn.

In late January the mayor of Boa Viagem in Ceara state invited MCC to help with a seed distribution project and to set up a seed bank for farmers in the area. Dave and Margaret Brubaker and Byron Good of Waterloo, Ont., traveled the 15 hours from Recife, nearly 600 miles south of Boa Viagem, by pickup truck to help. They distributed six and a half pounds of bean and 15 pounds of corn seed to each of 1,217 families living there.

Martha Brubaker, who worked in several distribution sites passing out seeds, wrote, "As the days passed the skies seemed to become heavier. Surely it was our imagination. When I'd finished distribution in the last of my six communities I looked up to see a fantastically clear rainbow arching across the darkening sky. But still there was no rain.

"We wondered if the people would, in their hunger, grow impatient and eat the seeds. We left Boa Viagem on Feb. 7. No more than half an hour from town we encountered a heavy rain going

toward Boa Viagem. I was so excited that all I could think to say was, 'Yeah, God!' "

Brubaker continues, "One rain, even a good one, is not enough. The farmers need one more rain to get a bean harvest, two more to harvest corn. And it will take years to regain the resources lost and consumed during the drought-stricken years. Please pray for continued rains and the continuing perseverance of the people."

Schrocks to serve student center in Paris

Allen and Doris Schrock of Goshen, Ind., have been appointed by Mennonite Board of Missions to a one-year term of service at the Foyer Grebel international student center in France.

Allen will work in maintenance and Doris in housekeeping on a volunteer basis. Both speak French.

Located in the Paris suburb of St. Maurice, Foyer Grebel offers housing and other services to students—mostly from Africa—who face discrimination in France. The foyer is also a meeting place for an emerging Mennonite-related congregation.

Foyer Grebel is sponsored by MBM, the French Mennonite Church, and the European Mennonite Evangelism Committee.



Allen and Doris Schrock, Goshen, Ind.

Allen is a retired elementary and junior high school principal in the South Bend Community Schools, and Doris has been a teacher in the Wa-Nee Public Schools.

Allen and Doris (Reynolds) are both from Illinois and both attended Goshen College. Both of them also have master's degrees.

Schrocks are members of Yellow Creek Mennonite Church near Goshen.

They will go to France in late April.

Hesston Nursing Department prepares resolution for national council

A resolution prepared by the Hesston College nursing faculty will be presented at the annual meeting of the National League for Nursing's Council of Associate Degree Programs in Washington, D.C., in April.

The proposed resolution deals with the concern of nurses in the context of nuclear war and states that "the preparation for nuclear war constitutes one of the most critical health threats to the human race." The resolution goes on to state that there is no adequate response to the health needs of people who suffer a nuclear war and calls for national leaders to "freeze the development, testing, or deployment of nuclear weapons and to engage in serious negotiations to reduce armaments."

The resolution also calls for the membership of the N.L.N. Council of Associate Degree Programs to "communicate to their legislative representatives their objections to the huge public expenditures which are diverted from human needs, including health care, to unproductive expansion of weapons of destruction."

Naomi Lederach, coordinator of the college's Nursing Department, said that, to her knowledge, it was the first time that the college's Nursing Department had ever submitted such a resolution to the Council, and that she was optimistic the resolution would be passed. The paper draws ideas from a number of sources including a resolution written by the Mennonite Medical Association.

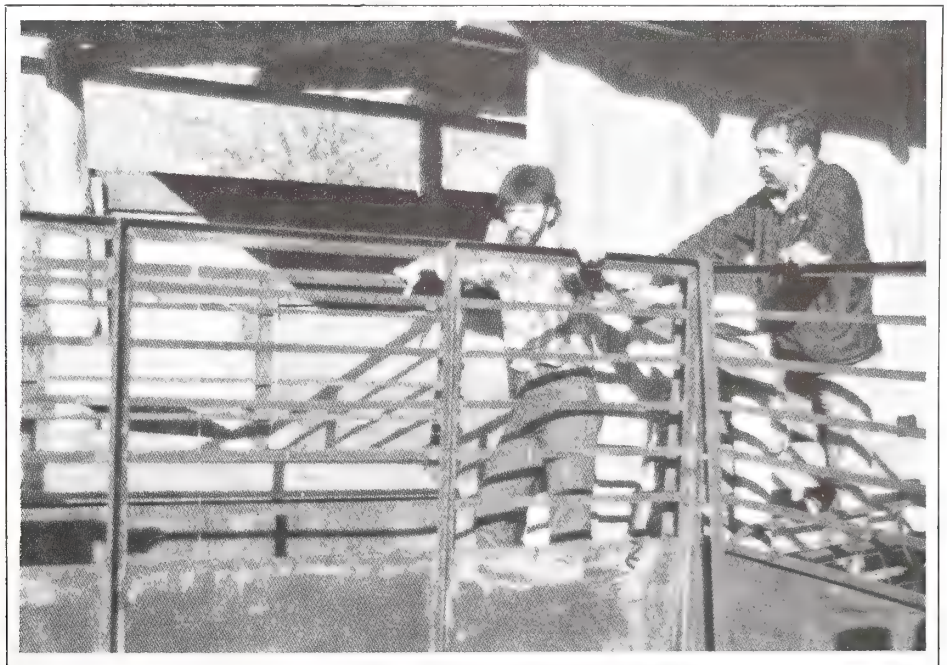
Said Lederach, "There's a lot of talk about prevention in health care and, from that perspective, the nuclear threat is a crucial issue."

Church takes root in Tulsa, Oklahoma

A chartering service was held on Mar. 4 by the Fellowship of the New Creation, a new congregation formed in Tulsa, Okla. Eighteen persons signed a membership covenant, committing themselves "to give anything or to go anywhere by the call of Christ for the sake of the gospel." The Tulsa Fellowship will be dually aligned with the South Central Conference of the Mennonite Church and the Western District of the General Conference.

In the chartering service the New Testament principle of voluntarism was experienced anew when a woman in her seventies testified as she signed the charter, "This is the first time that I have joined a local church by my own decision." Her father had been a staunch Quaker.

The New Testament commission to go and make disciples was affirmed in the testimony of a fireman whose captain



Philip Blosser (left) has an unusual job for a Voluntary Service worker with Mennonite Board of Missions. He helps Choctaw Indians improve their farming methods as an agricultural assistant on the Pearl River Reservation near Philadelphia, Miss. Here Phil and Choctaw co-worker Joseph "Chetah" Billy load cattle on a truck for transporting to an auction. A native of Harrisonburg, Va., Phil is leader of the four-member Pearl River VS household. He will complete his two-year term in August.



Takio and Aiko Tanase of Japan Mennonite Church's Eastern Hokkaido Bible School admire the newly published Japanese translation of John Driver's Community and Commitment. *They are part of a new effort to publish Anabaptist-Mennonite literature in Japanese, and this is the first book to come off the press. A second book followed shortly afterward. It includes two essays by Norman Kraus and a translation of Robert Ramseyer's* Peace and the Mission of the Church. *To be translated next is David Augsburger's* Caring Enough to Hear. *The translation project is funded by Japan Mennonite Church and Mennonite Board of Missions. "It is part of our emphasis on leadership training," said Norman Kraus, an MBM missionary who is project coordinator, "and the Japanese committee has done a fine job."*

had led several men in his station to Christ.

John M. Miller, professor of theology at Oral Roberts University, was commissioned to begin this congregation with the help of Mike Kelly, the backing of Eden Mennonite Church, Inola, Okla., and the confirmation of the South Central Conference and the Western District.

Even though Miller had done church planting before in Dallas, Tex., and in Mexico, he was surprised again how people appeared from various locations and denominations to join the movement. Kelly himself was raised a Catholic. The group includes Mennonite and non-Mennonite Christians living in the city.

Presently the Fellowship has no building of its own. They meet in a community center in the suburb of Jenks.

The members covenanted together "to living out the New Testament definition of the church in faith and practice" with particular reference to seven commitments: the Christian life as discipleship; the church as a disciple fellowship; the dimension of the Holy Spirit; a life of stewardship; emphasis on marriage, home, and family; the priority of missions; and peace and reconciliation.

The covenant ends with the words: "I am committed to seek Jesus' way of non-revenge and love for enemies in working for justice and peace according to my best understanding of what that means in the realities of the world. I am open to dialogue within the church and pledge myself to supportive attitudes towards brothers and sisters with whom I may disagree regarding specific application of this teaching."—adapted from report by Leland Harder

Author cautions against overemphasis on Christian experience

Harold Bussell, dean of the chapel at Gordon College, Wenham, Mass., spoke on religious cultic attraction and evangelicals during a visit to Lancaster on Feb. 28.

Hosted by Lancaster Mennonite High School, Bussell spoke in classes and at a special evening assembly for parents and others, highlighting issues from his book *Unholy Devotion: Why Cults Lure Christians* (Zondervan, 1983).

LMH principal explained that the visit by Bussell came at the initiative of Gordon College which sent a copy of his book on cults to the high school last spring. LMH was interested in him because his book is not so much about cults as it is addressed to Christians who have overemphasized religious experience. "We're not concerned about cults in the area," said Thomas, "though of course there would be some."

Bussell, who served as a pastor in United States and Europe, has become concerned about large numbers of evangelical Christians being caught up by cults. "Are *you* vulnerable to deceptive thought?" he asked. "The bulk of the New Testament was written to counter deceptive thought." Most cults in North America have grown out of Christianity and were founded by evangelicals who lacked biblical grounding. Research showed Bussell that the main reason people are drawn into cults is not belief, but style and concept of spirituality. "Belief became adjusted afterwards."

What causes groups to move into becoming cultic? "Every single one had a romantic view of the New Testament church." Groups which become cults all "began by defining themselves in opposition to the larger church." They "developed a tight, close-knit discipleship pattern of authority without accountability." Christian groups that use "cultic control" are on dangerous ground.

"Every cult emphasizes a 'changed life' as its most important issue," said Bussell, noting that "during the last 20 years we have talked about *experience* and not the gospel of Christ. We have a culture that has a greed for experience."

The Christian church must help young people understand clearly what the gospel is all about and should let them know "you don't have to spend your whole life seeking a good self-concept."

Bussell gave suggestions for building defenses against cultic thought. "Preach Jesus Christ," he said. "If you don't understand grace, you will develop elitism." Every cult, Christian and Eastern, uses the phrase "the Lord led me," and this can be used to manipulate—"be very cautious."

Enable young people to avoid making decisions while under stress. "Under stress, we lose perspective." And take seriously any question anyone asks you—cults "have all the answers."

Bussell urged against labeling Christian church groups "cultic." If a Christian group does have cultic tendencies, a label can damage that church's attempts to mature.

Principal Thomas reported that Bussell was well received by students, teachers, and parents, though a few parents felt he was too hard on Christian experience. Bussell spoke in classes and assemblies and was interviewed by local Christian radio stations WDAC and WPTG.—Lois L. Shenk

MENNOSCOPE

A Christian presence of witness and service is being planned by the Mennonite Church for the Olympic Games July 28-Aug. 12 in Los Angeles, Calif. It will include a hospitality center and outreach base, street outreach teams, and an emergency food-housing hostel. The ministry is sponsored by Greater Los Angeles Area Mennonite Council, Southwest Conference, and Mennonite Board of Missions. Volunteers are currently being recruited and funds are being raised. Especially needed are persons who can speak a foreign language and a coordinator who could begin on May 1. People interested in donating their time or money may contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515.

Ron Guengerich, an instructor in Bible at Hesston College, has been named director of the college's Center for Bible Study. Guengerich will replace longtime faculty member John Lederach as director of the center following the completion of the 1983-84 school year. Lederach earlier in the year expressed his intention to leave the college this summer to begin a new work assignment. The new director will be responsible for coordinating the Bible and Religious Studies curriculum, the biblical and theological content of the college's general education courses, the campus' Religious Life Program, and giving leadership to the college's Pastoral Education Program.

The **Dallas Peace Center** announces the availability of its director, John R. Burkholder, as a consultant to local peace ministries related to Mennonite congregations. Burkholder is presently gathering information from existing peace centers in order to enable better sharing of accumulated experience in these efforts. He says, "I hope to be in touch with Mennonite groups that are considering the beginning of a new peace program, along with enabling communication and learning between the functioning programs." He will also be available for speaking appointments while consulting with a peace center or group. He may be contacted at 3523 Asbury Avenue, Dallas, TX 75205; telephone (214) 521-9582).

Prayer is requested for Paulus Soetartono, Indonesian Mennonite pastor and moderator of the Java Mennonite Conference. Soetartono has been told that he will lose sight in his right eye, the result of a diabetic condition. In a letter the Soetartono family writes that "even though the doctors say the situation is hopeless, we try to believe that nothing is impossible with our Lord Jesus. We are learning to thank God in happiness and in sorrow." Soetartono attended Bethlehem 83, the joint Mennonite Church/General Conference convention. "We would be very happy if you remember pastor Soetartono when you pray," his family concludes.

Goshen College was notified last week that its four teacher education programs have been reaccredited through Sept. 1, 1991, by the National Council for Accreditation of Teacher Education (NCATE). In granting the reaccreditation, NCATE cited cross-cultural opportunities for students as one of Goshen's special strengths. The council also said students receive strong, consistent academic counseling during their four years and have a higher than average record of job placement.

Conestoga Christian School, Morgantown, Pa., is anticipating an opening in secondary math for the 1984-85 school year. For an application write to Conestoga Christian School, R.D. 1, Box 124, Morgantown, PA 19543.

Hinkletown Mennonite School has a full-time and a part-time teaching vacancy for the 1984-85 school term. The full-time position is for a fifth-sixth grade class. Strength in art instruction would be a plus. The part-time position is for a half-time physical education instructor. Send applications to Jon Scott Bender, Hinkletown Mennonite School, Route 3, Wanner Road, Ephrata, PA 17522.

Locust Grove Mennonite School, east of Lancaster, Pa., has an opening for a sixth-grade teacher and also for a music teacher K-8. Interested persons should contact Maribel Kraybill, principal, Smoketown, PA 17576; telephone (717) 394-7107.

Orrville (Ohio) Mennonite Church is seeking a deaf ministry director who is skilled in American Sign Language and who can serve as teacher, counselor, and trainer for deaf persons in the congregation and the community. The current director, Rosalee Schneck, has resigned, effective on Aug. 31, after six years in this ministry. She wants to give more time to her family. The congregation will decide in April whether the director position will be full time or half time. Persons interested in the job may contact Pastor Carl Newswanger at Orrville Mennonite Church, 1305 W. Market St., Orrville, OH 44667.

Edwin and Arletta Becker arrived in Japan on Mar. 9 for a one-year term of service with Mennonite Board of Missions. They are host and hostess for Japan Anabaptist Center in Tokyo. Beckers' address is Japan Anabaptist Center, 1-17 Honan 2-chome, Suginami-ku, Tokyo 168, Japan.

William Lauver, 87, a missionary in Argentina from 1921 to 1945 with Mennonite Board of Missions, died on Mar. 29 in Bird in Hand, Pa. After returning from Argentina, William and his wife, Florence, who died in 1966, worked many years among Hispanic people in the Lancaster, Pa., area. Their son Paul was the first MBM missionary in Puerto Rico in 1945. William's funeral was on Mar. 31 at New Holland (Pa.) Mennonite Church.

Velma Lapp Hostetler, 78, former Mennonite Board of Missions worker in India and assistant in the MBM Home Bible Studies office, died of a stroke on Mar. 23 in Goshen, Ind. Born in Roseland, Neb., she attended Hesston College and graduated from Goshen College in 1932. Velma and her husband, Wilbur, worked as a team—in India from 1938 to 1954 and in the Home Bible Studies office in Elkhart, Ind., from 1958 to 1975.

Ada Hartzler Ringler, 81, a missionary in India from 1925 to 1938 with Mennonite Board of Missions, died on Mar. 9 in Goshen, Ind. Born in Simon, Colo., she attended Hesston College and La Junta Mennonite School of Nursing. She was married following her return from India.

Clifford S. Poirot was ordained on Apr. 1 to serve the Antioch United Church of Christ near Harrisonburg, Va. The congregation recently celebrated its 150th anniversary. Several years ago it considered closing the meetinghouse. Brother Poirot has been shepherding the congregation for the last two years as a licensed minister. Cliff was ordained as a member of the Harrisonburg District of Virginia Mennonite Conference. He will be responsible to that body while serving at Antioch. Richard S. Weaver brought the message. Paul T. Yoder, overseer of the Harrisonburg District, gave the ordination charge.

Paul Erb, a former editor of *Gospel Herald,* has been hospitalized since March 21 with a bowel obstruction. He awaits surgery to remove the obstruction. Paul will be 90 years old on April 26.

New members by baptism and confession of faith: Locust Grove, Sturgis, Mich.; Allen J. Yoder. Smithville, Ohio; Lois Meyer, Kristina Yoder, Kathy Mast, and Mike Beyeler.

Change of address: Eugene Garber from 709 S. Main, Apt. 33, to 208 S. Harrison, Mt. Pleasant, IA 52641.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Boone, Mark and Brenda (Dickson), Aurora, Ohio, third child, second daughter, Kristin Maria, Mar. 6.

Brenneman, Michael and Kristen (Brenneman), Kalona, Iowa, second daughter, Allison Marie, Mar. 31.

Draper, Stephen and Laura (Blosser), Souderton, Pa., first child, Anna Elizabeth, Mar. 2.

Eby, Dennis and Ellen (Kauffman), Gap, Pa., third son, Matthew Lynn, Mar. 24.

Elmore, Daniel and Beverly (Beckler), Wayland, Iowa, third child, second son, Travis Shane, Mar. 18.

Greene, Michael and Bonnie (Showalter), Union Level, Va., second child, first daughter, Stephanie Dawn, Mar. 21.

Guth, John and Lori (Gundy), Morton, Ill., first child, Katie Jo, Mar. 16.

Holsopple, Marvin and Diane (Kandel), Harrisonburg, Va., third child, second daughter, Lori Ann, Mar. 25.

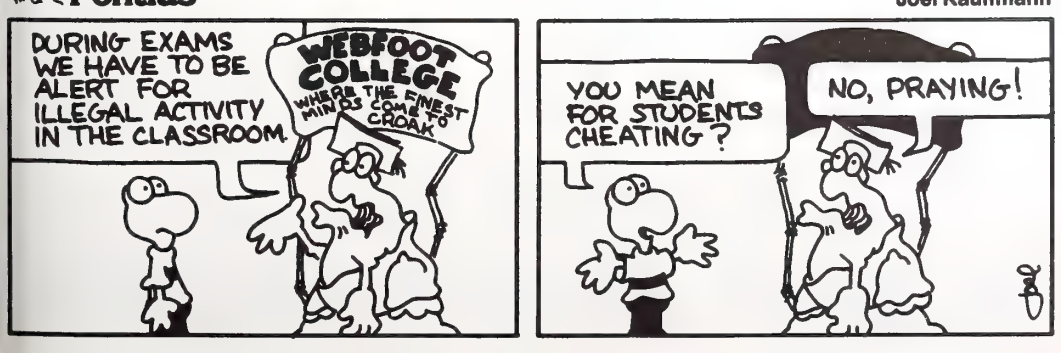
Jutzi, Stewart and Cynthia (Ramseyer), Baden, Ont., first child, Elizabeth Christine, Feb. 23.

King, Gregory and Ramona (Chupp), Burr Oak, Mich., fifth child, fourth daughter, Teresa Lyn; born on Feb. 7, 1974; adopted on Mar. 6, 1984.

Kolb, Paul A. and Beth (Cassel), Spring City, Pa., first

Pontius

Joel Kauffmann



child, Steven Paul, Jan. 3.

Martin, Douglas and Audrey (Cox), Kitchener, Ont., third son, Jonathan Paul, Mar. 6.

Miller, Ron and Evone, Lebanon, Ore., second child, first son, Jeremy David, Feb. 13.

Parker, Rex and Susan (Beiler), Sarasota, Fla., second child, first daughter, Cora Sue, Mar. 19.

Schmucker, Gerald and Becky, Tangent, Ore., fourth son, Andrew James, Mar. 9.

Shetler, F. Jay and Marilyn (Martin), Goshen, Ind., second son, Joseph Jay, Mar. 22.

Snook, Roger and Mary (Schmucker), Lebanon, Ore., second daughter, Rachel Kay, Mar. 27.

Thomas, Russell and Tonya (Augsburger), Lima, Ohio, second daughter, Sara Jo, Mar. 20.

Yoder, Sanford and Barbara (Zehr), Morton, Ill., second child, Leah Elizabeth, Mar. 14.

Yoder, Thomas and Karen (Hochstetler), Lima, New York, first child, Landon Christian, Mar. 22.

Walsh, James and Marilyn (Willouer), Line Lexington, Pa., second child, first son, Robert James, Feb. 28.

Wilson, Jeffrey and Jan (Birkey), Paxton, Ill., second daughter, Jodie Leigh, Mar. 8.

Correction: The son of Stephen and Joy Yoder listed in the birth column of the April 3 issue is their third, not second, son. One son is deceased.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Dean—Zehr.—Michael Gregory Dean, Elkton, Va., United Methodist Church, and Susan Marie Zehr, Port Republic, Va., Midway cong., Columbiana, Ohio, by Paul T. Yoder and Donald Davidson, Mar. 24.

Eigsti — Albrecht. — Micheal Kevin Eigsti, Morton, Ill., Trinity cong., and Starla Ann Albrecht, Bay Port, Mich., Michigan Avenue cong., by Don Patterson, Mar. 24.

Kling—Weaver.—Gerald F. Kling, Mennonite Christian Fellowship, Atmore, Ala., and Doris J. Weaver, Gingrichs cong., Lebanon, Pa., by John G. Landis, Apr. 7.

Stauffer — Hartzler. — Larry W. Stauffer, Womelsdorf, Pa., Green Terrace cong., and Joyce L. Hartzler, Bainbridge, Pa., Marietta cong., by H. Raymond Charles, Mar. 24.

Sutter — Litwiller. — Robert Sutter, Manson, Iowa, Manson cong., and Arlene Litwiller, Bloomington, Ill., Mennonite Church of Normal, by Lester Sutter, Mar. 3.

OBITUARIES

Byler, Esther V., daughter of Jacob and Elizabeth (Yoder) Byler, was born in Mifflin Co., Pa., Mar. 13, 1927; died at Lancaster, Pa., Mar. 20, 1984; aged 57 y. Surviving are 4 sisters (Edna—Mrs. George Hostetler, Elizabeth Byler, Lydia—Mrs. Thomas Cordel, and Martha Byler). She was a member of Maple Grove Mennonite Church, where funeral services were held on Mar. 23, in charge of Herman Glick; interment in Maple Grove Cemetery.

Helmick, Carlton Abraham, son of Carlton and Melda (Yoder) Helmick, was born at Pinto, Md., July 21, 1933; died of cancer at Sacred Heart Hospital, Cumberland, Md., Mar. 18, 1984; aged 50 y. On Oct. 8, 1954, he was married to Betty Jane Ebersole, who survives. Also surviving are 4 sons (Steven, Kurt, Jeffrey, and Dennis), 2 grandchildren, his father, and one brother (Richard). He was a member of Pinto Mennonite Church, where funeral services were held on Mar. 21, in charge of Elvin J. Sommers; interment in Pinto Mennonite Cemetery.

Hostetler, Velma L., daughter of D. J. and Ida (Good) Lapp, was born in Roseland, Neb., Apr. 3, 1905; died at Goshen, Ind., Mar. 23, 1984; aged 78 y. On May 28, 1933, she was married to Wilbur Hostetler, who survives. Also surviving are 2 daughters (Verda—Mrs. George Bialac and Susan—Mrs. Jack Guipe), one son (Gordon), 6 grandchildren, and 4 brothers (Mahlon, James, Truman, and Leon Lapp). She was a member of College Mennonite Church, where funeral services were held on Mar. 25, in charge of Arnold C. Roth and Rachel Fisher.

Kauffman, Archie Homer, son of Amos S. and Sarah M. Kurtz, was born in Volant, Pa., July 14, 1905; died of a cardiac arrest at St. Joseph Hospital, Flint, Mich., Mar. 23, 1984; aged 78 y. On Oct. 17, 1937, he was married to Grace Miller, who survives. Also surviving are 3 sons (Donald, Wesley, and Richard), 2 daughters (Lois—Mrs. Keith Anderson and Fern—Mrs. Doug Voelker), 16 grandchildren, one great-grandson, and one brother (John F. Kauffman). He was preceded in death by 2 brothers (Joseph and Paul) and one sister (Mary). He was a member of South Flint Mennonite Church. Funeral services were held at the Brown Funeral Home on Mar. 27, in charge of Boyd Knicely; interment in Evergreen Cemetery.

Minter, Karen Joy, daughter of Kenneth and Salome (Delagrange) Albrecht, was born at Grabill, Ind., Oct. 14, 1954; died of cancer at Goshen, Ind., Mar. 19, 1984; aged 29 y. On Sept. 16, 1978, she was married to William F. Minter, who survives. Also surviving are her parents. She was a member of Locust Grove Mennonite Church. Memorial services were held at the Goshen College Mennonite Church on Mar. 25, in charge of Dean Brubaker and Donald Delagrange; interment in Violett Cemetery.

Miller, Wayne E., son of Aaron and Alta (Yoder) Miller, was born at Springs, Pa., Apr. 29, 1936; died of cancer at Springs, Pa., Mar. 20, 1984; aged 47 y. On Mar. 24, 1956, he was married to Betty Resh, who survives. Also surviving are one son (Gregory Miller), 2 daughters (Katherine and Brenda Miller), his mother, and one brother (Maynard). He was a member of Springs Mennonite Church, where funeral services were held on Mar. 23, in charge of Steven Heatwole and Earl Yoder; interment in Springs Cemetery.

Myers, Florence M., daughter of John and Annie (Myers) Myers, was born in Hilltown Twp., Pa., Aug. 29, 1891; died at Hatfield, Pa., Mar. 25, 1984; aged 92 y. She was a member of Blooming Glen Mennonite Church. Funeral services were held at the Larry L. Anders Funeral Home on Mar. 27, in charge of David F. Derstine, Jr., and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Ratzloff, Jonas, son of Henry and Katherine (Boese) Ratzloff, was born in Lehigh, Kan., May 16, 1894; died at Moundridge Manor, Moundridge, Kan., Mar. 21, 1984; aged 89 y. On Dec. 24, 1916, he was married to Katherine Holdeman, who died on Apr. 24, 1974. Surviving are 3 sons (Thomas, Eugene, and Menford), 2 daughters (Mrs. Myrtle Fosnot and Mrs. Marjorie Unruh), 19 grandchildren, 30 great-grandchildren, 4 great-great-grandchildren, 2 brothers (Walter and John), and a sister (Mrs. Helen Wedel). He was a member of Spring Valley Mennonite Church, where funeral services were held on Mar. 24, in charge of Roy Bender; interment in Meridian Cemetery.

Roth, Nickalus, son of Benjamin and Barbara (Ulrich) Roth, was born in Milford, Neb., Jan. 5, 1899; died at Parkview Home, Wayland, Iowa, Mar. 18, 1984; aged 85 y. On Mar. 4, 1920, he was married to Barbara Ellen Miller, who died on Aug. 6, 1969. Surviving are 3 daughters (Doris—Mrs. Raymond Graber, Kathryn—Mrs. Gerald Nebel, and Lois—Mrs. Herbert Swan), 2 sons (Neal and Owen), 22 grandchildren, 25 great-grandchildren, one brother (Ezra Roth), and 3 sisters (Lena—Mrs. Dan Sutter, Mabel Erb, and Esther Roth). He was preceded in death by one sister and one great-grandson. He was a member of Sugarcreek Mennonite Church, where funeral services were held on Mar. 21, in charge of Edmond Miller, Rick Dunn, and Ron Kennel; interment in Sugar Creek Cemetery.

Wertz, Joseph L., son of William and Katie (Gunden) Wertz, was born at Bay Port, Mich., July 6, 1909; died of a cardiac arrest at John C. Lincoln Hospital, Phoenix, Ariz., Mar. 12, 1984; aged 74 y. On June 30, 1935, he was married to Orpha V. Stevanus, who survives. Also surviving are 2 daughters (Nova Jean—Mrs. Durward Miller and Mrs. Ramona Mahler), 3 sons (Willard, Dale, and Donald) 9 grandchildren, and one foster sister (Betty Brescoe). He was a member of Pigeon River Mennonite Church. A memorial service was conducted at the Sunnyslope Mennonite Church, Phoenix, Mar. 14, in charge of Stanley Weaver; funeral services were held at Pigeon River Mennonite Church on Mar. 17, in charge of Luke Yoder; interment in the church cemetery.

Yoder, Lynelle Ann, daughter of Wayne and Dorothy Yoder, was born at Elkhart, Ind., May 10, 1956; died at Sarasota (Fla.) Memorial Hospital on Mar. 22, 1984; aged 27 y. Surviving are one brother (Roland) and a grandmother (L. Edith Yoder). She was a member of Bay Shore Mennonite Church, where funeral services were held on Mar. 26, in charge of Paul R. Yoder, Sr., and Sherm Kauffman; interment in Palms Memorial Park.

Zook, Irene M., daughter of Joseph and Barbara Zook, was born near Manson, Iowa, Feb. 3, 1901; died at Milford Memorial Hospital as the result of an automobile accident, Mar. 20, 1984, aged 83 y. She was a member of Greenwood Mennonite Church, Greenwood, Del., where funeral services were held on Mar. 25, in charge of Jay Biggs, Ivan Miller, and Mark Yoder; interment in the church cemetery.

CALENDAR

Conference on Charismatic Renewal in the Mennonite Church, Hesston, Kan., Apr. 25-27

Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 29

7th Women in Ministry Conference, Harrisonburg, Va., May 3-6

Franconia Mennonite Conference, spring conference, May 5

Gulf States Fellowship spring conference, May 5

Rocky Mountain Mennonite Conference, Pueblo, Colo., May 5

Video/New Technology Consultation, Goshen, Ind., May 8-10

Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 10-11

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 11

Mennonite Board of Education Board of Directors, May 11-12

Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 17-19

Hesston College commencement, Hesston, Kan., May 20

Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26

Comite Administrativo, May 24-26

Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

P. 271 from Sawyer Press, Los Angeles, California; p. 276 by Barbara Metzler; p. 277 by Robert Burkholder; p. 278 by Ben Sawatsky; p. 279 by Tom Bishop; p. 280 by Norman Kraus.

ITEMS AND COMMENTS

Martin Niemoller dies at 92; led World War II church resistance to Nazis

Martin Niemoller, the Lutheran churchman who led the World War II Protestant resistance to the Nazi regime in Germany, died on March 6 at his home in Wiesbaden, West Germany. He was 92. The leading German pastor spent eight years in concentration camps for his resistance to Hitler. He served as president of the Evangelical Church in Hesse and Nassau for 17 years beginning in 1947, and he was a president of the World Council of Churches from 1961 to 1968.

Salvation Army refused exemption to homosexual anti-bias order

New York City Mayor Edward Koch has refused to grant the Salvation Army a religious exemption from his executive order barring job discrimination against homosexuals. As a result, the Salvation Army will lose $4.4 million in 10 social service contracts with the city for day care, foster home and family care services.

John P. Hale, a lawyer for the New York Catholic archdiocese—which has some $60 million in-city contracts—denounced the mayor's decision. He said the city's administrative code contains a religious exemption which he believes covers the Salvation Army's dilemma concerning hiring homosexuals. "The archdiocese regrets the loss of the Salvation Army. They're good people with good programs," he said. "We think the mayor should stop being silly and recognize that the law of New York grants an exemption."

High court upholds Rhode Island nativity display

Municipalities may erect Christmas nativity scenes without violating the Constitution, the U.S. Supreme Court said in upholding a 40-year-old Pawtucket, R.I., tradition. In a 5-4 decision on March 5, the high court upheld the practice of including scenes depicting the birth of Christ as part of larger Christmas displays sponsored by municipal governments, ruling that such a practice does not violate the First Amendment's ban on an establishment of religion. Involved was a large downtown Christmas display that included a Santa Claus house, a team of reindeer pulling Santa's sleigh, candy-striped poles, a Christmas tree, carolers, cutout figures representing seasonal characters, a large "Seasons Greetings" banner, and the creche. Although the display was erected on private property, the nativity scene was owned by the city, as were the other objects in the display. Two lower federal courts had ruled earlier that including the creche violated the Constitution.

Churches urge new Nigerian regime to restore Christian rights

Church leaders have urged Nigeria's new military government to restore the religious rights of Christians, which they say were abrogated under former President Shehu Shagari, a devout Sunni Muslim. The message was addressed to Maj. Gen. Mohammad Buhari, who seized power in a military coup on New Year's Eve last year. First elected in 1979, Mr. Shagari was overwhelmingly reelected to a second term last August. State elections two weeks after the voting for president were disrupted by violence in which at least 40 persons, including two senatorial candidates, were killed. According to the All Africa Press Service, the Christian Association of Nigeria charged at a meeting recently, in Ibadan, that under the former president some states were becoming "Islamic theocracies."

Columnist urges coordinated church effort to curb divorce

Michael J. McManus, a syndicated columnist on ethics and religion, urged a gathering of clergy in Barrington, R.I., to start trying to reduce Rhode Island's divorce rate, and called upon the state's Protestants to join with Catholics in developing a common policy on marriage preparation. McManus is a former *Time* magazine correspondent whose religion column appears in more than 60 papers. Speaking to some 45 Catholic and Protestant clergy at Barrington College, he praised the policy of the local Catholic diocese of requiring engaged couples to undergo a six-month training period before getting married. One problem with the policy, he said, is that couples sometimes refuse to "jump through the hoops" and find a clergyman in another denomination to do the marrying. "They (the Catholics) will go across the street to Trinity Lutheran Church and get married there," he said.

"Let's get the clergy of Rhode Island to develop a consensus of what it means to be married in a church," he declared, "If you had a consensus across denominational lines, then the Catholics wouldn't have to take all the heat."

New agreement ends age-old Italian legal disabilities of Protestants

The Italian government and Italy's tiny Methodist and Waldensian Protestant communities have signed a church-state treaty to end discrimination against Protestants in this overwhelmingly Roman Catholic country. Socialist Prime Minister Bettino Craxi and Walsdensian leader, Pastor Giorgio Bouchard, signed the new agreement just three days after Italy signed a new concordat with the Vatican that revoked Catholicism's privileged status as the "sole religion" of the Italian state. "This is, for the republic, an absolutely unprecedented experience which creates new conditions for those confessions ... which have known injustice and basic subordination," said Mr. Craxi, Italy's first socialist premier.

Missionaries blame politics and WCC ties for Taiwan expulsion

Two U.S. Presbyterian missionaries who were expelled from Taiwan said here that support for political "self-determination" by the native Taiwanese and identification with the World Council of Churches may have been factors. David G. Gelzer, 64, and his wife, Elisabeth, 63, were forced to leave Taiwan on Feb. 1, after eight and a half years of work at Tainin Theological College and the Presbyterian Church of Taiwan.

Although the regime gave no reason for not renewing their visas, "We do have a fairly clear idea about why we were expelled," Dr. Gelzer said at a press conference at the Interchurch Center here. He said he and Mrs. Gelzer had openly expressed the view that "the future of Taiwan and its 18 million persons should be decided by the people and not the regime."

Church shelter turns away women, children every day

A shelter for homeless women and their children established by two Catholic nuns last May, has had to turn away about 40 women and children every day this winter, and sometimes as many as 100. "It's heartbreaking," said Sister Connie, director of St. Martin De Porres House, which is home for 26 women and 26 children. "I guess the only thing we tell ourselves is we're doing all we can. The only thing that sustains us is prayer."

The shelter already is the largest in Chicago, and Sister Connie plans to expand it to 70 beds in the spring. There are about 30 shelters in the city, 12 of which, with fewer than 300 beds, are for women and children. Estimates from the city's Department of Human Services and others say there are from 4,000 to 8,000 homeless women and children in Chicago. "These are not street people," Sister Connie said. "These are people who are experiencing being homeless for the first time. Many are here because of family disputes."

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The resurrection according to Mark

The accounts of the death and resurrection of Jesus, like those of his birth, are too often rolled into one so that the messages of individual Gospel writers are overlooked. I have found it of interest to compare the four resurrection accounts and to consider some of the ways in which they are both similar and different. Several similarities emerge quickly. All four of the Gospels agree that Jesus arose from the dead, that the tomb when discovered was empty, and that it was a woman or women who first learned about this. They also agree that at least one of the women was named Mary. Beyond these important agreements there is considerable variation in the accounts. Some of these variations are of no apparent significance; others may be instructive as related to points an individual writer wished to stress.

It is of interest to look at Mark's account of the resurrection, for example, and consider what he seems to be saying to us. Robert H. Smith observes that the ministry of Jesus as interpreted by Mark was difficult and frustrating. "Jesus is acclaimed God's Son in the beginning, in the middle, and at the end, but crowds fail to understand, disciples misunderstand, and authorities reject him utterly, while all abandon him.

"And yet, Mark perceives links and connections between the two sets of facts about Jesus. The suffering is only apparently a defeat or a contradiction of sonship, for in Mark's perspective suffering has intrinsic value and is eventually triumphant" (*Easter Gospels*, p. 25). Mark's concern, says Smith, is that his readers, who were being persecuted, should understand that rejection and suffering did not mean they were not God's children. The resurrection account in Mark, says Smith, is in character with the earlier presentation. "It is precisely the crucified Jesus and no other who is the risen Lord of the church" (p. 26).

One of the notable things about Mark's resurrection account is its brevity. If we follow the lead of the modern Bible versions, there are only eight verses. *The New International Version* puts the matter as bluntly as any with its note at the end of verse 8: "The two most reliable early manuscripts do not have Mark 16:9-20." Indeed, verses 9-20 do not seem to be in the same style as the material that precedes them. They look like summaries of resurrection accounts from the other Gospels.

It is not a big issue since we have three other Gospels with longer endings. But suppose we were in the original group of Mark's readers and had only his story? What would it tell us? The following may be noted.

1. **The persistent faithfulness of three women.** Repeatedly throughout the Gospel of Mark, Jesus' disciples—the men—are found wanting in their understanding of Jesus' mission. Finally in the end, they are dealt with in one brief sentence: "And they all forsook him, and fled" (14:50). Not quite all, we discover, for Peter "had followed him at a distance" (54), but then when the pressure was on, Peter too lost his courage (66-72).

So we find none of the inner circle at the cross, and before we condemn them, let us think about our own tendency to play safe when there is trouble. The one exception among his friends is the women. Three are named as persons who also had "followed him" as did the named disciples. But there were also "many other women who came up with him to Jerusalem" (15:40-41).

Now it may be conceded that women were perhaps less vulnerable than men in such a situation. Yet it surely seems that Mark wants to make a point by his contrast between the performance of the men and of the women. Because they were present at the end, two of the three noted the place of burial. We find then in 16:1-4 that these same three women were back on the scene with a last measure of devotion. It was they and not the men who first found the empty tomb and received the message about the resurrection.

2. **The announcement that Jesus has risen.** In spite of its brevity, the narrative in Mark is clear about the witness to the resurrection. A young man gave the women the news and charged them to report to the disciples, particularly Peter, that they are to meet Jesus in Galilee. The message is brief and pointed, contained within the scope of three sentences. It is the no-frills resurrection announcement. What more is needed?

3. **The fearful reaction.** The effect on the women of this brief message was immediate: "They went out and fled from the tomb; for trembling and astonishment had come upon them" (16:8). Was their fright only the result of emotional strain or was the experience at the tomb a revelation? Did they sense the presence of God? Mark is not clear about this.

If I had only Mark to go on, I would not be certain about the nature of the messenger, whether human or superhuman, or whether the women ran from the presence of God or whether they just ran. But I would know enough to believe in the resurrection and put my faith in Jesus as the Christ, which is what Mark had in mind.

One more thing. The final words at the end of verse 8 are: "they said nothing to any one, for they were afraid." This, indeed, does not seem a very satisfactory conclusion to "the Gospel of Jesus Christ" (Mk. 1:1). Why so sudden an ending? Did those women talk or didn't they? One suggestion is that they remained silent only during their trip from the tomb to the disciples. Thus they would have refrained from greeting people on the way (possibly a lengthy process), but went directly with their message. Luke's account seems to imply this.

Not knowing any better, I assume it. Certainly the news got out somehow or we wouldn't be talking about it these many generations later.—Daniel Hertzler

April 24, 1984

GOSPEL HERALD

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The man who has not grown old

by Leonard Gross





Paul Erb (far left) with J. Paul Sauder, circa 1948; right, at Allegheny Mennonite Conference annual assembly, August 1983.

My first in-depth experience with Paul Erb was thirty years ago at the Mennonite Biblical Seminary, when it was still located in Chicago. (I was, as I recall, the only "Old" Mennonite attending MBS that year.) Erb had been called in as the main speaker for a special writers conference for General Conference Mennonites. He captivated his audience. He mentioned how he wrote slowly and carefully, and in his editorials seldom felt the need to rewrite very much of his first draft, except for a bit of fine tuning. He noted, then, how other writers create quickly, and then plan extensive revision—that this is an equally effective method of creative writing.

At that writers conference, a curl of hair on the top of Paul's head gradually took on symbolic significance for me. It seemed that Paul Erb's unruly curl symbolized Paul Erb the man: free spirited—curl remaining curl, yet taking on new forms and patterns as we jumped from session to session. Paul Erb, the man, was so caught up in his subject, and in his audience, that his warm human touch enabled him to raise us all to the challenge of writing expectantly, and in the spirit of love. All language is powerful, he said, we must use this power redemptively and not vindictively. Erb interrelated with these men and women as Christian brothers and sisters—remember, this was in the year 1954, and these were "GCs," at a time when the "Old" Mennonite Church at its center was not yet quite in tune with the broader Mennonite spectrum. Erb, at one point as I recall, mentioned approvingly his own student days at the General Conference Mennonite institution, Bethel College. At the same time, he affirmed his own Mennonite group. He held up an issue of the *Gospel Herald* of which he was editor, and mentioned how at a recent large North American religious press convention, a speaker had held up a copy of the *Gospel Herald,* noting its exemplary qualities of substance and format, as a journal at the head of the list where form and content melt into a deeply existential beauty (Erb understated his point, communicating it appropriately).

Paul Erb, that weekend, represented to all of us a Mennonitism at its very best: neither Mennonite Church, nor General Conference Mennonite Church, but larger than both. Indeed, Erb could and did affirm other Christian groups and non-Mennonite writers as being

part of God's kingdom—and this, at a time when many of us "Old" Mennonites were not so sure about the efficacy or propriety of interacting and rubbing shoulders with those Mennonite and other groups with slightly different stripes.

Paul Erb was here pointing the way to human rapprochement, a quality which has been with him ever since that writers conference of 1954, and, as I am finding out, in the six decades previous to that Chicago experience as well (Erb was then, already, sixty years of age!).

My sister, Geraldine Gross Harder, remembers Paul Erb as her Goshen College professor during the school year, 1944-45. She recalls Erb's emphasizing in one class that "the name is not the thing," that is, that labels are not necessarily accurate in defining what they seemingly cover: here is an example of Paul Erb and his ever-probing mind. She says that Brother Paul is an idealist, a great lover of words, and also a great lover of music—

A 90th-birthday tribute to Paul Erb, who, says the author, has grown with the church, always remaining one-half step ahead, and expecting good things to happen.

the two often go together; he directed choirs, occasionally, after he moved to Scottdale. She adds that Paul always had a smile in each word, whether in the Goshen classroom, or in his interrelationships with the Scottdale staff at the Mennonite Publishing House, or in each and every word that appeared in his writings in the *Gospel Herald*, of which he was editor from 1944 through 1962.

My own time of more intense interaction with Paul Erb goes back some five or six years; I made it a practice of stopping in to see Paul and Alta Erb each time I went through Scottdale, three or four times a year. Sometimes Paul would stop in to see me in Goshen. Then in 1980, we began to tape our discussions, covering a vast gamut of those themes and experiences central in Paul Erb's long lifetime. His memory of Mennonite General Assembly goes back over 75 years, during which time he has not missed one session (before 1971 our churchwide meeting was called Mennonite General Conference).

Paul Erb therefore bridges in his lifetime a church, not yet formally organized (pre-1898), to a time of an official umbrella organ (the "Old" Mennonite), Mennonite General Conference, to the time of reorganization in 1971 which eventuated in a Mennonite General Board and the Mennonite General Assembly, to this present era of Mennonite reflection on how to live in the post-Modern era of humankind, where many traditional societal assumptions are in question, and where the world as a whole is looking to new ideals and answers.

It is Paul Erb's very clear understandings of the radical transformation of our church over the past 90 years that allow him to speak to us yet today, as a man who has never grown old, or brittle, or antagonistic. His has been a center of love and human warmth that has informed his outer world and structures, melting those "laws" that have entered the framework of our Mennonite Church, which have outlived their usefulness in furthering the work of the kingdom.

At the center of Paul Erb's spiritual discernment has been his uncanny ability to differentiate between the primary and the secondary realities in life; he has held on to the primary, yet has consciously discarded what would hinder the primary. One example of this had been his earlier belief in the regulation plain coat without necktie, which for him has given way to the idea of modesty in dress, without the need for formal, prescribed uniformity of the same. And whereas in the 1920s Paul Erb also believed himself to be a fundamentalist, and that the Mennonite Church was fundamentalistic as well, by the time of the 1940s he came to see that neither of these assumptions had been correct in the first place. He had not really been fundamentalistic—nor was the church, at its heart and in its essence, over the four centuries that God has been guiding us as a people. Erb's interests in history helped him in this regard (Erb served on the Historical Committee for a time).

What is most amazing about Paul Erb, then, is that here is a brother who has never grown old. He has grown with the church, always remaining slightly left of center—that one-half step ahead of many people that has allowed him to maintain the confidence of the church, yet which has placed him at the cutting edge, instilling, as he has always done, good will and confidence in his beginning point of accepting each and every person as a child of God, and expecting good things to happen.

Paul Erb has indeed been with us a full nine decades. He has outlived his contemporaries, and many from the generation that followed. Yet Paul Erb has not outlived the Mennonite Church. He remains one in spirit with the current scene of God's activity; he continues to probe in the present tense, and ponder, and affirm—as free-spirited as the curl that still graces the top of his head: the Paul Erb "trademark," a swirl of hair that continues to want to take its own, not completely predictable, course of action, as era transforms itself into era, and change makes itself so indelibly felt upon us all.

We as a denomination are by far the better for having accepted God's gift to us in the form of Paul Erb. God bless you, Brother Paul!

Leonard Gross is executive secretary, Mennonite Historical Committee.

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People of promise

by Katie Funk Wiebe

"I wish I had a heritage like you Mennonites," he said. His background is in one of the many denominations that have sprung up in America in this century. We had been listening to a lecture on the crisis of faith and identity that may occur when a body of believers rejects its origins.

Some of us, feeling burdened with a Mennonite heritage, question its value: "Why can't we just recognize our Christian heritage and forget about all this other stuff like denominational histories and congregational records? Why not be more concerned with being known as evangelicals than as Mennonites? Shouldn't the emphasis be on what the Bible believes rather than on what the church believes?"

Others say, "Distinctives are not drawing cards; they divide more than unite. Let's go for a more generic emphasis." As a user of generic brand foods on occasion, I understand the concern. If the quality of a generic brand is the same as a national one, why not use it?

That approach would work if the church today could function on a generic level. But this would be the same as asking a family to function as Mr. and Mrs. Family. As soon as a man and woman promise each other that they belong together, they begin a history and a heritage. The same holds true for a congregation or a group of congregations. Even evangelicalism or fundamentalism are not generic brands of Christianity. They also have a history and a cultural identity.

If we accept with theologian Lewis B. Smedes that a family must be more than a spillover of two persons' reckless passions, and that "a family is a community created by the promise of two people who care for persons they bring into the world until those persons are able to care for themselves," we also need to recognize that a congregation is more than a group's reckless zeal for the Lord.

A congregation is a family of another kind created by promises to one another and to God to care for persons they bring into the kingdom. It's important for those who join this family to know what promises the founders made to one another; for in making promises, one creates the future for those who follow.

The early Anabaptists made promises to each other about the kind of church body they intended to be and these affect us today. Likewise the promises (or lack of them) this present generation makes to one another determines the experience of the next generation.

Smedes states, "When you make a promise, you tie yourself to other persons by the unseen fibers of loyalty. You agree to stick with people you are stuck with. A person, in the long run, gets his identity from promises he makes yesterday and keeps today."

I learned of the promises my forebears made to one another, and therefore also to me, when I read a journal kept by an elderly man on the terrible trek made by the German-speaking citizens of Russia as they were led back to German-held territories by Hitler's army after World War II. As I plowed through its German text paragraph by paragraph, sentence by sentence, I became aware that among these German-speaking people, whose painful journey was recorded in this book, were some of my own people, possibly even members of my biological family.

I had located myself in this story of wanderings. I had made a link with history, with a group of people who had promised they could count on one another because of earlier promises made by their forebears that they belonged together. In Smedes' words, they had agreed to stick with people they were stuck with. Out of such promises come identity and strength.

Smedes quotes Thomas Carlyle as saying that the French Revolution did not fail because of a single and grievous error in the chambers of power, but because "ordinary people in ordinary places stopped keeping their promises in their minor posts of ordinary responsibility." Marriages fail for the same reasons. Church bodies lose out for similar reasons, and for an additional one: members don't know what promises were made by earlier generations. They have no viable models of faith to follow. A church which rejects its heritage by not learning about it is in actuality saying to those of an earlier period that their promises to serve God no longer have significance.

Yet I acknowledge that each person, each generation, has to make its own faith commitments. They are easier to make, however, if we carry models in our minds of the way persons made promises to God, church, and society in an earlier era and of the way they risked, sometimes failed, sometimes succeeded in these promises.

Recently while visiting the Bahia Vista Mennonite Church in Sarasota, Florida, I saw in the library that someone had carefully prepared a history of the local congregation in the form of several large albums of newspaper clippings, copies of letters, minutes, pictures, and bulletins. Its members can trace the journey of the faith promises made by their family of believers to witness to Christ's gospel in that community. Records without value? Hardly.

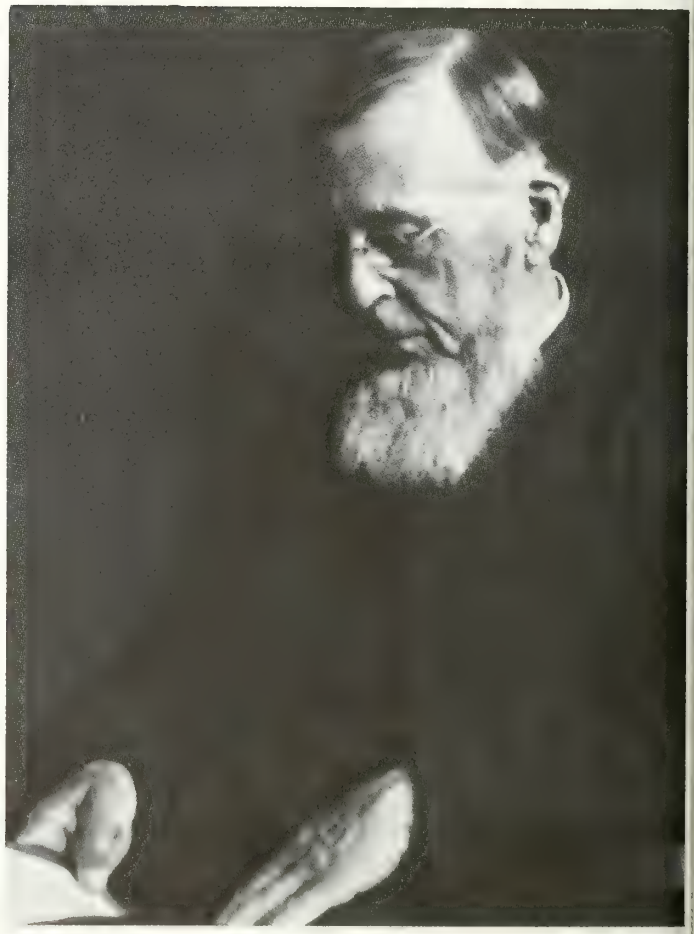
No one need wish for a heritage fruitlessly. The person who accepts the history, task, and goals of a group of believers gains a heritage and an identity along with the responsibility of deciding how to live out the promises made by the original group. And to add new ones. The process never stops.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

My year as John F. Funk

An interview with Roy Umble by Joel Kauffmann





Roy Umble (left) in 1983 as John F. Funk. At the right is John F. Funk (1835-1930) in 1913.

The year 1983 marked the end of the first century of outreach for the Mennonite Church. Roy Umble spent 1983 making that century come alive for Mennonite audiences across North America by portraying the man most responsible for shaping it: John F. Funk. In 21 performances, Roy presented *Grossdoddy: the life and legacy of John F. Funk* to 8,470 people. Just prior to embarking on a second-century assignment in China with Mennonite Board of Missions through China Educational Exchange, Roy talked about what it meant for the church and for him to spend a year as John F. Funk.

> Funk! The name's John F. Funk. April 6, 1835. That's the year I was born. Bucks County, Pennsylvania. Skunk Holler Road. Never mind the jokes.

Joel Kauffmann, author of *Grossdoddy*, completed 12 years with Mennonite Board of Missions in January 1984. He now works on his own as a writer and film producer. A videotape of Roy Umble's performance in *Grossdoddy* may be borrowed from Mennonite Board of Missions, Box 370, Elkhart, IN 46515. (219) 294-7523. Available in ½" VHS and ¾" format.

When I agreed to take on the role of John F. Funk, I was not prepared for the amount of work it would take, or the kind of response my performance would receive.

I agreed to the part in December 1982. Work began in earnest in February 1983 preparing costumes, gathering props, arranging a set, and working through script revisions. I began to memorize the final script on the fourth of May. I memorized a certain number of pages a day until I knew all 612 lines by heart. June was spent refining the presentation and blocking action with the dialogue. I gave the first performance on July 19, 1983, and the final one on January 8, 1984.

I knew that for the play to succeed, two things would have to happen. First of all, the audience's attention would have to be held for the full fifty minutes. Since all the other characters in this play appear only through imaginary conversations, that responsibility would be totally mine. Second, to be convincing I couldn't just *play* John F. Funk. For those fifty minutes I would have to *be* him.

Becoming Funk. I didn't have to start from scratch, for as a young man I had met Funk a number of times. He was an old man then, but he maintained much of his vigor until he died in 1930. It seems incredible now, to have known someone who marched in political rallies for Abraham Lincoln and helped build Chicago before the great fire. I also studied Funk while working on my doctorate.

I felt it was important to capture not only the way Funk acted, but the way he looked. I tried to look the part from his frock coat and wire-rimmed glasses to his beard—my first, by the way.

Capturing the inner-Funk was the real challenge. He was a complex man. Behind the pulpit he was a pious and emphatic preacher. He wasn't satisfied to call people to faithfulness—he provoked them to it. In his printing operation he was ambitious, vigorous, and pragmatic. At home, he was gentle and fun-loving. When his grandchildren would beg their Grossdoddy for a story, he invariably had one.

> Charlie was taking his previous owner for a buggy ride. But he had mischief in his heart. That wicked gelding jumped the curb and tried running through a narrow passageway between two houses. Charlie made it all right. The buggy and owner didn't.

I had to portray a man who could cry for the destiny of a people scattered across several continents, and at the memory of the death of his younger sister; who could rage at the slowness of fellow Mennonites to accept change, yet have the sensitivity to call a newly formed insurance company a mutual aid association; who could use the same issue of his *Herald of Truth* to sell both a mission program and Mica axle grease.

Each time before performing, I would take some time by myself. I would put on the heavy coat, feel the brim of my hat, and imagine I was ready for a brisk walk to the Mennonite Publishing Company. It was always rewarding to have someone come up to me after a performance and say, "I didn't see Roy Umble up there, I saw John F. Funk."

Funk's accomplishments. For many viewers, it was a revelation to find out how much our church today was influenced by John F. Funk. He started the publishing enterprise that we now know as the Mennonite Publishing House. He began mutual aid. His work with Russian Mennonites led to the formation of Mennonite Central Committee. He started the Mennonite Evangelizing Committee which later evolved into Mennonite Board of Missions. The only major program of the church that you can't give credit or blame to Funk for starting is higher education, and even that was begun by people Funk gathered around him in the latter part of the nineteenth century in Elkhart, Indiana.

> The Mennonite Church is in danger of following other well-meaning groups into oblivion. It is not the Mennonite Church we are trying to save, however, but its clear and faithful expression of Christ.

You really have to ask, If not Funk, what? Maybe there would have been someone else. Maybe not. Few people realize how close the Mennonite church came to extinction in the 1800s. The churches were rural and isolated. Leaders resisted anything from the outside. Sunday schools and evangelistic meetings were deemed worldly. As a result, young people were beginning to attend other congregations. Funk saw that change was needed, and had the courage and the vision to create change.

Funk's *Herald of Truth* (today known as *Gospel Herald*), which he began in 1864, became the foundation for change. In the days before conferences and churchwide meetings, the journal became a link for scattered Mennonites, a reminder of their Anabaptist past, and a forum for new ideas about what that past should mean for the present and the future.

> A pulpit of wood can unite people into a congregation, but only a journal fashioned from the pulp of wood can fire the sparks of faith and unite congregations into a living, breathing church.

Funk's contribution to the Mennonite Church goes beyond the publications and programs he started. His friendship with D. L. Moody, and his exposure to the work of other denominations brought Mennonites out of their self-imposed isolation. His vision for mission and outreach led to a quickening of activity, and his belief in finding the middle course kept the church from coming apart at the seams in the resulting turbulence of the late 1800s and early 1900s.

> From what other pulpit could a course be charted for the church and that course navigated, taking care to avoid the rocks of tradition on one side that could lead to extinction, and the rocks of undirected progress on the other that could destroy us with compromise, watering down, and frittering away the essential truths of God's word.

The story of a century of mission could have been told a number of ways. A sermon could have been composed, or a slide set arranged. But, to me, it seems appropriate that drama was used. What better way to tell the story of a great innovator, than by using a form of storytelling new to the church?

The risk was that the church wouldn't accept drama. The reason that risk seemed worth taking was that by using drama we could not only present information, but do so in a way that would be both exciting and memorable to young and old. We could invite people to not only think, but to feel.

One evidence that this was a right decision was the fact that the front rows always filled up, and filled up first. It seemed important to people. People would come up to me and say they were looking forward to my performance the next week, or that they had seen the play twice and enjoyed it even more the next time.

Suffer the children, I think I know how Jesus must have felt when the children gathered around him. I cherish some of the reactions to the play that came from them. In Iowa, there were not enough chairs for everyone, so the children sat on the floor at the foot of the stage. As I finished telling the story of the death of Funk's sister, Sarah, I heard one boy turn to the person next to him and whisper, "He said, 'she died.' "

In Ohio, a young girl watched me talk to an imaginary character seated next to my desk. After a few moments she turned to her mother and said, "Mommy, he's talking to a chair." She wasn't making fun, she was marveling that adults could imagine too.

Another time three high school girls came up afterwards and told me they really liked it. Imagine that! History could be interesting!

A college student, after viewing the play, began reading a book about John S. Coffman, one of the characters Funk talks with in the play. Drama does that. It has a way of engaging people's minds. It wasn't just the young who responded. In Virginia, a woman told me that she had read the second, third, and fourth chapters of Mennonite history—now she has seen the first.

Many older people who remembered Funk would come up and marvel at how much I reminded them of the man they remembered. They were impressed by the details of the coat and glasses. Often they would offer a suggestion for improving my authenticity—for instance, letting me know that Funk would never have worn a belt.

Too often history becomes little more than dates or events to be laboriously memorized. Through this drama, history became human. It showed not just the results, but the struggle. How did a man get a vision? How did he surround himself with people and organizations to carry out that vision? And how did people respond? What joys did he have in this pilgrimage? What agonies? If we can understand Funk's humanity, we learn something about our own. And, who doesn't want to experience that, especially when the price of admission is free?

People liked seeing a great leader taken off his pedestal—an event that is perhaps too rare. Funk's defense of coffee in spite of a worker's warning that it is poison, Funk's stories about his favorite horses, and a loving exchange between Funk and his wife, Salome, in the deserted printshop all contribute to our understanding of Funk as well as our enjoyment of his story.

The play did have its critics. Some people felt we presented too glowing a picture of mission. Others felt that we should have given more attention to the actions and characteristics of Funk that caused him to lose favor with the church in his later years. A few people were uncomfortable with using Funk as a spokesperson for the years 1882 to 1983 when his own life ended in 1930. They felt that once you altered the fact, you altered the truth.

But I was more surprised by the acceptance, occasionally when I even expected criticism. I had feared that wearing a plain coat and using German might turn people off. But exactly the opposite happened. People enjoyed it, even those who still chose to wear a plain coat. The plain coat once seemed to be the greatest issue that our church faced. Now it's no longer an issue at all. The wounds have healed.

Most moving performance. Everywhere I went I felt warmth and acceptance. I wouldn't want to say which performance was most moving for the audience. I can honestly say I was moved by the way the audience responded to every performance. It was a thrill to perform before thousands at Assembly 83 in Bethlehem, Pennsylvania, and hundreds in my boyhood home of West Liberty, Ohio. Perhaps the most moving experience for me was to be at the stage of the Prairie Street Mennonite Church in Elkhart, Indiana. Not only had Funk started that church, but its pulpit had been filled over the years by the likes of Menno S. Steiner and J. D. Graber. When I concluded the presentation with the Bible passage Funk is famous for quoting, I won't say my voice cracked, but it came very near cracking.

> Bless the Lord, O my soul:
> And all that is within me,
> Bless his holy name.
>
> Bless the Lord, O my soul,
> And forget not all his benefits.

Grossdoddy was not a play about the past, but about our future as a church. The issues that were addressed in the past century—the role of women, acceptance of other cultures, urban ministry, differences in biblical interpretation—are still with us today.

The rocks of tradition and undirected progress threaten the church of the 1980s every bit as much as they did the church of the 1880s. The words Funk spoke to propel us into the first century of mission should guide us as we enter the second:

> The true test of a church is not its ability to maintain some foolish notion of purity, but its ability to reach out beyond its boundaries to people of all races, cultures, and nationalities, and to integrate those who believe into the fellowship.
>
> Yes, sisters and brothers, that causes change. And change creates pain. But it is the pain of giving birth, the pain of growing, the pain of remaining faithful to the crucified and living Christ.

Preventive medicine

(1 Peter 1:18-20)
Can health anticipate the weight of pain
Or sullen loneliness that illness brings?
I must admit a something in me sings
That preparation makes it possible to gain
Advantage of diseases that remain
Across the path of my life's wanderings
As liabilities before the soul's wide wings
Transcend the tightening strictures of the brain.

Therefore I memorize the sacred Word
And practice prayer when mood desires doubt.
The neighbors scorn my predilection for
Investing time on beauty, friend, and bird,
But I find much medicinal about
God's pre-creation schedule to restore.
—Charles A. Waugaman

Bible study with the hymnbook

by Roger Wayne Hicks

Is there a hymnbook in your home? If so, you may find it an effective aid to your personal and family Bible study. A good hymnbook can provide a fine commentary or companion to your Bible. John Wesley once asked regarding a hymnbook: "In what other publication of the kind have you so distinct and full account of scriptural Christianity?" Martin Luther declared the spiritual value of one's hymnbook to be second only to the Bible.

Many present-day hymnbooks, including *The Mennonite Hymnal,* contain an important tool for enabling a person to use the hymnbook as a "tie-in" or commentary to their Bible. This helpful tool is the "Index of Scriptural Allusions" *(The Mennonite Hymnal* pages 623-625).

Suppose you are currently studying the book of Romans and have just completed the eighth chapter. You may wish added insight to the chapter in the form of an interpretation or practical application. The "Index of Scriptural Allusions" will be of great assistance in guiding you to such additional insight.

By consulting this index we find *The Mennonite Hymnal* contains 15 hymns which have a direct connection with the eighth chapter of the book of Romans. The further insight to this one chapter of Romans, as provided in these 15 hymns, has been made available through the literary, theological, and musical efforts of no fewer than 35 fellow Christians of English, German, Scottish, Swedish, and American backgrounds spanning a period of five centuries and several denominations.

Variations and resources to enrich your spiritual life as near as your closest copy of *The Mennonite Hymnal*

The Mennonite Hymnal provides a literary/musical commentary of the eighth chapter of Romans through the following hymns and their respective scriptural tie-ins:

—212, Come, O Come, Thou Quickening Spirit, by Heinrich Held (Rom. 8:9-11)
—244, Arise, My Soul, Arise, by Charles Wesley (Rom. 8:15)
—216, Breathe On Me, Breath of God, by Edwin Hatch (Rom. 8:16)
—193, Christ Is Coming! Let Creation, by John Ross MacDuff (Rom. 8:19-25)
—208, O Holy Spirit, Enter In, by Michael Schirmer (Rom. 8:26)
—297, Prayer Is the Soul's Sincere Desire, by James Montgomery (Rom. 8:26, 27)
—71, God Is Love, His Mercy Brightens, by John Bowring (Rom. 8:28)
—77, What God Hath Done Is Done Aright, by Benjamin Schmolck (Rom. 8:28)
—80, God Moves in a Mysterious Way, by William Cowper (Rom. 8:28)
—64, O Love of God, How Strong, by Horatius Bonar (Rom. 8:35-39)
—268, The Savior Died, But Rose Again. Appeared originally in the *Scottish Paraphrases* of 1781 (Rom. 8:35-39).
—600, Jesus, Priceless Treasure, by Johann Franck (Rom. 8:35-39)
—180, Thine Is the Glory, by Edmond Bundry (Rom. 8:37).
—90, In Thee Is Gladness, by Johann Lindemann (Rom. 8:38-39)
—367, Now Is Eternal Life, by George Wallace Briggs (Rom. 8:38-39)

Let's take a closer look at the manner in which hymns can serve as commentary or an illustration of a particular biblical passage. A very popular Scripture verse is Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

English hymn writer Sir John Bowring illustrates the content of this verse in his 19th-century hymn, "God Is Love, His Mercy Brightens," with such words as found in the third stanza:

E'en the hour that darkest seemeth
Will his changeless goodness prove;
From the mist his brightness streameth;
God is wisdom, God is love.

German hymn writer Benjamin Schmolck illustrates the verse in his 18th-century hymn, "What God Hath Done Is Done Aright," as seen in the words of the second stanza:

What God hath done is done aright,
In gifts withheld or sent us;
And what sufficeth in his sight,
Should always well content us;
'Tis for our sakes he gives or takes;
Then, humbly bowed before him,
In silence we adore him.

And, the English hymn, "God Moves in a Mysterious Way," written by William Cowper in 1773 lends commentary to this eighth chapter of Romans as illustrated in the third stanza:

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Roger Wayne Hicks is from Phoenix, Arizona.

One of my favorite passages of Scripture is Isaiah 40. I especially like verses 12 through 31 with their vivid description of the majesty of God. In referring to the "Index of Scriptural Allusions," I found that *The Mennonite Hymnal* contains four hymns based on the 40th chapter of Isaiah.

—121, Comfort, Comfort Ye My People, by Johann Olearius (based freely on chapter 40)
—420, Heralds of Christ, by Laura S. Copenhaver in 1894 (based on verse 3)
—21, Sing Praise to God, by Johann Jacob Schütz in 1675 (based on verse 28)
—81, Hast Thou Not Known, by Isaac Watts in 1707 (based on verses 28 through 31)

In addition to reading the texts of the hymns, you may wish to sing them as part of your Bible study. Singing the hymns, whether in private or as a family, will give an added dimension to the impact made by the hymns upon your Bible study. It may be that you play the piano or guitar. Maybe another member of the family plays an instrument. Why not restore the not-too-ancient custom of family hymn singing as a part of your Bible study?

Sometimes we miss the full benefit of a hymn text because we are not familiar with the hymn's tune. When you come upon an unfamiliar tune try substituting another hymn tune. This can be accomplished most easily by referring to the hymnbook's "Metrical Index of Tunes." In *The Mennonite Hymnal* this index is found on pages 617 through 620. Look in the Index for a familiar tune which has the same meter as the hymn text you wish to sing. The meter of a hymn is listed on the hymnal page directly underneath the hymn's title, to the right of the tune name. When you have located a tune of the same meter, with which you are familiar, sing the text to this more familiar tune.

The procedure of substituting hymn tunes may be illustrated with the hymn "Hast Thou Not Known" (Number 81 in *The Mennonite Hymnal*). Underneath the title is listed *St. Magnus* C.M. *St. Magnus* is the tune name and *C.M.* means *Common Meter* (four poetic lines with the respective number of syllables 8.6.8.6.). By referring to the "Metrical Index of Tunes" under Common Meter we find a list of 57 hymn tunes. From these 57 tunes we simply select one which is familiar.

I would personally choose one of three hymn tune possibilities, based on their familiarity to me and their majestic sound. *Arlington* is the tune which is familiar to me as set to the hymn "Am I a Soldier of the Cross." *Azmon* is the tune most generally associated with the hymn "O for a Thousand Tongues." *St. Anne* is most frequently identified with the hymn "O God, Our Help in Ages Past." Why not try singing the hymn "Hast Thou Not Known" to one of these more familiar tunes?

There may be occasion for preferring the more contemporary hymns and songs as a part of one's Bible study. Many excellent collections are available which provide contemporary supplements to the standard hymnbooks. One such collection is *Sing and Rejoice!* (Herald Press, 1979). Here Bible-based songs can also be located, aided by the "Index of Sources." Two examples of Scripture songs to be found in *Sing and Rejoice!* are "I Will Sing of the Mercies of the Lord" (Psalm 89:1) and "Water of Life" (John 4:7-26).

Of course in addition to the actual hymns and their subsequent biblical references, most modern hymnbooks contain many Scripture readings. Such hymnbooks generally contain one or more indexes for assisting in the use of Scripture readings. In *The Mennonite Hymnal* the "Topical Index" and the "Topical Index of Worship Resources" serve this function.

A great number of Christian men and women from throughout the centuries have worked under the leading of God to provide us with our hymnbook treasure. We can surely benefit from its use as an aid to Bible study.

The great chasm

The following is a paraphrase of Luke 16:19-31 used in a Sunday morning sermon at the Hyattsville (Md.) Mennonite Church. The bagman referred to in the paraphrase is a homeless person who carries all of his possessions in a bag and sleeps in garbage dumpsters or out in the open on heating grates which provide some warmth as a result of the air exchange systems for the large buildings in downtown Washington, D.C.

There was an American politician dressed in a fine suit with a white shirt and living on Country Club Road. In his city of power there lay a person named Bagman longing to eat, with no place to lie but on a heat grate. Even the dogs came to lie beside him.

The time came when Bagman died and the angels carried him to Menno Simons' side. The politician also died and was buried. In hell where he was in torment, he looked up and saw Menno Simons far away with Bagman by his side. So he called to him, "Brother Menno, have pity on me and send Bagman to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire."

But Menno replied, "Sir, remember that in your lifetime you received good things as a result of your power, while Bagman received bad things because no one would help him. But now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed like the social chasm which separated both of you on earth. This chasm prevents persons from crossing back and forth."

The politician answered, "Then I beg you, Brother Menno, send Bagman to my friends at Hyattsville Mennonite Church, for they helped me to be elected to office each term. Let him warn them so that they will not also come to this place of torment." Menno replied, "They have Earl Martin and other prophets; let them listen to them." "No, Brother Menno," the politician said, "if someone from the dead goes to them they will repent." Menno said to the politician, "If they do not listen to Earl Martin and the prophets, they will not be convinced even if Bagman rose from the dead."—Bob Shreiner

Not in your best interest

by John Rogers

About two years ago when we moved from Cleveland to Pittsburgh, I suggested to Barbara that we not bring our television. While in Cleveland we had watched very little television. In fact, we usually kept it on a shelf in the closet. But I felt that the television still played too big a part in our lives. Fortunately, Barbara concurred, and now we have to borrow a television if we want to see a program. And the difficulty of doing so has discouraged our using this option.

I have little regret for this decision, for all of us have benefited. I no longer give up my Saturday and Sunday afternoons or Monday nights for sports. Thus I have more time for reading. Deborah is not tempted to want to watch cartoons on Saturday morning and thus can give more time to more creative pastimes. I don't know that it has made as much difference to Barbara, since she rarely watched television anyway.

However, I think the greatest benefit has been that we have lessened the possibility of being controlled by those powerful forces who control television. Having been without television for two years now, I am quite sensitive to this issue whenever I watch it, or when I see Deborah watching it. I am convinced that the primary purpose of commercial television is to provide an audience for the advertisers. The networks "entertain" us so that we will be ready for the advertisements. After all, it is the advertisers who pay for television programming.

For example, in 1977 a thirty-second commercial spot in a prime-time show cost between $30,000 and $60,000. Think about that—$60,000 for thirty seconds. Now if you were making $60,000 every thirty seconds, in one hour you would make $7,200,000. But the other side is that by paying the $60,000 the advertiser was virtually assured of at least 50 million viewers—which is over seven times the number of people who live in New York City.*

The point is that commercial television serves advertisers. Its task is to deliver an audience—you, your children, your friends and neighbors—to those who can pay the most. So whatever it takes to capture you—within certain limits established by law, like outright lying—is permissible. Whatever it takes to make you ready for the advertisement is okay.

Now there are at least two problems that this poses. First, the basic direction of our lives is made subject to someone else's interests. The issue is not what is good for you and your children. It is what is profitable for the advertisers. So whether your children do their homework or whether they are made more prone to violence is largely immaterial, as long as they become good consumers.

Second, it narrows our view of the world to an unhealthy degree. Here is an example. In the December 12, 1983, issue of *Newsweek* (p. 65) there is an account of the gross injustice of apartheid. "Magopa was no land of milk and honey.... But it was the only home the 300 families here have ever known. The Bakwena have owned the land since South Africa gained independence from Britain [in 1906-07]. For more than 70 years they maintained a remarkably self-sufficient community, building two schools and four churches, drilling wells for irrigation—all without help from the South African government. In the end, Pretoria [the administrative capital of South Africa] identified Magopa as a 'black spot' in an all-white area. The government bulldozed the village churches and schools, giving the Bakwena seven days to pull out.... The forced exodus did benefit at least one man in Magopa. Lieb Niehaus charged the Magopans 300 rand ($250) a truckload to move them to their new 'homeland.' He is white."

Did you hear about this on the news? Why could this ally of the United States, Israel, and Great Britain engage in this injustice with only a whimper from the media? Could it be because to have uncovered this travesty of justice would not have helped make us better consumers? Uncovering this situation would have revealed an interesting list of U.S. corporations that are helping maintain apartheid—for example, Ford, General Motors, Firestone, Goodyear, Mobil, Exxon, IBM, Burroughs, Sperry Rand, Control Data (*Sojourners*, October 1983, pp. 10-12)—and that pay for advertising on television.

Monied interests affect what we learn about our world through television—whether "entertainment" or news. We see and hear what is in *their* interest for us to see and hear. Television programming is not intended to be in *your* best interest.

John Rogers is editor of *United Action Newsletter*, published by the Afro-American Mennonite Association. This is reprinted from the *Newsletter* by permission.

*Frank Mankiewicz and Joel Swerdlow, *Remote Control: Television and the Manipulation of American Life*, New York Times Books, 1978.

READERS SAY

Peter Farrar, Andover, Vt. In response to Elsie Pennington's comments on my interview ("Readers Say," Feb. 28) I would like to apologize for sounding pontifical (though I confess I often am). However, I still contend that a middle-class life in this society and economy does more harm than the good that is achieved by support of the several church agencies and programs. First, because our standard of living can be maintained only by exploitation and violence around the world, and second, because the bulk of our taxes go toward making war and "the more we have of Caesar, the more he will demand of us." Most of us give more to the state than to the church.

I believe there is need for urban ministries but I feel they should be used to open up just and better possibilities for the urban poor and don't see how that is possible except in some relationships with the land.

Much of my criticism of the church would evaporate if persons of all incomes tithed and did not associate with the practice of usury. If we must deal with banks (and perhaps we must) I would rather see each congregation have one account for the whole membership and the cumulative interest go to the church service programs, for it seems that is the parable of the steward. The *least* the unfaithful steward should have done was to earn usury for his land.

Joe Cross, Goshen, Ind. I say "Amen" to Richard A. Kauffman's editorial "Innocence Lost?" (Mar. 6). As Christians we should not expect the government to pass laws to force people to live the way we think they should. It is time we go about the work of the kingdom of God and allow his love to change people.

However, we have an obligation to pray for our leaders and as citizens we have the right to express our beliefs. When we need to have rallies, sit-ins, or other types of large, showy gatherings we'll just blend in with the other disagreeing factions.

Christ told his disciples to begin at home, then spread out into all the world. Why do we have a tendency to support large projects by our churchwide ministries, but ignore the plea for local support? Are we afraid the local agency may ask for more than just money? The power of God gives us the right to think globally, but each one of us must act where we are. God will give the increase!

Phil Baker-Shenk, Washington, D.C. This is to try to correct an overbroad and erroneous interpretation contained in the Mar. 27, 1984, issue's "Items and Comments" story entitled "High Court Overrules Grove College on Sex Bias reporting."

Your story said the U.S. Supreme Court recently ruled that church-related colleges "must indicate compliance with federal anti-sex discrimination laws or see their students lose federal financial aid." For accuracy's sake, that statement should be qualified and narrowed.

What the Supreme Court actually said in *Grove City College v. Bell* is that private colleges whose students receive federal financial aid may not discriminate on the basis of sex *in their student financial aid progress.* Specifically and conclusively disagreeing with the lower court on this issue, the Supreme Court said the Title IX anti-sex discrimination requirement applies only to how a college runs its financial aid program, and does not apply to the rest of a college's programs (e.g., physical education classes, dormitories, nursing programs, etc.).

Whether this is a "welcome" or "disturbing" holding is another matter.

George R. Brunk II, Harrisonburg, Va. Richard A. Kauffman's editorial "If There Be Heresy" in the Apr. 3 issue of *Gospel Herald* left me with a feeling of deep disappointment. You have taken an alien approach to the issue quite in contrast to the emphasis in the writings of Jesus, Paul, Peter, and Jude, not to mention others in the New Testament who warn against false doctrine (heresy) while emphasizing the importance of sound doctrine. In contrast, your editorial seems to minimize the importance of sound doctrine and right belief as foundational to holy living.

RAK responds: I didn't intend to say it doesn't matter what one believes. In fact, I both established a center for our faith (Jesus Christ—his life, death, resurrection, all he was, did, and said) and boundaries (what the New Testament says about him). Obviously, I couldn't spell out all the details of what that means in one page.

I want to take seriously what the New Testament has to say about sound doctrine (or teaching), but from the same perspective which the New Testament treats it. The pastorals, which make the most of the importance of sound doctrine, say that "the goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith" (1 Tim. 1:5). Even here, you see, the prior emphasis is on a lived and loving faith, not on right doctrine. Second, wherever the pastorals use the word "doctrine," substitute "teaching" in its place. The word doctrine has come to mean fixed, propositional formulas for expressing the faith. But originally it referred to the apostolic teaching about the person and work of Christ.

Finally, the word "sound" comes from the same Greek word which we get our English word hygiene. The point is, when the pastoral epistles encourage sound doctrine, they're admonishing us to follow healthy teaching; that is, teaching about Jesus Christ which makes for health in the body of Christ. I don't think fighting over precise doctrinal formulations necessarily is what makes for health in the body of Christ. Rather, it is divisive in the body.

Titus Martin, Bird in Hand, Pa. I want to make a few comments on Robert V. Peters' article on stewardship in the Mar. 27. *Gospel Herald,* especially on the last part concerning the average Mennonite family giving "a 4 percent tithe for the church, and a 10 percent tithe for the government." I cannot understand how he can withhold all income taxes from Uncle Sam in light of the fact the U.S. government is very reasonable in its demands. The government allows us to give 50 percent to charitable causes without too many restrictions, though there are some.

Thus I ask, until we give 50 percent to charity which the government allows, who is responsible if it is not spent right? Peters talked about the tithe for the church. Personally I believe many of us should give much more. Just because we feel our government does not spend all our tax money right does not give us the right to withhold all or part of our tax money.

Melvin Kauffmann, Minier, Ill. Just a hearty word of affirmation and appreciation for Stanley Shenk's article in the Apr. 3 issue of the *Gospel Herald,* "A Charge Concerning Your Pastor." I believe it would be impossible to rate the nine points according to importance because none seem of lesser importance than the rest. However, I wonder if we as members don't most often fail concerning points six, seven, and eight. I believe most who have had opportunity to work closely with their pastors would testify how unjust and hurtful attitudes are listed under point seven can be.

Of all the prayers I've heard offered that God would send a pastor to a needy congregation, I've never heard it specified that he needed to be a carbon copy of the one who left or that he would need to minister "in exactly the same manner as we are used to."

We will probably never know on this side of eternity how many ministers have moved on or left the ministry because we laymen have failed in the nine points as listed in the article. Thank you, Brother Shenk.



The weight of nothing

"Tell me the weight of a snowflake," a coal-mouse asked a wild dove.

"Nothing more than nothing," was the answer.

"In that case I must tell you a marvelous story," the coal-mouse said. "I sat on the branch of a fir, close to its trunk, when it began to snow, not heavily, not in a raging blizzard, no, just like in a dream, without any violence. Since I didn't have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch Their number was exactly 3,741,952. When the next snowflake dropped onto the branch—nothing more than nothing, as you say—the branch broke off."

Having said that, the coal-mouse flew away.

The dove, since Noah's time an authority on the matter, thought about the story for a while and finally said to herself: "Perhaps there is only one person's voice lacking for peace to come about in the world."

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Let us do what is right without tiring of it: for at the proper time we shall reap if we do not lose heart. Galatians 6:9

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True evangelical faith

by Neil Amstutz

I wish to share some of my beliefs about what it means to be a peacemaking Christian. It might be helpful if I first told a bit about my family because that has a lot to do with who I am and what I believe about Christian service. My family has been involved in church work and mission work for many years. I was born on the mission field in Nigeria when my parents were working with the Mennonite Board of Missions there. I was only three years old when we left Nigeria, so I don't remember any of it.

When I was 12, our entire family went to Bolivia under Mennonite Central Committee. We lived there for three years and returned in 1979.

"Walking in someone else's shoes" to feel how they live their lives, developing relationships with less fortunate people so they feel like they're an important

A 20th-birthday reflection on what it means to follow Christ in our world

part of the process of improving their lives—these things have been impressed on me through my family's experiences in Bolivia. We learned to live with far fewer creature comforts than we had had in the States, even though no one forced us to live that way. Sometimes I resented the lifestyle we lived. But now I'm glad because it taught me that I don't have to have all those things to live happily.

I can say without hesitation that my three years in Bolivia have been the most influential in my life. The junior high years are very impressionable years and I'm sure I'd be a lot different today if I hadn't lived in Bolivia. I came back to the States as a high school sophomore with a more global perspective on political, religious, and cultural issues and a greater sensitivity to the needs of the world's poor. My friends never could quite relate to the values and experiences I had picked up.

My faith and the world. Given the family I've grown up in, it's probably no accident, at least in God's eyes, that I've acquired the Christian beliefs I have. So much of Christianity I see today doesn't really deal with the realities of life. What are the realities of life that I'm talking about? Perhaps as much as 40 percent of the world's population is always hungry. More and more people are going hungry right here in America. In Central America government forces and guerrilla forces oppress and slaughter thousands of the innocent poor, often with the backing of the U.S. government. Alcoholism and drug abuse are a blight on our society. With every nuclear weapon produced, we step closer to a holocaust, too horrible to think about. There are suffering people with needs as far away as Bangladesh and as close as your own campus.

But I look around me and see Christians who don't think it's their concern, or who simply don't care. I know because I look at myself and find that I'm too busy with my own business to see people who are hurting, much less to even think about the poor and the victims of injustice. I don't think Christianity is just something spiritual that leaves you feeling glowing inside. It's not just a medicine to give you a lift, put a smile on your face, and solve all your problems.

I'm not denying that Christianity is helpful for your personal life. Not at all. God has helped me, my family, and many of my friends through some extremely hard times. He provides a happiness and contentment that nothing else can. Nevertheless, for me Christianity doesn't really become meaningful until it leaves the abstract, the mystical, the so-called "spiritual realm" and enters the social realm, the "real world."

A way of shalom. There are many passages throughout the Bible which give specifics on how God wants us to live. One general principle that these rules are based on is the concept of "shalom." Shalom is the Hebrew word that is usually translated as "peace" in our Bibles. But when the Bible uses the word "shalom," it's talking about something much broader than what we call peace. Shalom in the Bible is not just the absence of war, nor is it just an inner peace of mind. It goes beyond these terms. Shalom might best be translated "well-being." It is things as they ought to be. When one is in harmony with others, with God, and with himself, then there is peace. Peace in the Bible is closely associated with justice and righteousness.

If the children of Israel had among them mistreated widows, neglected orphans, or poor without enough to eat, then there was no peace. If similar standards were used to judge America today, I know there wouldn't be peace. Shalom, then, is a state of harmony that God intends his people to live in. For there to be peace in the land, God required obedience to his laws, not just faith in him.

For me the words of the prophet Micah in Micah 6:8 sum up well what shalom peacemaking is about: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

The New Testament upholds these principles. Jesus said, "If you love me, you will keep my commandments."

Neil Amstutz is a sophomore student at Hesston College. This article is the text of an address he gave there on his 20th birthday.

The apostle James encouraged us to put our faith into action when he wrote, "Be doers of the word, and not hearers only, deceiving yourselves." In Matthew 25:31-46 Jesus describes a scenario that has spoken to me. It not only tells what the Christian should be like, but it gives a compelling reason why we should live that way. It's important to note that it says we will be judged by what we did and/or didn't do. We delude ourselves into thinking that if deep down inside we love him, that's enough.

Do we perhaps suppose he has some special "faithmeter" that he applies to each of us to measure our feelings of love and trust toward him? I can just see it now. I'm walking up to the pearly gates with a big smile on my face because I know that down in my heart I've loved the Lord for years. Even though I didn't always prove it by what I did, and even though I didn't tell people about it often enough, God knows me inside, doesn't he? After all, 1 Samuel 16:7 says that "... man looks at the outward appearance, but the Lord looks on the heart." Anyway, Saint Peter is there, and he's even bigger than I was told.

How easily we get caught up in the world's ways and try to manipulate

He pulls out the "faithmeter" and gets a reading of 99 on me. What a relief! I'm just about to ask which of the many rooms that Jesus went to prepare is mine when my heart stops. "What's that you say, Peter? You say Jesus was hungry and I didn't give him any food? He was sick, in prison even, and I didn't come to visit him? Come off it! When? That dirty, blind beggar on the streets in Bolivia? That mean, awful Mrs. Jones who's in the hospital now after her own stupid accident? That new student on campus that nobody likes?... Oh.... Yeah, yeah. I get the message."

God gave us humans dominion over the earth. That means that what we do affects the earth and its inhabitants. God entrusted us with his good creation. I don't believe he wants us sitting back waiting for Christ's glorious second coming while death, poverty, misery, and injustice continue unabated. "Just praising the Lord," as good as that is, won't right wrongs, correct injustices, feed the poor, and reconcile broken relationships. We need a faith that can relate to a needy world on its level. God's way of peacemaking is through acts of love that move us closer to making the kingdom of shalom a reality.

My stand of faith. My beliefs about peacemaking have led to another significant event in my life. Today, my 20th birthday, marks exactly two years since I was required by law to register for the U.S. draft but did not. I think there's no more appropriate time than today to reflect on that. I want to say that I'm not trying to put down the majority of the young men who do register. I hope everyone who faces this issue gives it some serious thought and talks to other people about it, but I respect those who still feel they should register.

It's just that for me I know God was leading me to refuse to participate in any way with the American military complex. What I've done is serious, and I didn't make this decision lightly. In December of 1982 I felt God nudging me to step out of my silence and really be a witness for peace if it was that important to me. So I wrote letters to Selective Service, my senators, and my congressman, informing them that I refused to register and briefly explaining why. I received responses only from Senators Dole and Kassebaum.

Today I don't feel a lot differently than I did 2½ years ago when I made that decision. Even though I knew from the start the possible penalty was imprisonment, I've now come to terms with my fear of going to prison for my beliefs. Nonregistration is still important to me, but it no longer dominates my thinking and my identity. I see my not registering as another phase in God's plan for my life. I pray that it does not dominate my life so that I ignore other things God wants to show me.

What's the next phase in my life? I'm not sure. I've applied for a term of service with Mennonite Board of Missions' Voluntary Service program. Right now it looks like I'll have a two-year assignment in San Antonio, Texas, weatherizing houses for low-income people. I'm frankly kind of fearful about it. It promises to be a time of growth and learning to be independent. Being the son of church service workers doesn't necessarily make *me* one. I want to see how I function in such a setting because I'd like to return some day to Bolivia.

In Jesus' kingdom, those who are low on the ladder are exalted. He condemns those who clamor after money, power, and prestige. He said we should love our enemies! The way of discipleship is a costly one. Jesus told the disciples to expect persecution on account of his name. Both Peter and Paul said that Christians can expect suffering and shouldn't be surprised by it.

How easily we get caught up in the world's ways! When we get into group situations we try to gain control or manipulate others. We feel the need to drive the car that turns the most heads, wear the latest fashions, make enough money to buy whatever we want, or have the most prestigious job. That's just the way the world operates! God is looking for people who would rather build up others than build up themselves, serve than be served, love than be loved.

To do this we need more than our own strength. Greater commitment to God comes through closer communion with God. The life of prayer, meditation, and Bible study is absolutely essential to the life of discipleship. Jesus said, "Apart from me you can do nothing," but Paul wrote, "I can do all things through him who strengthens me."

These are my thoughts on what is involved in a life of peacemaking and service moving on to a more socially relevant faith without forgetting grace and without losing our intimate fellowship with God. This well-known quote from Menno Simons expresses my thoughts:

True evangelical faith cannot lie dormant:
It clothes the naked;
It feeds the hungry;
It comforts the sorrowful;
It shelters the destitute;
It serves those that harm it;
It binds up that which is wounded;
It has become all things to all men.

CHURCH NEWS

Polity consultation supports ordination for certain ministries

It was two days and three evenings of intensive work. The Consultation on Leadership Polity called by the Mennonite Board of Congregational Ministries at Lockport Mennonite Church, Stryker, Ohio, was attended by invitation only. This kept the number down to 76 persons and assured that those in attendance were involved in congregational leadership and could understand the questions. Nearly all of the Mennonite Church district conferences were represented, as were all the boards.

The Apr. 9 to 11 meetings resulted in three condensed statements labeled "Some areas of emerging consensus." The first statement covered "congregational leadership models," the second, "congregation-conference-denomination relationships," and the third, "models on confirming leaders."

Four papers covering these issues had been circulated beforehand. Each writer was given 15 minutes to summarize his message and then small groups discussed and reported back to the whole. Discussion and report was the pattern of the meeting. Most persons went along with the group process cheerfully although there was occasional grumbling about "manipulation."

The intention for all this processing of statements was to seek for common understandings on organization and leadership patterns for our churches. "Polity has been characteristically devised on a district conference basis," observed MBCM executive secretary Gordon Zook at the beginning of the meeting. The intention was to seek for broader agreement.

The agreement was expressed by 21 "emerging consensuses" which "emerged" from the consultation listening committee and then were tested by the groups. Toward the end of the meeting, time ran short and editing of the statements was being done by the group as a whole and some became unhappy with this.

One rather obvious generalization which the group felt led to express was the importance of church leadership. While supporting an emphasis on equality which was seen as fitting the Anabaptist tradition, the group stressed the need for leaders. "A congregation needs effective leaders who are informed by Christ, the Scriptures, Christian tradition, and mutual counsel." At the same time such leaders shall not be arrogant "when they take initiative to suggest new directions or make proposals, they should seek to persuade rather than attempt to control or coerce."

A similar evenhandedness characterized the consensus on leadership beyond the congregation. "There appears to be a growing desire in congregations and conferences for persons with churchwide awareness to assist in articulating vision and direction."

The issue of the "ordination" of leaders occupied considerable attention at the consultation. In his paper, "A Model for Confirming Leadership," Paul M. Zehr identified three kinds of ministry: (1) The ministry received in baptism, (2) special assignments such as Sunday school teachers and elders who are to be "commissioned," and (3) "the task of equipping the members for ministry and to give oversight to the life and mission of the congregation."

Zehr perceived that this third ministry involves a special "calling" from God which is acknowledged by the laying on of hands—formal ordination. Paul stated that this "laying on of hands does not confer special grace.... It symbolizes the blessings of the church [and] the prayers of the whole congregation in behalf of this important work."

Not all were convinced by this logic. Luke Birky, moderator of Pacific Coast Conference, wondered why not ordain a Sunday school teacher who may, in fact, be more effective in certain aspects of ministry than the ordained leader of the congregation.

In the end the consultation assumed ordination for "continuing leadership ministries" without defining precisely what these should be. Some were inclined toward a move back toward the "bench" with a number of ordained persons in a congregation, perhaps designated as elders. But there seemed to be no precise consensus on the issue.

An opening address by Ralph Lebold from the Ontario and Quebec Conference raised a related issue, the length of service for congregational leaders. He noted that "it seems congregations assume that elders are all gifted to do all the ministry tasks and that a simple rotation of service responsibilities is all that is required." With this round robin approach no one is able to take a long view of the congregation's spiritual needs.

Another issue not clearly addressed was whether an ordained person should cease to be ordained when no longer functioning in the role for which the ordination was intended.

Response to the consultation by participants was generally quite positive. Wally Jantz from Rocky Mountain Conference said, "I thought there was a lot of good interaction and that it will have some positive long-term effects." However, he thought that at a few places the result was predetermined.

Stanley Weaver from Southwest Conference was "moved by the freedom to express ourselves with love and respect." Ross Goldfus of Atlantic Coast indicated that "the inspiration of the fellowship will stay with me for a long



Harold Bauman (left), MBCM associate secretary for congregational leadership, drafted the "consensuses" and John R. Martin, MBCM chairperson, directed the group process for the Consultation on Leadership Polity, held at Stryker, Ohio.

time." However, Vernon Zehr from Western Ontario, who had participated in the meetings with good will, mentioned that their conference had already worked through these matters over the last two years.

On behalf of the planners, Harold Bauman of the BCM mentioned that this was the "first churchwide meeting of a delegate session that had this high a percentage of women. I thank God for that.... I am grateful for the way we worked. We shared our differences, but I sense that we love each other deeply."—Daniel Hertzler

Martin named new dean at Goshen College



The Goshen College Board of Overseers has named Willard Martin academic dean of the college, effective July 1, 1984. He will succeed Victor Stoltzfus who will assume the college presidency at that time.

A 1961 graduate of Goshen College, Martin has been director of academic affairs at the McKeesport (Pa.) campus of Penn State since 1979 and a professor of German at that institution since 1966. He holds master's and doctoral degrees in German from Penn State, with a minor in history. From 1961 to 1964 he was a teacher of English and geography at West Side Junior High School in Elkhart.

In his letter of application to Goshen, Martin writes: "While my present job continues to be interesting and challenging, the deanship at Goshen College offers a dimension of higher education that does not exist at a university such as Penn State. I am thoroughly convinced that Goshen College will continue to play an important role in the future of the church and in other areas of society as well."

"Willard comes to campus with strong faculty support," Stoltzfus said. "He was the unanimous choice of the Dean Search Committee. He brings an unusual combination of teaching, administrative, and research experience. I am enthusiastic about the prospect of working with him."

Martin and his wife, Mary Ellen, are members of the Mennonite Church of Scottdale, (Pa.) They have two children.

Mennonite Health Association celebrates hope

Over 275 health workers met for the Mennonite Health Association (MHA) at Kansas City, Mar. 23-28, which focused on the theme "Celebrating Hope." Since its founding in 1979, the MHA has been meeting in conjunction with the Protestant Health and Welfare Assembly (PHWA) to examine the meaning of Christian health and healing. The combined attendance was over 2,000.

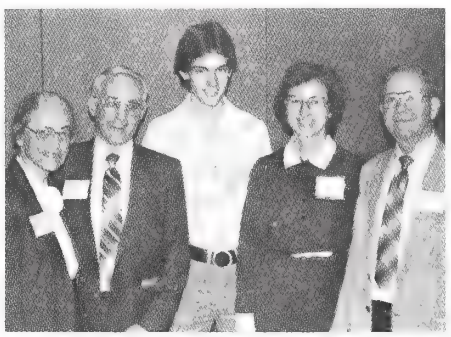
The 1984 MHA convention looked at the theme of hope from a biblical perspective, in light of "difficult times," and with a view to the church's role.

Erland Waltner, MHA president, said that hope is a desire combined with expectation and action to realize that expectation. In the Bible this is reflected by the promises of God which are then fulfilled. Christians still have hope because there are God-promises which we can actively wait for. Part of our active waiting includes working toward holistic living—the caring for and healing of body, soul, mind, and emotions.

Harold Schultz, president of Bethel College, North Newton, Kan., reflected on the growing "difficult times." For the first time in the history of Gallup polls, those under age 30 are more pessimistic about a future on this planet than are those of the older generation. Covers of magazines like *Newsweek* and *Psychology Today* speak of nuclear jitters and a fear among children that they will never grow up. Suicide is the fastest growing killer among youth.

In light of these and other "difficult" signs, Schultz challenged all arms of the MHA to seriously address two questions: "What is your mission—your reason for being?" and "Whom do you serve?" Responses to these questions can generate new hope in competence, commitment, and compassion.

Ronald Ropp, director of the Mennonite Hospital Association's Illinois Pastoral Services Institute, Bloomington, Ill., presented challenges at several occasions for a new vision within congregations to serve the total person. He noted that for already overorganized congregations and overburdened pastors, the current emphasis on wellness/holistic care may seem one more activity on a hopeless treadmill. Or it can be regarded as opportunity to have all congregational ministries come together as a total ministry for whole people.



Probably the first three-generation family to attend a Mennonite Health Association convention (left to right): Dorothy Troyer, Wayne Miller, Kevin Miller, Leabell Miller, and Menno Troyer. Kevin is a nursing student at Goshen College; Wayne Miller is a hospital administrator at La Jara, Colo.; and the Troyers (grandparents) reside at Schowalter Villa in Hesston, Kan. Leabell Miller is secretary of the Mennonite Nurses' Assoc.

The annual PHWA banquet on Sunday night featured the Kansas Mennonite Men's Chorus of about 300 singers. Their concert was received with a standing ovation.

At the annual MHA business meeting, executive director H. Ernest Bennett reported a continuing growth in membership. Mennonite Child Care Association has applied for membership. The goal for 1984 is to enroll 850 members; 728 are already on the roll. MENNO-SEARCH, a job-placement and referral service, now has a roster of close to 10,000 Mennonite health care workers. Mennonite Disaster Service officially volunteered its cooperation with MHA institutions in the event of disasters. Erland Waltner passed the president's gavel on to Ron Litwiller.

Plans are to meet again, Mar. 1-6, 1985, in Boston on the theme of health stewardship. Myron Augsburger, Art McPhee, and Sister Peartree are among those who have already agreed to address the 1985 convention. Former United States president Jimmy Carter, who sees Mennonite VS workers regularly in his church and whose daughter Amy has spent some time among Lancaster Mennonites, has expressed some interest in attending.

For 1986 a joint meeting of Canadian and U.S. health care people is scheduled for Denver, Colo.—Bernie Wiebe for Meetinghouse

Native American Mennonite leaders learn from each other

Pastors, missionaries, and lay leaders from the eight Mennonite Church Native American congregations in North America learned from each other during their first-ever consultation, Mar. 16-18, in Philadelphia, Miss.

"Just getting to know each other like this is important," said Will Wallace, a lay leader from Choctaw Christian Church in nearby Louisville. "Let's do this again soon!"

The consultation was sponsored by Mennonite Board of Missions in cooperation with the Gulf States, North Central, Northwest, and Southwest conferences of the Mennonite Church.

Pearl River Mennonite Church in the heart of Choctaw Indian country near Philadelphia was the site of the event. Local Mennonites hosted the participants in their homes and prepared meals for them in the church fellowship hall. Glenn Myers, pastor of the host congregation and science teacher at Philadelphia High School, was local coordinator.

Never before in the 35-year history of Mennonite Church mission work among Native Americans had pastors, missionaries, and lay leaders from every congregation met to discuss common issues.

The consultation was organized and led by Ray Horst, a longtime MBM administrator who has been involved in Native American ministry since the mid-1950s.

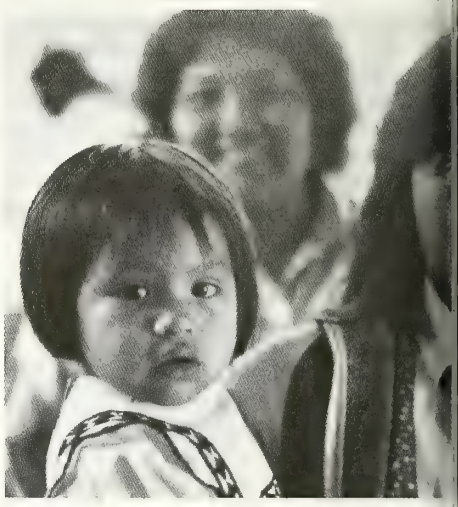
"I'll try to be a facilitator," Ray told the participants at the beginning of the consultation, "but this is *your* meeting."

The participants shared the concerns of their tribes and of their congregations. A picture emerged of a once-proud people whose self-image has been shattered by years of oppression at the hands of white people. Problems to all tribes now are alcoholism, unemployment, broken homes, teenage pregnancy, and lack of opportunity for the youth.



Local Choctaw Mennonites prepare a traditional hominy supper during the Native American Consultation, Mar. 16-18, in Philadelphia, Miss.

Later the group toured the nearby Pearl River Indian Reservation and visited the tribal headquarters of the 5,000 Mississippi Choctaws. They saw how Chief Philip Martin has helped reduce unemployment from 60 percent to 20 percent in recent years by bringing an electrical harness factory and a greeting card plant to the reservation.



Members of local Choctaw Mennonite congregations prepared meals for the Native American Consultation at Pearl River Mennonite Church in Philadelphia, Miss. Among the "helpers" were 19-month-old Jennifer Cotton and her cousin Ruthie Willis.

The group also saw MBM Voluntary Service workers assisting the reservation with home repair, agriculture, child advocacy, and news magazine production. The VSers also serve the Pearl River congregation.

Much of the time at the three-day consultation was spent on topics suggested beforehand by the Native American leaders: leadership development, church planting, women in the life of the church, models of ministry, developing an economic base for congregations and community, and utilizing tribal and government programs.

Henry Smiley's presentation on leadership development struck a chord with the participants. He told how he had dropped out of school in the ninth grade and drank so heavily that his English language ability declined and his educational level sank to the fourth grade.

Henry finally became a Christian and joined Black Mountain Mennonite Church on the Navajo Reservation. He soon sensed a call to the ministry and decided to attend Cook Christian Training School in Tempe, Ariz., even though he had no money, a large family, and little schooling.

But through determination, assistance from the Mennonite Church, and the help of his teachers, Henry graduated from the school after four years of hard work and became pastor of his home congregation.

The most important aspect of the consultation for many of the participants was the fellowship and worship they enjoyed together. All the

Ministry to Native Americans comes of age

Currently there are eight Native American congregations serving the Navajo in Arizona, the Creek in Alabama, the Choctaw in Mississippi, the Ojibway in Ontario, and the Cree in Alberta. A ninth congregation will be started soon among the Blackfeet in Montana.

The Mennonite Church began mission work among Native Americans in the early 1950s, when David and Ida Weaver went to a small Creek Indian community in Alabama and Stanley and Arlie Weaver went to the Navajo Indian Reservation in Arizona.

Six of the eight Native American congregations today are the direct result of the two Weaver couples' pioneer efforts. All but Arlie were present at the consultation in Mississippi.

The General Conference Mennonite Church has been active in Native American ministry 70 years longer than the Mennonite Church. Its first missionaries went to the Arapaho and Cheyenne Indian communities in Oklahoma in the early 1880s. Today the GCs have 10 Native American congregations in Okla., Ariz., and Mont.

Three GC Native American leaders were invited to the consultation as resource persons: Lawrence Hart, a Cheyenne chief who has served as a pastor and GC staff person for 21 years; and Elmer and Nadenia Myron, Hopi lay leaders whose professions are social work and medical technology.

Other Mennonite groups who have been active in Native American work are the Mennonite Brethren, Church of God in Christ Mennonite, Brethren in Christ, and Northern Light Gospel Mission.

sessions were open to local Mennonites, and the participants attended Sunday morning worship services at one of three local Choctaw Mennonite congregations.

The time together was so good, in fact, that a communion service was held to celebrate the unity of the participants.

In discussing next steps, the group agreed that similar meetings should be held again and that cooperation with Native Americans in the General Conference Mennonite Church should be strengthened.

Noting that blacks and Hispanics in the Mennonite Church have their own organizations, several participants said it would be good for Native Americans to form an organization as well. The group agreed to test these suggestions with their congregations.

One of the next steps will probably be to accept an invitation to meet with the GC Church's Mennonite Indian Leaders Council in Arizona, Oct. 10-14.

Indonesian Fellowship celebrates first anniversary in California

With joyful anticipation the Indonesian Christian Fellowship, Downey, Calif., prepared for the celebration of their first anniversary, held Feb. 19. Invitations were extended to pastors and elders of the other Indonesian churches in the county: Indonesian Baptist Church, Indonesian Evangelical Church, and the Lord's Grace Assembly. A special invitation was given to Faith Mennonite Church, Downey, which has freely shared its facilities with the newly organized Indonesian Christian Fellowship.

It was in January 1983 that Herman and Jo Tann left their Goshen, Ind., home in response to a call from the Sangkakala Mission Fellowship. Through home visitations, Herman and Jo, formerly members of the Sangkakala Mission Fellowship in Indonesia, paved the way for the first meeting of what has become the Indonesian Christian Fellowship. From the beginning Faith Mennonite Church invited the Fellowship to use its church building.



Herman Tann (at the pulpit), pastor of the newly organized Indonesian Christian Fellowship, Downey, Calif., gives the commissioning to five lay leaders.

In February 1983, under the Tanns' leadership, the group began regular Sunday afternoon meetings with a sermon, Sunday school, and a time of fellowship with refreshments. Soon a core group of twenty to thirty became faithful attenders and active participants. Now, with an attendance averaging sixty, this church was ready to have their first anniversary celebration including the ordination of five elders and seven committee chairpersons.

Faith Mennonite facilities were filled with approximately 170 people for its anniversary celebration. Adi Sutanto, secretary of the Sangkakala Mission Fellowship and now a student at Fuller Theological Seminary, presided at the celebration. Herman Tann brought the message using Ezekiel 47:1-12 as the text for his sermon titled "The Church: Channel of Hope to Mankind." He preached in English while Adi translated to accommodate the mixed audience. Youth and Sunday school children of the ICF gave presentations. A fifteen-member guest Indonesian youth choir sang.

The five chosen elders and seven committee chairpersons read together the Apostles' Creed and a confession of faith. After each affirmed his or her calling, Herman invited them to kneel and asked all ordained pastors and elders present to come forward and join in the laying on of hands. Nine responded. Jo Tann says, "These were very moving and joyful moments. We praise the Lord for sending his servants to us into the body of Christ."

The Indonesian Christian Fellowship seized this opportunity to express their thanks to their host church by presenting to the pastor of the Faith Mennonite Church, Donald King, a wooden plate on which had been carved the head of Christ surrounded by a crown of thorns. This gift came from a Mennonite member whose parents have a wood carving business in Indonesia.

A fellowship meal followed at which yellow rice with all the traditional Indonesian side dishes were served.

Already during this first year the Spirit has nudged the young church into birthing a house church in Granada Hills, about an hour's drive from Downey. The invitation to begin this work in their home came from a family in Granada Hills which owns a restaurant. Since January 16, twenty-five to thirty people have been squeezing into this home every other Monday evening for a worship service led by the Tanns.

The Tanns have also been amazed at the way the Spirit has led them into a healing ministry. They have been called upon repeatedly to practice James 5:13-16. The Tanns, always accompanied by an elder couple, have responded more than fifteen times with an anointing service.

The Indonesian Christian Fellowship is also anticipating further growth. They have invited Yusup Rohni to come to them as an evangelist in June and are praying and planning for his ministry among them, hoping that the other area Indonesian churches will join with them in this crusade.

Yusup, also an Indonesian, was formerly executive secretary of the Pan-Islamic Mission, a worldwide organization. This Mission mandated him to study the Bible in order to uncover its fallacies and author convincing arguments which would stem the growth of Christianity in Southeast Asia. Yusup Rohni accepted the assignment with alacrity. But the result was that he converted from the Islamic faith to Christianity, for which he spent five years in prison. Today he is an evangelist proclaiming that indeed Jesus Christ is Lord!—Ruth Liechty

Conference focuses on ministry to victims and offenders

How do you go on with your life when your oldest daughter Lisa, a 19-year-old college student, has been violently beaten to death?

What do you say to your friend John on death row when you bring the news that his appeal to live has been denied, again?

These were not hypothetical questions for Charlotte Hullinger and Murphy Davis, two key speakers at a conference "Both Sides of Crime: Ministering Among Victims and Offenders." The Conference was held from Mar. 15 to 17 at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart.

Hullinger, the mother of Lisa, is the executive director of Parents of Murdered Children, a national self-help organization that offers support to families of murder victims. Davis, the Georgia director of Southern Prison Ministries, works with people on death row and women in prison. They work with people on opposite sides of the criminal justice equation—victims and offenders—people traditionally re-

garded as adversaries.

In his opening message Davis referred to the Christian mandate to visit the prisoner. By turning to the prisoner, Christians serve as Jesus served, he noted. When Christians visit prisoners they are confessing their own sin and recognizing that they are kin to the men and women on death row. In standing with these sisters and brothers, Christians incarnate God's salvation and hope for the world.

Davis said that economic factors, more than the concerns for true justice, determine prison construction and attitudes on the death penalty.

The heyday for executions in the United States was during the depths of the Depression years in 1935 when 199 people were killed. He was not optimistic about the near future, concluding that "we're getting back to such a time."

Hullinger spoke with equal conviction about the need to stand by victims. In telling about the death of her daughter she talked about the inadequate responses, both religious and secular, to her despairing grief and anger.

She said that instead of allowing her to experience the pain of her loss, people came to her with platitudes about the working out of God's will in the world. Others told her to get on with her life. She found that most people were threatened by the fierce intensity of her feelings.

Healing did not begin until she made contact with others who had experienced similar losses.

Hullinger emphasized the need for people to listen to victims and families of victims. Christians who want to minister to these people must be willing to take cues from the victims themselves, letting them say what they need, she said. Christians must be able to accept them with all their pain and their rage and their outrage. Hullinger also spoke about how murder affects the total life of a victim's family.

The questions posed by the conference went beyond the consideration of these two ministries in isolation. LeRoy Friesen and Howard H. Charles of the AMBS faculty spoke on two other questions: "Suffering: Are There Answers?" and "Forgiveness: Is It Possible?"

Conference participants asked if one person can minister to both the victim and the offender as might be the case when both are members of the same congregation. An ex-offender asked Hullinger whether she could tell her story of victimization inside prison walls to convicted offenders.

Hullinger spoke about the frustrating attempts to speak with the parents of the young man who murdered her daughter. Davis spoke about caring for victims and how impossible it is for the death penalty to bring healing. Several ex-offenders who participated in the conference were moved by hearing for the first time stories of victims' families. Some victims shared with others stories of their pain and brokenness and of their continuing search for healing and wholeness.

The Peace and Justice Committee at AMBS, the Mennonite Central Committee Office of Criminal Justice, and the Mennonite Steering Committee on Corrections sponsored the conference. Over 100 persons registered for the conference with 40 of these coming from outside the seminary.

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Mennonite Mutual Aid

Southeast Asia workers discuss how to serve

Many of the old handles for doing development are broken. Mennonites and Brethren in Christ have a deep desire to help, but in an ever more complex world, it is often difficult to discern the best way to help.

Those observations were made at a Mennonite Central Committee Southeast Asia workers meeting on the theme "Reflecting on Our Development Experience." Participants in this gathering, held in Hua Hin, Thailand, from Mar. 23 to 26, included country representatives from Thailand, Kampuchea, Laos, the Philippines, and Indonesia; and the MCC Thailand team.

Reports from the various countries made it clear how different situations call forth different responses. In Laos and Kampuchea, all aid must go through government channels.

In Indonesia, assistance is provided to the indigenous Mennonite churches. MCC also participates in the government program, relocating people from densely populated areas to sparsely populated ones.

In Thailand volunteers work with Indochinese refugees and are involved in projects of the Church of Christ Thailand. The Philippines program is focused on peace and justice concerns. Workers seek to help remove some of the obstacles in the way of development and liberation for Filipinos.

Participants asked concerning the Indonesia, Laos, and Kampuchea programs: "Does MCC compromise its integrity when it works closely with governments?" Philippine workers asked about relating to groups who may share some common goals but use means Mennonites cannot support.

Participants suggested that a helpful guideline is to identify the specific group of people which is to be served. If a given project contributes to the welfare and liberation of the target group, then some compromises can be made. However, they also noted it is



Southeast Asia leaders and MCC team from Thailand gather at March meeting.

crucial that workers never become the mouthpiece of a particular ideology.

Because of the uncertain political situation in many Southeast Asian countries, programs need to be flexible. Participants agreed that program planning should not take the form of "five-year plans."

"What is more important," one worker commented, "is to know who we are as a people and as MCC, and then to respond to changing situations on the basis of our self-knowledge and our vision."

Southwest women retreat, hear WMSC leaders

Two Southwest Conference WMSC retreats were held in March. One was at Oak Glen Christian Conference Center near Yucaipa, Calif., Mar. 9-11. The other was at Community of Living Water, Cornville, Ariz., Mar. 16-18.

Speakers at these retreats were Barbara Reber, Goshen, Ind., executive secretary of churchwide WMSC; and Kathryn Swartzendruber, Elkhart, Ind., vice-president of WMSC.

"Self-Worth—Created in God's Image" was the theme which Reber developed in her input. She challenged her audience to strive for a God-oriented self-image and to take on characteristics of God's nature such as love, truth, mercy, and justice.

In exploring the topic of discerning personal gifts, she told the women they must pray about it, seek the counsel of others, submit to the Bible, try their gifts, express their thoughts to God, and submit their gifts to the church. She also encouraged the women to read 1 Corinthians every day for a week.

Swartzendruber led the devotionals in which she featured six biblical women: Queen Esther, Ruth, Mary and Martha, the woman at the well, and Jesus' mother Mary.

A retreat-within-a-retreat was held in both locations for Spanish-speaking women. Adelina Segovia of Texas led the women in a study of Proverbs 31. The Hispanic women also shared their testimonies with each other and expressed appreciation for being included in the retreats.

Said Lucy Maust on the California retreat: "Our diversity of race, language, and culture blended in a beautiful atmosphere of unity and spontaneity in the Spirit as we worshiped and praised, shared and cared together, throughout the retreat, but especially in the culminating service of testimony, dedication, and communion."—Lucy Maust and Marian Zuercher

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

"Listening to God in My Dreams" is the theme of a retreat, May 11-13, at Laurelville Mennonite Church Center. Pastors, counselors, and others interested in improving their ability to understand their own and others' dreams are welcome. The leader is Abraham Schmitt. The retreat will focus the meaning of dreams for the Christian, exploring the deeper meanings of dreams. For more information contact Laurelville at R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A **Mennonite Marriage Encounter** weekend will be held June 22-24 at the Black Rock Retreat Center, Kirkwood, Pa. For more information contact the Family Life Commission, Salunga, PA 17538; (717) 898-6067 or 393-5426.

Audiovisuals

Mennonite Women: Building Together as Living Stones depicts women participating in family life, service activities, the Christian journey, and work, beginning as far back as the sod house on the prairie. One section celebrates the cycle of life, from birth through aging; another the variety of work and professions in which women serve today in home, church, conference, and church service. The 30-min. slide set is available for $25 rental plus postage from Barbara Reber, WMSC, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Print

The first part of the **Human Sexuality in the Christian Life** materials is now available for study. The booklet is a progress report of the Mennonite Church/General Conference Mennonite Committee on Human Sexuality in the Christian Life. Included is an outline for a six-session study. The committee is continuing its work to develop the second part of the statement, "Sexual Expressions." Copies of the booklet are available for $1.00 (75¢ each for three or more) from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

The **1984 Mennonite Yearbook** is *the* information source for the Mennonite Church. In addition to the listing of congregations by conferences, a geographical directory lists also congregations affiliated with other Mennonite groups. It also contains a ministerial directory, information about church agencies and overseas churches, and articles on "The Mennonite Church in 1984" by Ivan Kauffmann and "One Hundred Years of Mission" by Wilbert Shenk. $5.95 (U.S.) from Mennonite Publishing House (add 10 percent for postage) and Provident Bookstores.





The **Mennonite Tourguide to Western Europe,** by Jan Gleysteen, is an excellent introduction to nine countries with information on geographical, historical, sociological, and cultural interests, as well as practical information on climate, traffic rules, currency, holidays, store hours, passports, baggage, tracing family history, food and lodging, traveling with children, and more. Each introduction to a country is followed by detailed regional itineraries and local walking tours with emphasis on points of interest to the Mennonite traveler. Information is included on the story of the early Anabaptists and Mennonites as well as the current fellowships. There are 115 photos, 18 charts and sketches, and 16 maps. $12.95 (U.S.) from Provident and other bookstores.

El Arte de Ser Familia by Daniel Schipani speaks to the "art of being family"—the crisis families are facing today sharing a variety of experiences, values, and knowledge relating to family life which reveal alternatives that may be chosen. In Spanish.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

MENNOSCOPE

Alan Kreider, a Mennonite Board of Missions worker in England, was one of the major speakers at a recent conference for Evangelical Baptists. The conference theme was *Holiness,* and Alan was asked to speak on "Social Holiness." "I challenged them with a vision of biblical nonconformity in areas of primary temptation to the church—especially war and wealth—and with a call to rediscover what it means for the Baptists to be a nonconformist church," Alan reported. "I was received very warmly, and numerous contacts are growing out of the conference." Alan noted that three of the five major speakers gave messages which were strongly influenced by Mennonite thinking, and he said he was reassured that Mennonite emphases are biblical and are "coming of age."

A **Suburban Church Seminar** will be held June 4-6 in Markham, Ont., a suburb of Toronto. It will be a chance for Mennonite leaders to discuss the concerns and problems of building congregations in suburban communities. The seminar will also help Mennonites in Markham gain enthusiasm and skill in church development in their growing community. The main speakers will be Myron Augsburger, pastor of Washington (D.C.) Community Fellowship and moderator of the Mennonite Church, and Leonard Wiebe, pastor of Faith Mennonite Church in Newton, Kan. The seminar is sponsored by Inter-Mennonite Home Ministries Council in cooperation with the Ontario Mennonite conferences. More information is available from Ray Horst at Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Church Discipline was the topic of a pastors' workshop for Bolivia Mennonite Church, Feb. 10-12, near Santa Cruz. Workshop leader Jack Suderman, a Mennonite teacher in a Bolivian seminary, helped the 17 participants see discipline as something positive that grows out of much affirmation. "After his presentations and small-group discussions, we did some sociodramas of congregations in the midst of discipline problems," said mission worker Steve Fath. "For me it was fascinating to see the group put into practice some of the concepts to which they were exposed." The closing session included a foot washing service, which was conducted for the first time in Bolivia Mennonite Church.

Two Mennonite Board of Missions administrators—Maynard Kurtz and Pam Dintaman Gingrich—have resigned, effective on June 15. Maynard has been personnel counselor since 1977. He has accepted a position with Mennonite Central Committee as field representative for East Africa. Pam, who has been Deaf Ministries director since 1981, is not yet certain about her plans.

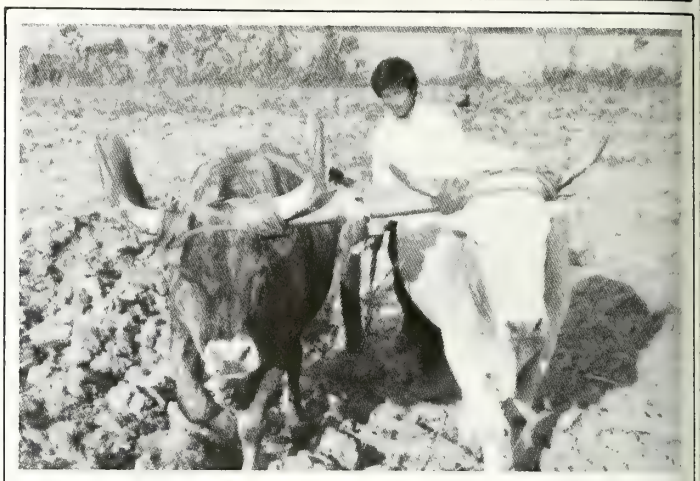
Leadership styles, conflict, and spiritual resourcing were among the issues discussed at the Voluntary Service Household Leaders Seminar of Mennonite Board of Missions, Mar. 2-4, in Elkhart, Ind. The event was led by MBM administrators Mary Herr, Dale Schumm, Tom Bishop, and Al Brown. MBM currently has 122 VSers serving in 29 households in 15 states, the District of Columbia, and Puerto Rico.

Tom and Disa Rutschman, Mennonite Board of Missions workers north of the Arctic Circle in Sweden, participated recently in a 300-year-old winter market in their town of Jokkmokk. Disa, a native of the area, exhibited her paintings with several other artists. Tom sold wooden puzzles at a handicraft stand he shared with several people. "That has encouraged us to plan on acquiring some better equipment and consider puzzle-making as part-time employment for me," Tom said. Disa is a music teacher in a local school. Rutschmans assist a small evangelical church with youth, music, and other ministries.

Some 75 persons donated nearly 3,000 hours of free time to assist Mennonite Board of Missions with a variety of tasks in its Harrisonburg, Va., office in 1983. Their tasks included assembling desk calendars, packaging radio and television spots, preparing books for shipment to distributors, reading and reviewing books for Choice Books, photocopying and collating materials, updating computer files, and providing hospitality for special events.

Ken Weaver and Ron Byler of the Mennonite church and Barth Hague of the General Conference Mennonite Church met in Harrisonburg, Va., Feb. 27 to discuss cooperative efforts in media. Ken is director of Media Ministries for Mennonite Board of Missions; Ron is director of English broadcasting for MBM; and Barth is director of the Media Division for Commission on Home Ministries. The two denominations have worked together on television and radio spots for about 15 years. During 1984, the MCs and GCs will cooperate on another Choice radio series, a video arts award, and a multimedia project which will probably include radio and TV spots and newspaper advertising.

The Media Ministries Department of Mennonite Board of Missions urges Mennonites to see the rebroadcast of *The Church of the Russians* on NBC television stations this summer. The original two-hour NBC documentary, filmed in the Soviet Union, received high station acceptance with lots of inquiries about a rerun. The program will be shown again in two parts at 1:00 p.m. on June 24 and July 1. In Part 1, NBC looks at the life and leadership of the Russian Orthodox Church to find out how religion survives in an officially anti-religious society. In Part 2, a Soviet government spokesman admits that religion is thriving in the Soviet Union despite 65 years of anti-religious propaganda.



Inflation in Bolivia was over 300 percent in 1983 and the foreign debt now exceeds $4.5 billion for a poor nation of five and a half million people. With the constant devaluation of the Bolivian peso, farming families can no longer afford imported farm equipment. Hence, the locally made appropriate technology items developed by Mennonite Central Committee workers are in high demand in the farming communities surrounding Santa Cruz, the urban center for eastern Bolivia. Glen Burkholder of Waynesboro, Va., who headed up the MCC appropriate technology center in Santa Cruz, recently returned from his term of service in Bolivia. According to Burkholder the sales of animal traction equipment (above) have increased dramatically in the last several months. "The farmers in Bolivia realize that they will never have a tractor and they see the animal traction as a better way to farm than by hoe," he explained. Other appropriate technology products developed by MCC are a sugar separator, hand washers, a lorena stove, a cultivator, a farm wagon, and wind mills.

Earl Yoder, former Big Valley resident and member of Allegheny Mennonite Conference, has begun an assignment as chaplain in two retirement settings in Montgomery County, Pa. Yoder divides his time equally between the 81-bed skilled nursing section of the Peter Becker Community in Harleysville (Church of the Brethren) and the 60-bed skilled nursing section and 40-unit personal care section of the Mennonite facilities of Dock Woods Community in Lansdale. As chaplain, Earl's primary duties include establishing one-to-one relationships with residents and their families in crisis situations, cultivating spiritual friendships on an ongoing basis, and counseling employees on a referral basis. In addition, Earl conducts memorial services, Bible studies, and assists in religious programming as necessary. In December 1983 Earl was ordained as a chaplain in his home congregation at Maple Grove Mennonite, Belleville, Pa. In May 1983 Earl graduated with a master of arts degree in religion from Eastern Mennonite Seminary. His present goal is to become certified by the College of Chaplains.

Mennonite Mutual Aid sent premium refund checks to all members of the Medical Expense Sharing Plan supplement to Medicare at the end of March. MMA was able to refund members part of their premiums because claims payments were lower than projected for the MESP-Medicare group in 1983. Sid Richard, Actuarial Operations Manager, explained the high claims projection for 1983: "We had expected to pay out larger amounts of benefits based on our earlier experience with claims payments for individuals over 65, and the reductions in government Medicare benefits." As a result, the premium rates, effective Apr. 1, 1983, were higher than necessary.

The **Great Plains Seminary Education Program,** co-sponsored by the Western District and South Central Conferences in conjunction with the Associated Mennonite Seminaries, recently announced its 1984-85 course offerings. The summer 1984 course, "Evangelism and Church Planting," will meet on Friday evenings and Saturdays, June 8-9, 15-16, 22-23, and 29-30, on the Bethel College Campus and will be taught by the GPSEP director, Leland Harder. The fall course, "The Message of the Prophets," will be taught by Ronald Guengerich, instructor in Old Testament at Hesston College. It will meet at the

Whitestone Mennonite Church in Hesston on Monday evenings from Sept. 10 to Dec. 17. The January 1985 course will be taught by Howard Charles, New Testament professor at the Associated Seminaries. This course, "How to Study the Bible," will be illustrated by case studies of Luke and 1 Corinthians. Time and place are weekday evenings, Jan. 7-25, at Newton's First Mennonite Church. Two courses will run concurrently in the Spring of 1985. Further information on these courses is available from the Great Plains Seminary Director, Box 363, North Newton, KS 67117.

William C. Martin, sociologist and writer, will address the subject of television evangelism when he visits Goshen College on May 7 and 8 to give a Yoder Public Affairs lecture. "Like the Rush of a Mighty Wind: Perspectives on the Electronic Church," will be the title of his talk on May 7 at 8:00 p.m. in the Umble Center. He will also speak on May 8 in a 9:00 a.m. convocation entitled "Gilding the Lily of the Valley: Fund-raising Techniques of Television Evangelists." Martin's addresses will precede a churchwide consultation on video technologies scheduled from May 8 to 10 on the Goshen College campus. Currently a professor and chairman of the sociology department at Rice University in Houston, Tex., Martin specializes in popular culture, criminology, and the sociology of religion.

The **Dallas Peace Center** has announced the appointment of John Stoesz, a doctoral candidate in religion at Southern Methodist University, as its new director, effective Apr. 1, 1984. Stoesz replaces John R. Burkholder, who will be returning to his teaching duties at Goshen College. Stoesz, a native of Mt. Lake, Minn., is a graduate of Bethel College with a major in Bible and religion and a minor in peace studies. He helped found the Peace Center and has served on its board. His work in the area of peace education has included peacemaking presentations at various Dallas churches and teaching a course on "Christian Ethics of Violence and Nonviolence" at the Perkins School of Theology, Southern Methodist University. The Dallas Peace Center (DPC), originally an outreach project of the Dallas Mennonite Fellowship, has expanded its program and membership and was chartered as an independent corporation with tax-exempt status in 1983. The goal of the Peace Center has been to embody the biblical concept of peace through education, research, and action to demonstrate the way of reconciliation and love as an alternative to violence.

Special meetings: Sam Weaver, Harrisonburg, Va., at Sandy Hill, Coatesville, Pa., Apr. 29—May 2. William R. Miller, Harrisonburg, Va., at Berea, Montgomery, Ind., Apr. 29—May 6 and at Cold Springs, Mancelona, Mich., May 9-15. Eli Miller, Johnstown, Pa., at First Mennonite, Meadville, Pa., Apr. 22-29.

Change of address: Richard F. Ross from Jerusalem, Israel, to 2216 Green St., P.O. Box 748, Hartville, OH 44632. Earl Stuckey from Hartville, Ohio, to R. 2, West Unity, OH 43570.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Bauman, Leon and Lynette (Beachy), Telford, Pa., first child, Bethany Lynn, Mar. 30.

Egli, Kurt and Judy (McMannis), Hutchinson, Kan., second child, first son, Nickolas Edward, Mar. 27.

Garber, Joel and Cheri (Hostetler), Elizabethtown, Pa., first child, Josiah John, Feb. 19.

Geiser, Donald and Bernice (Schrock), Harrington, Del., first child, Darrell Whitney, Mar. 20.

Gingerich, Maynard and Carol (Shetler), Riverside, Iowa, first child, Ashlee Renea, Mar. 9.

Gross, John and Carol (Altes), Eureka, Ill., fourth child, first son, Joshua John, Mar. 17.

Halcomb, Daryl and Sharal (Cender), Gibson City, Ill., second child, first son, Aaron Dean, Mar. 27.

Harder, John and Miriam (Reesor), Newton, Kan., first child, Sarah Christena Reesor, Feb. 21.

Hertzler, Ron and Laurel (Schmidt), Hatfield, Pa., second son, Bryce Lauren, Mar. 30.

Hochstedler, Doyle and Becky (Swartzendruber), Kalona, Iowa, third daughter, Renee Leeann, Mar. 6.

Lichti, James and Jennie (Moyer), Waterloo, Ont., first child, Philip James, Feb. 29.

Mast, Stuart and Delores (Schrock), Greenwood, Del., fourth child, third son, George Edward, Mar. 5.

Matthews, Lawrence and Louise (Lehman), Bluffton, Ohio, third child, second daughter, Rochelle Marie, Mar. 4.

Myers, John and Ann (Mueller), Portland, Ore., first child, Isaac Nathaniel, Mar. 28.

Patterson, Scott and Brenda (Kandel), Berlin, Ohio, second child, first daughter, Dana Michelle, Jan. 31.

Sommers, Linford and Louise (Wenger), Sarasota, Fla., second child, first son, Daniel Sanford, Mar. 23.

Stauffer, Leon L. and Delores (Horst), Womelsdorf, Pa., first child, Lisa Renee, Mar. 6.

Troyer, Gordon and Juanita (Ropp), Kalona, Iowa, third child, second son, Christopher Ryan, Apr. 2.

Yoder, Delmar and Tammy (Thompson), first son and second daughter, Glen Ray and Gloria Rae, Mar. 25.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Clemmer — Fletcher. — Dan Clemmer, West Montrose, Ont., Erb Street cong., and Kris Fletcher, Elmira, Ont., Anglican Church, by John Maclean and Wilmer Martin, Feb. 18.

Colter — Springer. — David Colter, Carlock, Ill., Normal cong., and Wilma Springer, Hopedale, Ill., Hopedale cong., by H. James Smith, Mar. 30.

Hofsommer — Thomas. — George Hofsommer, Elkhart, Ind., Fairview cong., and Richele Thomas, Middlebury, Ind., Clinton Frame cong., by Virgil Hershberger and Vernon E. Bontreger, Mar. 31.

Hostetter—Moran.—Bernard Hostetter, Oxford, Pa., Mt. Vernon cong., and Karen Moran, Oxford, Pa., Presbyterian Church, by Jphn Shedwick and Vernon Myers, Mar. 31.

Kuhns—Vargas.—Darrel Ray Kuhns, Louisville, Ohio, Stoner Heights cong., and Grettel Vargas, Carlsbad, N.M., Carlsbad cong., by Peter Hartman and Rafael Vargas, father of the bride, Mar. 24.

Morris — Bontrager. — Jeff Morris, Haven, Kan., Christian Church, and Kris Bontrager, Haven, Kan., South Hutchinson cong., by Steve Morehouse, Mar. 17.

Schloneger — Overholt. — Keith Schloneger, Hayward, Wis., Beech cong., and Beverly Overholt, Perkasie, Pa., Rockhill cong., by Robert Schloneger, Mar. 31.

Trout — Thomas. — Lloyd Trout and Karmela Thomas, both of Johnstown, Pa., Carpenter Park cong., by Marvin L. Kaufman, Mar. 10.

Troyer—Myers.—Al Troyer, Wichita, Kan., South Hutchinson cong., and Janell Myers, Wichita, Kan., Baptist Church, by Calvin R. King, Mar. 17.

OBITUARIES

Broadwater, Hester C., daughter of Emmanuel and Lucinda (Keim) Kolbfleisch, was born in Cove, Md., Feb. 9, 1903; died at Frostburg Community Hospital, Frostburg, Md., Mar. 14, 1984; aged 81 y. She was married to James M. Broadwater, who preceded her in death. Surviving are 3 sons (Ernest, Dayton, and Ellis), one daughter (Mrs. Verda House), 14 grandchildren, 4 great-grandchildren, 2 brothers (Ralph and Glenn Kolbfleisch), and 2 sisters (Mrs. Ruth Glass and Mrs. Elsie Schmidt). She was a member of the Oak Grove Mennonite Church. Funeral services were held at the Newman Funeral Home on Mar. 14, in charge of Walter C. Otto; interment in Grantsville Cemetery.

Carlson, Dorothy, was born on June 24, 1912; died at St. Mary hospital, Detroit Lakes, Mar. 22, 1983; aged 71 y. In 1934 she was married to George Carlson, who survives. Also surviving are 3 sons (George, Richard, and Mark), 2 daughters (Betty—Mrs. Curtis McDougal and Beverly—Mrs. Willard Moyer), 22 grandchildren, and 10 great-grandchildren. Funeral services were held at Strawberry Lake Mennonite Church on Mar. 26, in charge of Ottis Yoder; interment in the church cemetery.



Earnest, Benjamin, son of Benjamin and Kathryn (Roth) Earnest, was born at Milford, Neb., June 26, 1897; died at Memorial Hospital, Seward, Neb., Mar. 28, 1984; aged 86 y. On July 14, 1918, he was married to Emma Hermann, who died on Dec. 31, 1959. On June 3, 1962, he was married to Mabel Miller, who survives. Also surviving are 5 children (Maxine—Mrs. Wayne Stutzman, Betty Earnest, Shirley—Mrs. Ralph Ebers, LaVern B. Earnest, and Melvin F. Earnest), 3 stepdaughters (Lois—Mrs. Merlin Schweitzer, Dora—Mrs. Edward Stauffer, and Joyce Stutzman), one stepson (Clyde Miller), grandchildren, great-grandchildren, one great-great-grandson, one brother (Elmer), and one sister (Alma—Mrs. Pete Stutzman). He was preceded in death by one daughter (Geraldine—Mrs. Harry Bruns). He was a member of East Fairview Mennonite Church, where funeral services were held on Mar. 31, in charge of Lloyd Gingerich; interment in East Fairview Mennonite Cemetery.

Esch, Chriss A., son of Menno and Nettie (Yoder) Esch, was born in Oscoda Co., Mich., May 12, 1917; died following heart surgery at Northern Michigan Hospital, Petoskey, Mich., Mar. 20, 1984; aged 66 y. On Nov. 3, 1946, he was married to Kathryn Reber, who survives. Also surviving are 5 children (Dana, Susan Chimner, Judith Bounds, Rhonda Mundt, and Alan), 5 grandchildren, 4 brothers (Reuben, Floyd, Claude, and Ira), and 3 sisters (Mrs. Lily Gillis, Mrs. Esther Yoder, and Mrs. Ellen Schrock). He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 23, in charge of Virgil Hershberger; interment in Fairview Cemetery.

Gingerich, Sara E., daughter of Joe and Elizabeth Kauffman, was born in Milford, Ind., Jan. 10, 1927, died of cancer at her home at Burton, Ohio, Mar. 27, 1984; aged 57 y. On Mar. 3, 1947, she was married to Melbern Gingerich, who survives. Also surviving are 4 sons (Daniel, David, Michael, and Melbern, Jr.), 2 daughters (Mary—Mrs. Jerald Graber and Ruthie—Mrs. Daniel Maloney), 9 grandchildren, 5 brothers, and 6 sisters. She was preceded in death by one sister and one son. She was a member of Pleasant Hill Mennonite Church, where funeral services were held on Mar. 30, in charge of Bruce W. Lyndaker and Rudy Detweiler; interment in Pleasant Hill Cemetery.

Jantzi, Noah S., son of John B. and Nancy (Schultz) Jantzi, was born in Wilmot Twp., Ont., July 6, 1895; died at Bluewater Rest Home, Zurich, Ont., Feb. 3, 1984; aged 88 y. On Dec. 12, 1917, he was married to Magdalene Jutzi, who survives. Also surviving are one son (Laverne), one daughter (Wilma—Mrs. Albert Erb), 5 grandchildren, and 4 great-grandchildren. He was preceded in death by one daughter (Clarine) in infancy, 2 brothers (David and William), and one sister (Clara—Mrs. Amos Schwartzentruber). He was a member of Steinmann Mennonite Church, where funeral services were held on Feb. 6, in charge of Fred Lichti and Clayton Kuepfer; interment in Steinmann Mennonite Church cemetery.

Kennel, Ida Christina, daughter of Abraham S. and Susanna (Yoder) Kurtz, was born at Morgantown, Pa., Apr. 21, 1893; died at Honey Brook, Pa., Mar. 19, 1984; aged 90 y. On Dec. 17, 1914, she was married to Aaron Kennel, who died on Apr. 7, 1963. Surviving are one son (Harry), 3 grandchildren, 7 great-grandchildren, and 3 great-great-grandchildren. She was a member of Conestoga Mennonite Church, where funeral services were held on Mar. 25, in charge of Nathan Stoltzfus, Omar Kurtz, and Harvey Stoltzfus; interment in Conestoga Mennonite Cemetery.

Landis, John M., son of John M. and Sallie G. (Moyer) Landis, was born in Franconia Twp., June 7, 1900; died at Grand View Hospital, Sellersville, Pa., Mar. 28, 1984; aged 83 y. On June 28, 1922, he was married to Sallie Halteman, who survives. Also surviving are 2 daughters (Grace H. and Verna—Mrs. Harley C. Delp), one son (Henry H.), 8 grandchildren, 7 great-grandchildren, 3 sisters (Mary Wile, Edith Landes, and Sallie Rosenberger), and one brother (Raymond M.). He was preceded in death by one son (Paul), 2 brothers, and 3 sisters. He was a member of Franconia Mennonite Church, where funeral services were held on Mar. 31, in charge of Floyd Hackman and Earl Anders, Jr.; interment in Franconia Mennonite Cemetery.

Lusk, Maude M., daughter of James and Rebecca (Pierce) Golden, was born at Orrville, Ohio, Jan. 16, 1890; died at Lima, Ohio, Mar. 30, 1984; aged 94 y. She was married to Harry Lusk, who died in 1930. Surviving are one son (Harry), 2 grandchildren, and 3 great-grandchildren. She was a member of Northside Mennonite Church, where funeral services were held on Apr. 2, in charge of Clarence Sutter; interment in Salem Cemetery.

Martin, David C., son of David and Judith (Cressman) Martin, was born in Waterloo Co., Ont., July 19, 1904; died of a heart attack at K-W Hospital, Kitchener, Ont., Mar. 21, 1984; aged 79 y. On Dec. 1, 1927, he was married to Adina Martin, who died on Oct. 29, 1972. On May 26, 1973, he was married to Ada Martin, who survives. Also surviving are 4 daughters (Vera—Mrs. David Brubacher, Gladys—Mrs. Edward Diefenbacher, Florence—Mrs. Lorne Metzger, and Marlene—Mrs. Peter Kwandt), one son (Willard), 6 stepchildren (Clayton, Henry, Paul, Alice, Carol Denstedt, and Sharon Graham), 14 grandchildren, 12 great-grandchildren, 20 step-grandchildren, 8 step-great-grandchildren, 3 brothers (Isaac, Israel, and Osiah) and one sister (Melinda). He was a member of Elmira Mennonite Church, where funeral services were held on Mar. 24, in charge of Ray Brubacher and Ken Bechtel; interment in Elmira Mennonite Cemetery.

Miller, Nettie Ann, daughter of Christian and Sarah Garber, was born in Kokomo, Ind., July 19, 1889; died at the La Junta Medical Center Nursing Home, La Junta, Colo., Feb. 22, 1984; aged 94 y. On Aug. 2, 1906, she was married to Elias A. Miller, who died on July 24, 1963. Surviving are 6 sons (Glen R., Adrian, Lewis, Earl, Eldo, and Eugene), one daughter (Susie Neuschwauger), 18 grandchildren, 35 great-grandchildren, 10 great-great-grandchildren, and one brother (Samuel Garber). She was preceded in death by one son (Wayne), one brother, and 4 sisters. She was a member of Emmanuel Mennonite Church. Funeral services were held on Feb. 24, in charge of Darrel Otto and Stan Smucker; interment in Fairview Cemetery.

Noe, Arthur J., son of Jacob and Mary (Oyer) Noe, was born in Gridley, Ill., Aug. 2, 1914; died of a heart attack at Sun City, Ariz., Mar. 27, 1984; aged 69 y. On Nov. 23, 1941, he was married to Louella Schrock, who survives. Also surviving are 4 sons (Dennis, J. Thomas, Keith, and James), one granddaughter, and 4 brothers (Wilbur, Dale, Clarence, and Clifford). He was preceded in death by one brother and one sister. He was a member of Metamora Mennonite Church, where funeral services were held on Mar. 31, in charge of Larry Augsburger; interment in Olio Cemetery.

Peachey, Joel Ryan, son of G. Sheldon and Barbara A. (King) Peachey, was born at Lewistown, Pa., Jan. 22, 1984; died at the Hershey Medical Center, Hershey, Pa., Mar. 22, 1984; aged 2 m. Surviving are his parents, one sister (Laura E.), maternal grandparents (John and Savilla King), paternal grandparents (Glenn and Bertha Peachey), and paternal great-grandmother (Mrs. Sadie Byler).

Schlegel, LeRoy, son of Aaron and Barbara (Sommers) Schlegel, died at Stratford General Hospital on Dec. 26, 1983; aged 69 y. He was married to Ruth Barbara Schwartzentruber, who survives. Also surviving are 2 sons (Donald and Robert), one daughter (Mary—Mrs. O'Derald Gingerich), 8 grandchildren, 2 brothers (Alvin and Earl), and 2 sisters (Reta—Mrs. Floyd Baechler and Ruth—Mrs. Lorne Kropf). He was preceded in death by one brother (Wilfred). He was a member of Wilmot Mennonite Church. Funeral services were held at Steinmann Mennonite Church on Dec. 29, in charge of Will Stoltz, Urie A. Bender, and F. Edward King; interment in Wilmot Center Cemetery.

Steury, Victor, son of Albert and Barbara (Delegrange) Steury, was born at New Haven, Ind., Mar. 13, 1896; died at Greencroft Nursing Center, Goshen, Ind., Apr. 2, 1984; aged 88 y. On Apr. 18, 1920, he was married to Lucy Lengacher, who died on Aug. 17, 1966. On Aug. 5, 1967, he married Sue Miller, who died on June 12, 1983. Surviving are 3 daughters (Louise—Mrs. Sherman Shrock, Jeanette—Mrs. Ezra Fry, and Marie—Mrs. Melvin Cross), 2 sons (Virgil and Edwin), 16 grandchildren, 18 great-grandchildren, and one sister (Mary—Mrs. Simon Graber). He was a member of Maple Grove Mennonite Church, where funeral services were held on Apr. 5, in charge of Etril J. Leinbach; interment in Elkhart Prairie Cemetery.

Zook, Minnie S., daughter of Ben R. and Katie M. (Yoder) Byler, was born at Mill Creek, Pa., Dec. 12, 1919; died of cancer at her home at Mifflintown, Pa., Mar. 30, 1984; aged 64 y. She was married to Jacob K. Zook, who survives. Also surviving are 3 daughters (Esther—Mrs. Robert Lee, Grace—Mrs. Charles Snyder, and C. Ellen Zook), 4 sons (Amos B., Irvin L., George J., and C. Clifford), 4 grandchildren, one sister (Mary—Mrs. Aaron Swarey), and one brother (Benjamin A. Byler). She was a member of Locust Grove Mennonite Church, where funeral services were held on Apr. 3, in charge of Erie Renno and Gerald Peachey; interment in Locust Grove Cemetery.

CALENDAR

Conference on Charismatic Renewal in the Mennonite Church, Hesston, Kan., Apr. 25-27
Eastern Mennonite College commencement, Harrisonburg, Va., Apr. 29
7th Women in Ministry Conference, Harrisonburg, Va., May 3-6
Franconia Mennonite Conference, spring conference, May 5
Gulf States Fellowship spring conference, May 5
Rocky Mountain Mennonite Conference, Pueblo, Colo., May 5
Video/New Technology Consultation, Goshen, Ind., May 8-10
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 10-11
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 11
Mennonite Board of Education Board of Directors, May 11-12
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 17-19
Hesston College commencement, Hesston, Kan., May 20
Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

Cover (right) by Mary Hertzler; p. 288 (left) by Joel Kauffmann, pp. 298, 299 (top) by Richard A. Kauffman; p. 299 (bottom) by B. Wiebe; p. 300 by Steve Shenk; p. 304 by Tim Penner.

ITEMS AND COMMENTS

TV promotes amorality, scholar tells conference on family

Television feeds the belief that people can't be trusted and that "material accumulation is the only thing that makes sense," says Robert N. Bellah, Ford Professor of Sociology and Comparative Studies at the University of California at Berkeley. He made his comments at an institute on "Popular Culture and Family Values," sponsored by the U.S. Catholic Conference departments of communication and education, held at the Catholic University of America in Washington, D.C.

Dr. Bellah said television offers "unmasking . . . as an end in itself," ridiculing business people, politicians, and labor leaders. "Television has no message, no ideology. It really doesn't believe in anything," he said. Television techniques—"quick cuts, clipped sentences, abrupt transitions"—create a feeling of discontinuity and add to the feeling that "you can only trust yourself," Dr. Bellah said.

Bread for the World says U.S. aid for African relief 'inadequate'

A leading Christian anti-hunger lobby has condemned as "gravely inadequate" an $80 million amendment approved by the Senate for emergency food aid to Africa. The ecumenical organization, Bread for the World, said that its 45,000 members will push for the $150 million in aid requested by the House of Representatives. The group also criticized efforts by the Reagan administration to attach amendments to the Africa food aid bill for military aid to rebels trying to overthrow the Sandinista government of Nicaragua, and for emergency military aid to the El Salvadoran government.

Journalist sees trouble ahead for U.S. in Latin America

More involvement and possibly bloodshed lie ahead for the United States in Latin America, Catholic journalist Penny Lernoux, who has served as a correspondent from Latin America for 20 years, predicted. Speaking at the College of St. Catherine in St. Paul, Minn., she said some analysts believe it's only a matter of time before insurgents in El Salvador gain military supremacy and that, as a result, "it's only a matter of time before Reagan sends troops in" to that country. She warned that "an invasion of Nicaragua and El Salvador would not be a quick mop-up like in Grenada."

Ms. Lernoux said U.S. taxpayers stand to lose financially because of loans by at least 600 U.S. banks to Central and South American countries. These loans, which total "hundreds of billions of dollars," may never be repaid, she said. Brazil alone, she noted, faces a $100 billion debt, two thirds of which is "held by a handful of American banks."

Scottish Bible aide criticizes Bible smuggling

Bibles are urgently needed in Eastern Europe, but smuggling is not the way to get them there, says Fergus MacDonald, general secretary of the National Bible Society of Scotland, who has recently returned from his first visit to Romania and Yugoslavia. Mr. MacDonald said in Edinburgh that there was a very great hunger for the Scriptures in Eastern Europe. "I am more than ever convinced that the Bible societies' policy of using official channels to import Bibles or help to have them printed locally is the best one," he said.

The record over the past 15 years has demonstrated the wisdom of using legal methods as many more Bibles have been produced locally there or imported with official permission than have been allegedly smuggled in, Mr. MacDonald said. "So long as there is a shortage there will be smuggling, but I believe the so-called 'Bible smugglers' are not really helping," he commented.

Ministers and kin are longer-lived, says clergy insurer

Ministers and other church employees and their families tend to live longer than the average, says a company that has specialized in insuring the clergy for more than 200 years. The Presbyterian Ministers Fund, a company that is celebrating its 225th anniversary this year, reports that among the people whose lives it insures, a 35-year-old can expect to live to 83. In contrast, says the National Center on Health Statistics, the average life expectancy in the United States is 76.3 years. One reason for the longer life expectancy of church workers, said Wayland M. Hubbart, an actuarial assistant at the Ministers Fund, is that "something like 95 percent of our newly issued policies are to nonsmokers."

Hatfield sees loss of moral influence in church political activism

Churches try to mobilize political force only when they've lost their moral influence—and the proposed school prayer amendment to the Constitution is an example of that, Sen. Mark Hatfield (R-Ore.) told a Harvard audience. "I believe that it's when the church lacks spiritual dynamic; when it cannot exercise moral force, that it most frequently turns to political force," said Sen. Hatfield, an active Baptist who is chairman of the Senate Appropriations Committee. "Prayer in the schools is a perfect illustration of attempting to impose the appearance of godliness lacking a true spirituality," the senator said.

"There's a lot of misunderstanding about what school prayer will or will not do. It's not going to bring about a spiritual renaissance in this country. It's going to trivialize prayer as I see it, and give an inoculation of a bit of civil religion that will give people a false sense of confidence that we somehow have had a spiritual renewal," he added.

Nigeria reports 535 killed, 921 arrested in Muslim religious rioting

Police said 535 people were killed and 921 arrested during a week of religious violence in the northeastern Nigerian city of Yola. The Nigerian news agency reported that the assistant police inspector-general had told reporters that those arrested were suspected Muslim fundamentalists, who were blamed by police for the Yola riots and two other outbreaks in the largely Islamic northern section of the West African country over the last three years. Nigerian leader Mohammed Buhari told a delegation of Muslim leaders that the rioters had been routed after a 45-hour military assault on their stronghold.

Huldrich Zwingli's 500th birthday celebrated this year

Last year, Christians around the world celebrated the 500th anniversary of the birth of reformer Martin Luther. Ecumenical symposia were held, new biographies were published, and even the communist government of East Germany tried to capitalize on the observances. This year is the 500th anniversary of the birth of Huldrich Zwingli, born just 50 days after Luther, and considered the "third man of the Reformation." Unlike the Lutheran anniversary, however, Zwingli celebrations are thus far few and far between, particularly in the United States.

One reason why Zwingli's reputation today is best known only to church historians is that he has not given his name to a particular denominational tradition, as did Luther. There is no Zwinglian World Federation or Zwinglian Council in the U.S.A. to unite his spiritual descendants. And unlike John Calvin, his name has not become linked to a particular doctrine like predestination or to an economic system like capitalism.

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By what authority?

The Consultation on Leadership Polity which met at the Lockport Church at Stryker, Ohio, from April 9 to 11 covered a wide range of topics. (See news story on page 298.) One which people kept coming back to was the question of Mennonite authority. Where does authority reside in the Mennonite Church?

The answer which we have been giving since the reorganization of the church in 1971 is that the congregation is central in the life of the church. Yet we recognize right away that Mennonites are not strict congregationalists. We have other sources of authority, but how do we rationalize them?

It came to be accepted at the consultation that authority in our system is conferred and that the relationships are dynamic. Individuals **voluntarily** join congregations where they are expected, to use a Mennonite phrase, "to give and receive counsel." An "emerging consensus" at the meeting stated that "a fundamental unit of Christian expression in the world is the disciple-in-community. These disciples are members who experience God's grace in their lives, are called to live as God's people under God's authority in covenant relationship with one another." To undertake a covenant relationship is to give up some of one's authority.

It was perceived that a similar set of dynamics affects the relation between congregation and district conference and between district conference and denomination. In each case the more particular and local unit confers authority on the more general unit. Yet the flow of power goes both ways. As another "emerging consensus" put it: "There is general affirmation that a two-way flow of vision and agenda should characterize congregation, conference, and denomination relations. The movement from the congregation to the ever-widening circles of conference and denomination reflects the importance of the congregation in the life of the church.... Simultaneously, the wider circles of conference and denomination can provide resources which challenge congregations to grow in faith and life."

It is sometimes observed that Mennonite polity borrows from a number of established ecclesiastical forms. Its emphasis on the congregation suggests that it is at base congregational, but the inclusion of conference and denominational levels of authority involves aspects of synodal and episcopal organization. There is a kind of tentativeness in our authority system that can be cause for occasional unease. In our Mennonite borrowing of other church forms we have not taken on all of the assumptions that support the systems. For example, it is my impression that authority in episcopal church systems is supported by "apostolic succession." The clergy are understood to be authoritative because they have had the "proper" ordination—reaching all the way back to the apostles.

Mennonite authority is not supported by any such "succession." For one thing, our tradition goes back only to the 16th century. For another, we reject the idea that authority may be transmitted from person to person in a successive fashion.

Further we basically reject the idea of grace dispensed by clergy through a sacramental system. We do not agree that baptism, the Lord's supper, or any sort of last rites dispense grace or mediate power. There is in our theology no need for a special clergy order to administer these rites. We do not accept the idea of "holy orders."

What then may Mennonites appeal to as sources of authority? We have traditionally considered the Bible as our source of authority and assumed that Christians gathered in congregation under the guidance of the Holy Spirit are able to interpret the Scriptures for use in finding their life as a people of God. This understanding needs to be reaffirmed so that the Bible does not become a captive of the experts.

However, it is not always clearly understood that none of us comes to the Bible cold. What we bring to the Bible affects what we receive from the Bible. Outside resources are needed to help us understand these assumptions so that we can interpret more honestly.

But what authority have these scholars and other leaders? One way the church has confirmed the role of leaders is through ordination. This is understood as including the recognition of (1) a gift for leadership, (2) a divine call, (3) authority to the extent that the community recognizes it.

Such authority seems frail and tentative in comparison to apostolic succession. Let us acknowledge that there may be some slippage in our system. From here it looks like the pastoral letter from the Catholic bishops is being taken more seriously by Catholics than anything issued by the Mennonite Church General Assembly.

The alternative is authority conferred by the presence of the Spirit in the leader and in the leadership group. Jesus himself demonstrated the style. He had none of the trappings of ecclesiastical powers—not even ordination! He simply set out to teach and serve in the power of the Spirit.

It almost did not work—even for him. In a time when the world threatens to blow itself up, it is urgent that we as Mennonites accept authority wherever it is confirmed by the Spirit. Not always does the message come clearest in the local assembly. And when it does the members of the assembly, like the early disciples, may not be listening. Authority, then, must ultimately reside in the one who is so empowered by the Spirit that the message and the service are more important than life itself.—Daniel Hertzler

GOSPEL HERALD

May 1, 1984

New believers: God's gift to the church

by Floyd G. Bartel

For several hundred years church growth in the Mennonite churches has come almost entirely through the baptism of children whose parents were Mennonites. After the early decades of vigorous evangelistic activity the Anabaptist movement was scattered by persecution and driven to places of refuge and toleration. Only in the last hundred years have we again ventured into mission and evangelistic work. The fact that we must ask ourselves how new Mennonites affect our established churches suggests that this is a new experience for us, or a rare experience, or one about which we have some misgivings.

I would like to begin with the proposition that new believers are God's gift to the church. Their coming may bring changes. But they are God's gift to the church. From the beginning (Acts 2:47) we are told it is the Lord who adds new believers to his church. New believers are evidence of God at work in the lives of people coming to faith. They are his gift to the church for a number of reasons.

(1) *They usually come with fresh enthusiasm and joy.* Their discovery of the love and forgiveness of God in their lives is exciting to them and they are still filled with the wonder of it. Old-timers tend to take the grace of God more "in stride," so to speak. Thus new believers can liven up the whole church—if we can affirm them and rejoice with them in their rejoicing. A new enthusiasm is infectious to the whole body.

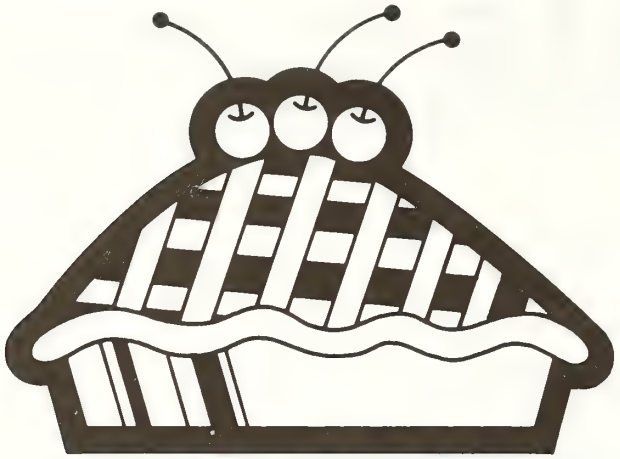
(2) *They remind us that we have a wonderful gospel.* Their eagerness to learn more of what it means can be affirming and refreshing. Relating to new believers can stimulate us to improve the effectiveness of our whole teaching program in the church. Have we tried putting ourselves in the place of a newcomer in our Sunday school class? What are the assumptions by which we function? We may not have looked at these assumptions for a long time. For example, do we follow a pattern of reading the lesson text verse by verse around the class (with the unspoken assumption that everyone will read well aloud)? Do we look up new references (with the unspoken assumption that everyone knows the Bible well enough to know where to find the references quickly)?

New believers will bring questions we haven't thought of and perspectives we haven't heard. They may not always ask their questions aloud, but they have them in their minds and hearts. Our first task may be to communicate the kind of openness and willingness to hear that encourages them to articulate whatever they are wondering about without being made to feel stupid.

Our commitment to teach and learn together will be deepened. Our ability to communicate clearly the hope that is in us will be sharpened and our ability to teach Scripture will be tested. Can we teach the whole counsel of God unapologetically and understandingly? Do we include the Christian's renunciation of violence at all



New believers: they come with fresh enthusiasm and joy.



They can help us separate cultural practices from the gospel truths . . .

levels in a world that still believes in violence at many levels?

(3) *New believers joining our Mennonite churches can bring conviction that comes from receiving the gospel and embracing the Anabaptist heritage by choice.* Few of us growing up in the Mennonite church know what it is really like to choose the Anabaptist perspective of salvation and discipleship in the midst of a world that offers many options. We hardly realize the kind of choice this involves when these truths have become part of our way of thinking and believing and feeling since infancy. To receive those who have made such a choice can greatly strengthen our own perceptions and understanding of these truths.

(4) *New believers can help us separate cultural practices from the gospel truths and reevaluate them.* This is not to suggest that people abandon their culture. I like borscht and zwieback, pluma moos and schinka flaesche. I like the familiar Low German. I like the great interest which Dutch and Swiss Mennnonites have in who is related to whom. But new believers can prompt us to look for ways to help include our brothers and sisters. We'll need to do more explaining rather than less so they don't feel left in the dark. We'll need to learn about and appreciate a diversity of cultures. Mennonite evangelism at home has many elements of cross-cultural evangelism which we generally associate with foreign missions. The cultural identity of (Dutch or Russian) and Swiss Mennonites is so strong as to make reaching out to others feel like foreign missions, especially where they still use a different language among themselves than their neighbors do.

(5) This leads me to another very important way new believers are God's gift to us—namely, *for the way they strengthen evangelistic outreach of the local church.* They are the best equipped for the cross-cultural evangelism we face. Consider the story of the church in Antioch in Acts 11. It was the Hellenist Jewish Christians who were scattered by the persecution after Stephen's death, not the Hebrew Jewish Christians, who were most effective in helping the church to grow. Acts 8:4 tells us the apostles were not scattered. Why not? They were Hebrew Jewish Christians culturally. The Hellenist Jews spoke fluent *koine* Greek and knew the ways of the Greek culture in an urban center like Antioch. It was these Hellenist Jewish Christians who "spoke to the Greeks also" about the Lord. And after that the church in Antioch really began to grow.

New Mennonites are likely to be our most helpful personal evangelists if we can affirm them and encourage them in their sharing about the Lord. They are not only enthusiastic about their newfound Lord; they are culturally "at home" with non-Mennonites. And they have the most available network of friends and acquaintances who may themselves still be outside the church. In addition, they can alert us to opportunities we might otherwise not even see. For example, a long-distance truck driver who joined our church has been talking to his Sunday school class about developing a ministry of Christian witness and presence at a large truck stop near our church.

(6) *New believers with their new questions can also help us to see some of our blind spots.* For example, one new member came to a Mennonite church from a military background. Though he accepted nonresistance as integral to his own faith response to the Lord, he also has helped some old-time Mennonite believers in that congregation to see how the way they talked about peace gave the impression that Christians who were not nonresistant were "pro-war." Of course, most Christians are not pro-war. They would insist that they are against war. It is unfair for us who are of a nonresistant faith to give the impression that they are pro-war.

(7) *New believers are God's gift to the established church when we allow the Holy Spirit to bring renewal to the whole church by the new testimony of those he is adding to the body.* Renewal begins to happen as believers—new *and* old—become aware of their need and open their lives to the Spirit of God for that further regenerating work which he began in us when we first believed. Paul says in Philippians 1:6 that we can be confident "that he who began a good work in [us] will carry it on to completion until the day of Christ Jesus" (NIV). But that means being in touch with our present needs and being open to the Holy Spirit right now, and giving him that opportunity to continue his renewing work in us. New believers with their new experience of the Lord's working in their lives are not to be seen as a dif-

Floyd G. Bartel is pastor at First Mennonite Church, Newton, Kan. This and the personal testimonies on pp. 311-313 are Meetinghouse features.

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Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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. . . with their questions they can help us see our blind spots

ferent "class" of Christians. Let us rather affirm what we see the Lord doing in their lives and allow their testimony to put us more closely in touch with the Lord's continuing and active working in our own lives also.

(8) This brings me to a final observation. *New believers are God's gift to Mennonite churches because they help us keep our identity current.* There is considerable discussion these days about our Mennonite identity. What does it mean to be a Mennonite? Won't new people cause us to lose our Anabaptist heritage? My answer to these questions is twofold.

In the first place, many Mennonites have lost sight of their Anabaptist heritage, not because of new believers coming into the church, but for various other reasons. For the most part, we lose our heritage because we ourselves choose to lose it. Some of us have chosen to exchange it for something else.

Second, our identity is never a static unchanging reality that we simply hold on to. It is constantly changing. Some generations have changed it more rapidly than others. Not only very conservative minorities among us today resist changes; all of us at some levels resist changes which we associate with our external identity. But most of us who value our heritage want to understand, appreciate, and affirm our "inner identity" and its meaning for our time. That inner identity is the core of beliefs rooted in the gospel by which we want to live and which we want to pass on to our children. But even that core of beliefs must be reapplied in each generation if it is to be vital and meaningful.

My observation is that new believers can help us to do a more faithful job of reinterpreting and reapplying that core of beliefs for our time and our world. To do that is no easy task. It will mean that we neither impose our identity on new believers arbitrarily nor abdicate who we are in the face of questions. It will mean that our identity is never a completely settled question in all its aspects, but always somewhat in flux. We know who we are in Christ, and still we do not yet fully see who we shall be. "Now we see as in a cloudy mirror, then we shall see face to face. Now we know in part; then we shall know fully, even as we are fully known" (1 Cor. 13:12).

New believers: some personal testimonies

Becoming a part

by Catherine Peters

After being part of the Mennonite Church for over five years I appreciate an opportunity to express a few feelings. Until I started dating my husband I had never even heard of Mennonites. So, when he invited me to his church's Christmas Sunday school program, I went with great curiosity.

I was surprised at the simple program and comfortable atmosphere. There was an obvious fellowship among the congregation. This appealed to me greatly, since I was used to showy ceremony with little opportunity to know other church members. I decided right then that I wanted to continue coming.

After we became engaged and began steps toward baptism and membership in the congregation, I started experiencing feelings of loneliness and alienation from other church members. The minister assured me that once I became a member they would welcome me with open arms. I wondered, but as time went by, I became more miserable. My husband urged me to join committees, but I was too shy to offer and no one asked. This went on for some time until I put my problem to the Lord and asked him to help me with it.

I am happy I had the sense to pray about my problem because God did answer.

But there are still times when I find myself asking: "Lord, give me strength to smile at people who insist on calling me by my husband's name, or worse, acknowledge my husband but not me. How often I've wanted to wear a name tag just so they would call me by 'my' name.

"Lord, give me strength to take the time to welcome others into the church. So often we forget what it's like to be the new kid on the block. I wonder how many present as well as past members have left because they felt lonely and left out.

"Lord, give me strength to take a back seat to my husband. How often I have felt that women are treated like that old saying, 'Be seen and not heard.' I've often wondered why there are never any women giving Sunday messages at our church and why they don't have more important responsibilities.

"Lord, give me strength to deal with those people who insist I'm not a 'real' Mennonite because I'm from a different background."

Despite all the difficulties, I have enjoyed being a part of a Mennonite church where God and the family are most important.

Catherine Peters is a member of the Gospel Mennonite Church, Winnipeg, Man.

Cosens is a Mennonite name

by John Cosens

Brenda and I have been Christians for over five years. During this period we have always attended a Mennonite church and have been official members of the church for the past four years. It has, however, been only in the last year or two that we have begun to feel comfortable identifying ourselves as Mennonites. I would like to explain what Mennonite meant to us then and what it means to us now.

Brenda had been a Christian for about three months before I made a decision for the Lord. She was attending a local church but it was not until after I had made a decision for Jesus that I was willing to go with her. We lived only a few blocks from the church so we walked.

As we neared the church building I read the sign that stood on the grass in front. It read the Braeside Evangelical Mennonite Church. One word on that sign stood out from the others, so much that it stopped me in my tracks. It was not the word Braeside, or the word evangelical or the word church. You guessed it—it was the word *Mennonite.*

I didn't know too much about Mennonites except that they didn't drink alcohol, they came from Steinbach, they dressed like Hutterites, and they didn't do anything enjoyable. How I came to develop such a stereotype is not the point here, so I won't try to analyze it here. Whatever the reasons, the end result of the stereotype in my mind was more than I was willing to bear. Not that coming from Steinbach or abstaining from alcohol was any problem, but somehow I couldn't imagine myself wearing a pair of black woolen pants topped off with a pair of suspenders and a black hat.

Besides that, I was having enough problems with assurance of salvation. The last thing I needed was to get into a system that was going to make me more miserable than I already was. When I stopped in front of the church that day, my wife turned around and, with a puzzled look on her face, asked me what was wrong. I pointed out to her that the church was Mennonite and explained to her my concerns. She tried to reassure me.

Although I still had my doubts about going to a Mennonite church we went in. As we entered the building my stereotype of the average Mennonite got a mortal blow. The people were dressed "normal" and many even had smiles on their faces.

As we continued to attend the church we noticed some cultural differences. For example, German was spoken by some on occasion. These differences, however, were minor and they became even less significant as we experienced God's love through these believers. We soon joined the church because we saw these people as our brothers and sisters in the Lord. The word Mennonite identified, to us, an ethnic group. Although we could go along with the doctrines of the church and could join in the fellowship and worship, we could never change our cultural heritage.

It wasn't long, however, before we discovered that the word Mennonite was being used in two different ways. It was being used by some to identify a people of a specific cultural heritage and by others to identify a people of a specific spiritual heritage. As we traced the history of the Mennonites back to the Anabaptists we began to see the history of the Mennonites as a spiritual pilgrimage. At times their spiritual light shone brightly; at other times it was only a glowing ember. Both good and bad were part of the spiritual heritage. Their walk of faith was to affect our walk of faith. Their insights into Scripture and the experiences which resulted were to be a guide and an encouragement to us years later. Yes, they were our spiritual forefathers. Their spiritual pilgrimage directly influences our own spiritual pilgrimage today.

People, Mennonite and non-Mennonite alike, will often point out to us that Cosens is not a Mennonite name. "Well," we respond, "it is now."

John Cosens is from the Braeside Mennonite Church, Winnipeg, Man.

The new beginning

by Mike George

We started going to North Fresno Mennonite Brethren Church with the help and love of Gary and Sue George. In my high school days I went to this church off and on but never got the true feeling of the warmth and love since I hadn't accepted the Lord as my Savior and didn't know the meaning of being a Christian.

Kathy and I knew that there was something missing in our lives. Still we were afraid of making a commitment, since we didn't know what it was all about. Gary and Sue played a big part in our coming to know the Lord and entering into the church. They invited us to the young married Sunday school class (the Doers) to meet people our age, to whom we could relate our needs.

The class was very warm to us. They made us feel like we belonged and were wanted. They shared, prayed, read, listened, and cared as a whole group. We started learning what it was like to be around people who really cared—for other people too and not just themselves.

From this class we were informed of a class starting for people who wished to be baptized and become members of the church. It was led by the pastor. Kathy and I were excited to have heard about it, so we joined the class.

The class was a great experience for us as we learned about Jesus Christ and the real meaning of Christianity. The class taught us how to read the Bible and how to use it for other people wanting to learn also.

When the class ended, Kathy and I were baptized and gave our testimonies to the church. We were afraid of talking in front of the church, but when I got up to read what I had written, for the first time, I talked truly from my heart and forgot all about what I had written. With this we started getting more involved with the church

and people, enjoying every minute. Kathy is on the flower committee, which is a new experience for her. I am an usher which is new to me also.

The people of the church are fantastic in many ways. The care they show gives me a good feeling about them and myself. With the Lord and his church in our lives, we are so thankful. And in a special way we thank the Lord for the way he worked through Gary and Sue. They are very special to us.

Mike George is a member at North Fresno (Calif.) Mennonite Brethren Church.

A Kansas Mennonite getting in

by Charlene Schmidt

I married Larry, who already belonged to the Hoffnungsau Mennonite Church, and that is how I started going to a Mennonite church. I battled within myself before I joined. Was it really necessary to join a church? I watched other members and really didn't see much benefit, except that the church would get more money for dues because they belonged and thus bills and other expenses would be met.

I began praying about it, asking God what he wanted. As I read different Scriptures, I found that one should be a member in the body of Christ, praying for one another and using the gifts God gave us. I began to see a responsibility that I wasn't fulfilling and so in obedience to God's Word I joined.

I'm always greeted with hello's and short visits, but deep down, I don't think I'll ever be a Mennonite to some in my church, and I'm not sure that that is what I want. I'm a servant of God, not a denomination!

No, I'll never make zweiback, sew, or quilt, for I've tried these things and deplore them. But I enjoy teaching the third grade and adult class. I'm an usher and I enjoy greeting people. Even when a funeral comes, I feel good in helping. I enjoy praying for our church and its spiritual growth.

I've found that as far as being a real Mennonite is concerned, tradition becomes a bondage to some. I often praise God that this isn't a part of my life. In some areas I like the freedom that others don't seem to have.

As I think about it, I don't ever expect to be asked to fill any leadership roles in our church, for I won't be able to do it in the traditional Mennonite style. I'm too different.

I have prayed about learning how our church works, and am waiting for God to show me. I feel it is a part of my responsibility to know as a member. As I've been here I have learned and matured in a number of ways. When sickness or death comes there is a love that flows and is overwhelming. To me it's the love of God and I yearn for more. Some people are such good workers and helpers, and are so busy giving and helping that they neglect their own needs. I've learned from them to give of myself, but to remember God has given me my family and I'm responsible for them too.

Mennonites really are the quiet in the land, reserved, and speak up with difficulty. I who am quick to react am still learning to be silent and wait for God's leading. It has helped me a lot to know that I'm not called to please man, but called to serve and please God. With this as my aim I've found peace.

In most cases I feel that Mennonites don't try to leave us out and yet unconsciously they do. Perhaps they aren't even aware when they do it.

Charlene Schmidt is a member of the Hoffnungsau Mennonite Church, Moundridge, Kan.

READERS SAY

Audrey Metz Frey, Sarasota, Fla. An apt caption for the picture of J. Otis Yoder laughing with Willard Swartley (**G.H.** Mar. 13) could have been "Why is J. Otis *really* laughing?")

The excessive publicity that has been given the infamous George Brunk pamphlet and those who applaud his views should be enough to have them all chortling. *Gospel Herald's* coverage of the furor was more than fair to Brunk, perhaps less than fair to Swartley, in its attempt to turn all cheeks. What with Bethlehem 83's embarrassing display (Brunk's patronizing remarks to and about Swartley—those of a forgiving patriarch to an upstart of a son), and the articles in **G.H.** covering the whole annoying clamor, they (the Brunk camp) got exactly what they needed: intensified curiosity and many more readers of the pamphlet than there would have been if it had all been ignored and chalked up as everybody's constitutional right to self-expression.

Mennonite institutions of higher education have always been targets of critics who think education, in general, and seminaries, in particular, are suspect in that they tend to cause students to go astray in their biblical interpretation. So what else is new?

It may be good journalism to cover both sides of a story, but now you've done that. I hope all further itches about this nonevent will be scratched elsewhere.

Andrew Bean, Kitchener, Ont. Arriving home after spending several months in Florida, I found a stack of *Gospel Heralds* on hand. I noticed several allusions to MADD.

It is commendable that mothers should be concerned about drunken driving. I am not aware of any MADD chapters in Canada, but we do have People to Reduce Impaired Driving Everywhere (PRIDE) chapters across Canada, which embrace men as well as women members. The names of both these organizations indicate that their primary concern is with drunken driving, which is actually a symptom of the more basic problem of drug abuse (alcohol included).

My wife and I are both active in the Woman's Christian Temperance Union (WCTU). This is an evangelically oriented organization founded over a century ago. The World WCTU celebrated its centenary at the World WCTU convention in Itasca, Illinois, last summer and the Canadian WCTU will celebrate its centenary this summer. Unfortunately, the membership is aging; WCTU needs new blood. Mennonites interested in combating drug abuse in company of other Christians may write to WCTU, 1730 Chicago Avenue, Evanston, IL 60201. There may be a local WCTU or a state headquarters near you to affiliate with.

Men are welcome to join as honorary members. Men Organized for Total Abstinence (MOTA) is also closely associated with WCTU. The MOTA secretary's address is 205 Weber Street, East, Kitchener, Ontario, Canada N2H 1E5.

Reflections on the death penalty

by Al Wengerd

The death penalty. Everyone has a response. "Kill him—forgive him." "Kill her—forgive her." Yes, there are some women on death row! I wonder what we will say the first time we are asked to bless with silence the execution of a woman? Children? Yes, children too. There are some 15- and 16-year-olds on death row. Ironically, we may even be told that we need to execute these children to prove that the death penalty is not "discriminatory," but then evil never was.

We are confronted with such an entangled web of emotions, reason, rationalization, and a sprinkling of theology here and there. But not all of it is without—some of it is within. Perhaps we find ourselves needing to acknowledge our rage and anger toward a mother who strangles her daughter and at the same time feel ourselves filled with pity and sorrow for what this parent now needs to live with the rest of her life.

Several days ago I was confronted with just such a situation. A call came for help. Not for someone who had grown up in the ghetto or who had lived much of their life on the street, but for someone who seemingly had a relatively normal life, you know, like ours.

At first the question didn't hit me but the more I thought about it, the more unsettling it all seemed. "Can you help us find a home or community for this woman who strangled her 6-year-old daughter so she won't have to go to prison?"

Now what? The questions came flooding in. Each forming a strand in the web. **Emotions**—If we don't put people who strangle their children in prisons, what in the world do we have these places for? **Reason**—She is suffering more now than she would in prison—it would only be an escape. Staying in the community, facing her family, friends, and possibly the church is the best deterrent available. **Rationalization**—What message are we sending to other parents, other persons who might abuse their children if we don't punish her severely? At least prison, maybe even execution. Why not execute? **Theology**—Outside the bells of a nearby church are ringing. Christmas songs. "I came not into the world to condemn the world but so that the world might be saved." The world sure needs to be saved! Saved from itself. "We wrestle not against flesh and blood (people) but against principalities and powers." Eliminating another person won't make the world better, brighter, or less evil. Only light and love can drive out the darkness.

But it's easy to believe the politician in his nice, three-piece suit. If we use this EX (not MX) the world will be a better place. We will be able to live in peace. In fact, we are told, the more we use it the better we will feel. Soon we ought to be feeling pretty safe with nearly 1300 people awaiting their execution.

It doesn't work. I know that from my own experience. We are told that it will put a halt or drastically reduce senseless murders, but in fact the opposite is true.

But is it really the **death penalty** that we are upset about? Either those of us that are for it or against it?

I think not. It's simply much easier to deal with the death penalty as a criminal sanction than it is to look beyond the punishment to the families, neighborhoods, and society that nurtured these folks. Isn't it really the story of the gruesome, senseless, perhaps meaningless murder that upsets us the most? Does not our anger and rage center more around the fact that it **can** and **does** happen than **who** it is who does it? Is this not what people are saying when they call for executions? It's not that we like executions—that we look forward to another one like we look forward to Monday night football; nor that this particular person is so thoroughly evil that there is no other **possible** way to deal with him. But in order **that these senseless murders stop!** That's what I want! That is, I believe, what we all want!

How can that happen? Will it ever happen? If no, then do we do nothing? I must confess, I wish I wouldn't have to write about these kinds of things. I wish the world, my neighborhood, my church, or myself weren't evil. But I suppose people have been wishing that for a long time. Sooner or later it will face each of us directly.

Our only hope is in the incarnation. Our only hope is that the church will be a light—a bright star—that will lead others to the Christ child. To the gentleness and simplicity of Jesus who said, when asked for his approval of the death penalty, something like this: "If there is one among you who has absolutely no evil within him, then you may make a judgment about the evil within this woman." None did it. None could. He could but he chose not to. He said, "Woman, I don't condemn you either. I won't stone you. Go and don't sin anymore."

Whom shall we hear? Shall we listen to those who tell us that we must react violently to violence so it will cease; or God's Son who told us that forgiving others and challenging them to rise above the evil within them is the right response?

Next week I want to try to find a place for a woman where she can hear those words of Jesus rather than the clanging of iron gates. I want to help her understand her world, her neighborhood, and herself so she can accept God's forgiveness and then forgive herself.

In part I want to do this because I believe it is the right thing to do. I also want to do this because it is the **only way such senseless murders will cease!**

Al Wengerd, Elkhart, Ind., is a member of the Mennonite Steering Committee on Corrections.

HEAR, HEAR!

The "after church" urgency

Last winter I got awake early one cold morning and the following thoughts came to me. I recalled that when I was younger D. L. Swartzentruber used to take us young folks along to visit those in prison. It made it important to leave church promptly. There were other "after church" urgencies of those days. The youth groups needed to get ready to distribute *The Way* in local towns. Then there were the nursing homes to be visited with singing and inspiration and the cottage meetings in homes. There was an "after church" urgency of taking seriously the Great Commission of Jesus.

Today I have been detecting the new "after church" urgency among some of the peace-people of God, an urgency to get away from certain services right after the benediction. There is such an air of urgency that it becomes the topic of discussion on a one-to-one basis before church as people greet each other. It becomes the conversation piece in small-group meetings huddled together before the service begins and right after it is over. It is so urgent that its discussion takes precedence over the sermon and teaching service of the congregation.

Anything that puts such an urgency into the bones of the church people must be important. Surely it must be adding to the church "daily"; it must be a program that is living out the Great Commission of Jesus Christ. Surely it must be rescuing people from the broad road that leads to destruction. Surely it must be the church at work feeding the hungry, clothing the poor, visiting the sick, and ministering to prisoners.

Not so! The "new after church" urgency is the urge to flip on the tube and watch two bunches of men push each other around, kick a ball, or take a club and hit ball as hard as they can, while someone else chases after it. It is most urgent to see firsthand whether the "Skins" can kick better than the "Boys." It is urgent to see if the team from a hundred miles away can catch a ball better than the team from a thousand miles away. The new urgency must be indulged in; it must be fulfilled. Let someone else do the visiting and ministering. We'll turn that over to the more "conservative" people; they are in that kind of stuff yet.

In our local communities, near where we gather for worship, there are lonely people longing for love, there are poor, there are nursing homes, and little shacks. There are people with whom to share our lives.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory." And before him shall be gathered the new "after church" urgency.

And the new "after church" urgency will say, "Lord, we were faithful and loyal. We faithfully sat at your feet and broke chips and pretzels together. We faithfully passed around the cup of Pepsi (sometimes 'Bud') to your disciples in honor of the great sacrifice to become skilled in handling and kicking balls.

"Lord, remember the urgency in our bones to be true when the 'Skins' were kicking the ball with the 'Boys.' We never noticed that you were hungry, ('Mac' and 'King' burgers were competing with each other in the commercials.) Or thirsty (there seemed to be plenty of 'Miller' and 'Bud' foaming freely for everyone to see." Or a stranger, or naked (there were plenty of the newest fashions available), or sick (there were several brands of pain killer), or in prison (those 55,000 people surrounding the players that were yelling, clapping, and jumping didn't look like prisoners to me). Lord, the people we saw seemed to be in fine shape. Surely you remember me!"

"Yes, you did come to church and say 'Hi' to me, but as you greeted me your heart was elsewhere. You never learned to know me. Yes, you were faithful, but it was faithfulness to another god. Since I don't know you, depart from me, go with your other god and his crowd forever for eternity."

Maybe you think my nose and toes were so cold that morning that I couldn't think straight. Maybe so! Why don't you find a cozy spot where you can think straight and study Matthew 25:31-46, and decide for yourself.—**Simon Schrock,** Fairfax, Va.

Let the church be used

We sometimes glibly speak of the "social gospel" as though it were one side of heresy. We need to take a look again at the ministry of Jesus, as well as the various ministries of the early church. Follow Paul from Acts 13—28, and note how many "social changes" were wrought as people in crises found Jesus. Matthew 25 is forthright: "I was hungry and you gave me food ... thirsty and you gave me drink ... naked and you clothed me ... sick and you visited me ... in prison and you came to me.... As you did it to one of the least of these my brethren, you did it to me."

Jesus "ate" with sinners. That says more than a whole book. People in crises need listeners. Christians need fellowship. The church is called out of the world for that very purpose.

Therefore I am proposing a daring, yet workable solution, for many of our urban local churches. I wouldn't propose it unless I had seen it in action. I can name two churches in our community which are examples: The Rock Church has a round-the-clock ministry for the poor in the area, *in the church.* They are now building the Cities of Refuge, a large 300-acre plot, with a home for unwed mothers and vegetable gardens for the poor to plant and harvest. Another church keeps its doors open for any community Christians to meet to decide on ways of reaching out. On any given night, lights are glowing all over this unselfish congregation as groups meet to make strategy to reach people in crisis.

How is your church being used? Most church buildings are used very little—up to six hours per week. Why not include, with careful planning: (1) regular dining facilities for the poor; (2) lodging quarters; (3) nursery-child care; (4) employment office (this will take some people with imagination and ingenuity); (5) counseling office for broken marriages; (6) clothes closet; (7) special chapel and prayer room; (8) classes for money management, family togetherness, and how to prepare for employment.

Unless our churches become more than facilities where people must come and sit in benches facing a speaker, the tremendous needs in our communities will never be met. I was reared in a Christian children's home, and I shudder when I think what might have happened had I remained in the city ghettos, in a poor home, after my subsequent conversion. What really happened was that I was called at 23 by the church there to serve as associate pastor. Somebody cared enough to give me a home, not just the gospel on a fishing pole!

Let's channel some of our affluence into channels which really help people in crisis. A very beautiful thing about this whole Bible concept is that gifts in the brotherhood will blossom rapidly, and the church will invariably grow.

No more of this "top heavy" machinery in the congregation, when God's people begin to really reach out.—**Norman Teague,** Chesapeake, Va.

Lapp named new MCC executive secretary



John Lapp has resigned as provost at Goshen College in order to become the new executive secretary of MCC in the spring of 1985.

John A. Lapp, provost of Goshen College, has accepted an invitation to serve as executive secretary of Mennonite Central Committee. He will be the fifth person to serve as MCC's chief executive officer.

MCC has been seeking candidates for this post since Executive Secretary Reg Toews announced in December that he would not be available for reappointment at the end of his current term, January 1985.

Lapp has served with MCC Peace Section, in an MCC overseas assignment, and on MCC boards.

He "will bring to MCC leadership a combination of professional and personal qualifications," observes MCC Chairman Elmer Neufeld of Bluffton, Ohio. "He is a trained historian and a studied observer of world events, and at the same time he is a man of deep faith and strong commitment."

Lapp, who has been provost and professor of history at Goshen College since 1979 and was dean and history professor at Goshen from 1972 to 1981, notes that he will miss the college academic community. But he feels that MCC is "in many ways an educational institution," through which participants learn about the wider world. "I look forward to again being part of MCC."

Lapp said he expects the question of how to "take more seriously world needs as perceived by our Third World partners, rather than as we perceive them," to be a major agenda item for MCC during his term of service.

"I do not bring to Akron a ready-made platform or program. New departures will come as we discern the times and where God's spirit might lead us. This will be the result of field people, Akron staff, and the committee working together for God's cause in the world."

Lapp is currently a member of the MCC Executive Committee, representing the Mennonite Church. He was a consultant to MCC in the Middle East from 1978 to 1979.

Prior to his years at Goshen College, Lapp served as executive secretary of the MCC Peace Section from 1969 to 1972, and as professor of history at Eastern Mennonite College, Harrisonburg, Va., from 1960 to 1969.

He has a doctorate in history from the University of Pennsylvania in Philadelphia, where he wrote his doctoral dissertation on "The Mennonite Church in India." In addition, Lapp is author of "A Dream for America" and "A View from East Jerusalem," and editor of "Peacemaker in a Broken World."

He and his wife, Alice Weber Lapp, are parents of three children. They are members of College Mennonite Church in Goshen. John is a native of Lansdale, Pa.

He will continue as provost at Goshen until the end of 1984. In early 1985 he plans to begin orientation to his new post through visiting church and voluntary agency offices, study, and overseas travel. He expects to begin his new assignment during the spring of 1985.

Getting to know you— Ohio Conference meets with Central District

"Living HIStory" was the theme of the first joint meetings of the Ohio Conference (Mennonite Church) and the Central District Conference (General Conference) held at the Kidron (Ohio) Mennonite Church and Central Christian High School, Mar. 29-31.

Robert Kreider, keynote speaker from North Newton, Kan., developed the theme in three parts: "Growing Up in the Faith" (Stories from Childhood), "Though I Walk Through the Valley of the Shadow of Death" (Stories from Central America), and "Lord God, Go in Front of Us" (Stories of People in Pilgrimage).

Kreider suggested some universal questions which can be used as openers for significant sharing of faith stories. Two of those questions were: In a world falling apart, what gives you hope? and, How do you communicate your faith? Kreider's own down-home wit and wisdom shared in story after story showed the audience firsthand how to relate significant themes in appealingly simple ways.

A primary objective of the joint sessions was for the district conferences to become acquainted and learn each other's histories. In the opening session a dialogue took place between James Waltner, president of the Central District Conference, and Herman Myers, president of the Ohio Conference, providing background information about their respective conferences.

Myers pointed out that the Ohio Conference is the third largest and fifth oldest of the 22 conferences of the Mennonite Church. It is made up of over 11,000 members in 81 congregations, concentrated in Ohio, but spilling over the fringes into western Pennsylvania, southern Michigan, and into Kentucky.

Waltner noted that the Central District Conference is composed of 9,000 members in 59 congregations spread from Ohio in the east to Missouri and Iowa in the west. Thirteen of these are in Ohio. Of the 59 congregations, 22 are affiliated with Mennonite Church congregations.

Both Waltner and Myers placed evangelism and church planting high on the agenda for each conference.

The getting acquainted continued in a joint business session, in which committees from the two district conferences with similar responsibilities appeared in sequence. There were reports from two organizations in which both the district



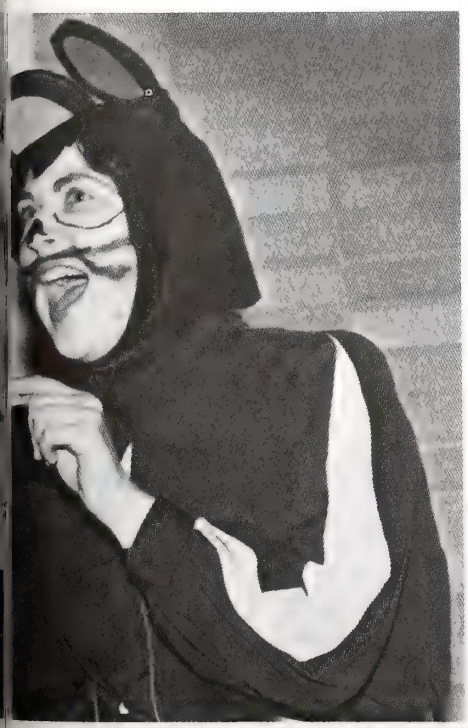
conferences are involved: Associated Mennonite Biblical Seminaries and MCC Great Lakes.

During this joint session 16 new pastors were welcomed into the Ohio Conference and a slightly smaller group was welcomed into the Central District Conference.

In Ohio Conference business sessions the Peace Mennonite Church, Elyria, was accepted as the newest congregation of the conference. Also, a resolution was brought to the floor expressing concern for Central American refugees and the present deportation policy of the U.S. government. This action was in response to a presentation by Bill Clark, a Presbyterian businessman from Canton, who has done a great deal of work with MCC, the presence of four refugees who are being given sanctuary by the Markham Mennonite Church in Illinois, and the "Resolution in Central America" adopted by the Mennonite General Assembly in Bethlehem last August. The resolution passed unanimously.

A number of other program highlights also punctuated this conference. Duane Beck, pastor at Bethel Mennonite Church, West Liberty, led a series of Bible studies from John. Congregational singing was an outstanding shared experience. The Orrville Deaf Choir signed two choral numbers whose themes reinforced the Friday evening message in a manner that transcended coincidence. A choir of 250 children, directed by Jim Heiks, and a reader's theater presentation of *Potatoes Potatoes*, written by Anita Lobel, were highlights on Saturday evening.

Mice occasionally interrupted the "Conference Evening News" to introduce participants in the conference and to provide a wrap-up of the day's events. The mice were Susan Mark Landis and Velma Myers, both of Orrville.



The joint program committee incorporated another innovative means of communication with an evening news program on Station KOCD which not only made announcements and reported events of each day but also spotlighted two church mice and a cleaning lady who shared their unique and humorous views of conference activities.

Bill Detweiler of the Kidron Mennonite Church led a candlelighting service at the close of the conference which illustrated passing the good news of history to others and thus bringing light into a world of deep darkness.

Ohio Conference president Herman Myers commented on a lack of conflict-raising issues at this year's conference. "We came looking for unity," he said, and then noted that we seem to be surprised when we find it.—From reports by David Groh and Ruth Naylor

Virginia peace group offers food for thought

As tax season rolls around, taxpayers are faced with many facts and figures that concern the conscience as well as the wallet. For some Christians payment of federal income tax—the portion which goes to finance the military—is a dilemma.

This year a group called Christians for Peace, consisting of largely Mennonites from the Harrisonburg, Va., area, gathered at the regional office of the Internal Revenue Service in Staunton, Va., on Apr. 13, 1984. They came to register their concern about the amount of income tax money which is used for military purposes. Instead of bringing their normal checks, they came with a truckload of food for the IRS.

The food was purchased with money that the participants withheld from their 1983 tax payments. "We seek to follow Jesus' call to be peacemakers by directing our resources away from the instruments of death and toward life," explained Wendell Ressler, one of the organizers of the event. "We cannot reconcile Jesus' call to love our enemies with our government's call to help pay for their destruction."

The group began the witness with a short worship service in front of the IRS building. There was a short mime skit entitled *The Global Garden Deli* which visualized their feelings about paying for military expenditures. The theme song, "I Am Not Willing to Buy Your Bombs, Sam," sung to the melody "I



Milo and Viola Stahl presented bags of groceries to a staff person at the regional office of the Internal Revenue Service, Staunton, Va.

Have Decided to Follow Jesus," was heard between prayers and testimony of the group members.

Wendell Ressler then read a short statement of purpose to the small crowd of onlookers. He explained that this action was really a pledge to reexamine the effects of the group's lifestyle on other people. "We do not wish to be protected if it means others are killed in our names. We gladly pay taxes which are used to enrich the lives of others, but it is immoral for our government to play Russian roulette with the future of our planet."

Christians for Peace members, Milo and Viola Stahl, then entered the IRS building to offer their bags of groceries in payment for the military portion of the income tax. They were cordially received by the representative for the regional director of the IRS, but told that the IRS could not accept the bread. When the Milo Stahls asked the representative what the IRS would like them to do with the food, the representative replied, "That is your prerogative, but I cannot accept it."

The food was then presented to the Blue Ridge Area Food Bank, Inc., a nonprofit community organization that distributes 220,000 pounds of food each month to hungry people in the area. Executive Director Phil Grasty was careful to note that he did not want to take a political stand on the issue, but he was "happy to receive the food." Over 1,000 pounds of canned goods were donated to the organization.

The group repeatedly tried to explain that their intention was not to harass the IRS personnel. Instead their goal was to represent their concern as a Christian witness. "The reason that I am here," said Christian for Peace member Nate Barge, "is that for me it is an act of faith. I am trying to bring evangelism and social action together."

The event attracted passersby to stop and watch the demonstration. One of them, Dave Murphy, a member of the Staunton Christian Fellowship Baptist Church, said, "I think it is a nice effort



Members of the Christians for Peace group tried to donate food to the IRS, but it was refused, so they turned the food over to the Blue Ridge Area Food Bank.

on their part to present what they believe about military spending ... after all it is the American way to speak out. I am particularly pleased that they are giving the food to the Food Bank where it will do some good."—Steve Shenk, Harrisonburg, Va.

Program confirmed for XI MWC assembly

Choirs from seven countries, panelists representing eight countries, stories, poems, and big and small discussion groups are among the elements of the program for the XI MWC Assembly in Strasbourg, France, July 24-29.

The XI Assembly begins on Tuesday evening, July 24, and for the next four days consists of a pattern of 9:00 a.m. plenary sessions, 11:00 a.m. discussion groups, optional activities in the afternoon beginning at 2:00 p.m., and 8:00 p.m. evening sessions (see program schedule in box). For early risers there will be 8:15 prayer groups, and youth activities will be held from 10:00 p.m. to midnight.

Major speakers and their topics already announced (see Mar. 27, 1984, *Gospel Herald*) are only one facet of the program.

The worship leader for the morning plenaries will be Anita Lichti of the Stuttgart (West Germany) Mennonite Church. Lichti is also responsible for "Stories of Our Lives," a daily presentation for children and adults scheduled for the morning meetings.

Other contributors to the morning plenary sessions will be Kikweta Mawa Wabala of Zaire, who will have the meditation and prayer on Wednesday morning; Lili Thiessen of West Germany, who will read poetry on Thursday morning; and June Yoder of the U.S., who will tell the story, "Welcoming the Enemy," on Saturday morning.

A team led by Stephen Shank of Belgium will be responsible for Scripture reading each morning.

Following each major speaker's address and a half-hour break, participants will be invited to join discussion groups led by volunteers from throughout the world. There will be one large group, meeting with the morning speaker, and approximately 60 small groups of under 60 persons.

Evening sessions will feature reports from Asia, Africa, and Central America.

Timothy Liau of Taiwan, Takeji Nomura of Japan, Margaret Devadason of India, and Paul Myers of the U.S. will form a panel to report on Asia on Wednesday evening.

On Friday evening, Stephen Ndlovu, MWC vice-president for Africa from Zimbabwe, will report on his continent.

Saturday evening's "Focus on Central America" will bring together Elier Rodriguez of Puerto Rico, Arnulfo Vado of Nicaragua, Cesar Del Aquila Canet of Guatemala, Erlinda de Rovelo of Honduras, Herman Bontrager of the U.S., and Elizia Murcia of Colombia.

Also on Saturday evening, Myron Augsburger and Charly Ummel will assist the congregation in preparing for communion the following morning. Augsburger is pastor of the Washington, D.C., Community Fellowship in the U.S. and Ummel is president of the Swiss Mennonite Conference and an elder in the Les Bulles congregation of Switzerland.

On Friday evening, European youth are in charge of part of the program. They will perform several pantomimes and teach the congregation a new song.

Music aplenty

The music planned for the assembly includes not only diverse choirs, but everything from congregational singing to a chamber orchestra and brass choir.

Two French choirs—one vocal and one brass—will perform at the Tuesday evening opening session. Another French-speaking choir, a 10-member male group from Zaire, will sing at various points throughout the week. Back for a second time to an MWC assembly will be a women's choir from Taiwan.

The West German Bechterdissen and the Lage Mennonite Brethren church choirs will perform on Thursday. Both choirs are made up in part by recent immigrants from the Soviet Union ("Umsiedler").

The Lage choir will be one of four choirs to participate in a specially commissioned oratorio for MWC, "The Abiding Place," by Esther Wiebe and Barbara Smucker, which will be performed on Thursday evening. Other choirs participating in the oratorio will be the Zaire choir; the Winnipeg Oratorio Chorus from Manitoba, Canada; and the Mennonite Children's Choir of Winnipeg.

Choirs from the United States, on the program for Friday, Saturday, and Sunday mornings, are the Bluffton (Ohio) chancel choir, the Diamond Street church choir of Philadelphia, and the Goshen College chamber choir. A Swiss choir will be used during the communion preparation messages.

Members of many of these choirs will join to sing "Psalm 100" by Mendelssohn at the Sunday morning worship service. Congregational singing is part of every mass session. The International Songbook used at the X Assembly in Wichita in 1978 will again be used.

In addition, four music performances are scheduled during the afternoons as part of an array of optional activities.

Besides the optional music programs and performances, other optional afternoon activities will include sectional meetings, showings of the film *Strasbourg: City of Hope*, working groups, and interest groups.

Sectional meetings, a kind of mass interest group, will be held Wednesday through Saturday on the topics of "History, Heritage, and Identity"; "Missions" as related to indigenous peoples (bringing together native peoples who are Mennonites in Paraguay, the U.S., Canada, and Guatemala); "Relief and Development"; and "World Hunger and the Arms Race."

A premiere showing of *Strasbourg:*

Continued on page 320

Program participants, XI MWC Assembly



From left: Anita Lichti, W. Ger.; Kikweta Mawa Wabala, Zaire; June Yoder, Goshen, Ind.; Stephen Ndlovu, Zimbabwe; Myron Augsburger, Wash., D.C.; Charly Ummel, Switzerland.

XI
Strasbourg
1984

XI Assembly
Mennonite World Conference
Strasbourg, France
July 24-29, 1984

Theme : God's People Serve in Hope (Texts from I Peter)

	24 Tuesday	25 Wednesday	26 Thursday	27 Friday	28 Saturday	29 Sunday
08:15		VOLUNTARY PRAYER GROUPS			VOLUNTARY PRAYER GROUPS	
09:00 10:30		– Singing, Scripture Reading and Prayer – Zaire Choir	– Singing, Scripture Reading and Prayer – Bechterdissen Choir (West Germany)	– Singing, Scripture Reading and Prayer – Chancel Choir, Bluffton (USA) – Liturgical Reading and Prayer	– Singing, Scripture Reading and Prayer – Diamond St. Choir Philadelphia (USA) – Solo, Sherrie Strange, NYC (USA)	– 09 : 45 Brass Choir – Opening – Music, Rachel Esso
	Registration in Palais des Congrès 08 : 00 - 22 : 00 Tuesday	– Stories of Our Lives Anita Lichti (West Germany) – Worship : Kikweta Mawa Wabala (Zaire) – " Who Are God's People ? " Hugo Zorrilla (Colombia) John E. Toews (USA)	– Stories of Our Lives – Poem, Lili Thiessen (West Germany) – Intercessory Prayer – "God's People Witnessing" Takio Tanase (Japan) Gilberto Flores (Guatemala)	– Stories of Our Lives – "God's People Serving" Elke Hubert (W. Germany) Willi Wiedemann (W. Germany) Georgine Boiten - du Rieu (Netherlands)	– Stories of Our Lives – Program by Children – Story, "Welcoming the Enemy" June Yoder (USA) – "God's People Reconciling" Ron Sider (USA) – Response Sjouke Voolstra (Netherlands)	– Stories of Our Lives – "What Mean These Stones ?" Emma Richards (USA) – Zaire Choir – "Rejoice in Hope" Samuel Gerber (Switz.) – Goshen College Choir (USA) – Communion Service – Psalm 100, Combined Choirs – Installation of New Officers – Offering – Closing Remarks, Charles Christano – Adjournment (12 : 15)
10:30 11:00		PAUSE	PAUSE	PAUSE	PAUSE	
11:00 12:30		DISCUSSION GROUPS 1 large group,		DISCUSSION GROUPS 65 small groups		
12:30 14:30		LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
14:00 16:00	Strasbourg Film	Strasbourg Film Working Groups	Working Groups	Working Groups	Working Groups	Strasbourg Film
14:30 16:00	Orientation : – Discussion Group Leaders – Interpreters	Cantata : "Every Deliverance" Alberta Mennonite Choir (Canada)	Musical : "Ruth" Choir, Amsterdam (Netherlands)	Musical : "Ruth" Choir, Amsterdam (Netherlands)	– 14 : 00 Concert : Chamber Orchestra (Southwest Germany) Soloists : William Reimer, Edith Wiens-Moser	Choir Festival : – Diamond Street – Taiwan Choir – Goshen College – Convergence – French Youth
		Strasbourg Film	Music Program	Music Program	Strasbourg Film	
16:15 18:00	Strasbourg Film Orientation : – Interpreters	Sectional Meeting " History, Heritage and Identity"	Sectional Meeting Program by Native Americans (Indians) (US, Canada, Paraguay, Guatemala)	Sectional Meeting : "Relief and Development"	Sectional Meeting : "World Hunger and the Arms Race"	Note : The Assembly officially closes at noon. The afternoon session is specially planned for those attending on Sunday only, however all are welcome.
		Interest Groups	Interest Groups	Interest Groups	Interest Groups	
18:00 20:00	DINNER	DINNER	DINNER	DINNER	DINNER	
20:00	– Congregational Singing and Prayer – French Choir/Brass Choir – "Who Are We ?" Robert Kreider (USA) – Roll Call – "Confessing Our Hope" Charles Christano (Indonesia) President Mennonite World Conference – Adjournment (22 : 00)	– Congregational Singing and Prayer – Taiwan Choir – Report from Asia Timothy Liau (Taiwan) Takeji Nomura (Japan) Margaret Devadason (India) Paul Myers (USA) – Offering – Adjournment (21 : 30)	– Congregational Singing and Prayer – Oratorio : "The Abiding Place" – Winnipeg Oratorio Choir – Zaire Choir – Lage (Germany) MB Choir – Winnipeg Childrens Choir – Adjournment (21 : 30)	– Congregational Singing and Prayer – Zaire Choir – Report from Africa, Stephen Ndlovu (Zimbabwe) – Youth Program European Youth, Ruth Raab, Leader – Offering – Adjournment (21 : 30)	– Congregational Singing and Prayer – "Focus on Central America", Elier Rodriguez (Puerto Rico), Arnulfo Vado (Nicaragua), Cesar Del Aguila Canet (Guatemala), Erlinda de Rovelo (Honduras), Herman Bontrager (USA), Elizia Murcia (Colombia) – Swiss Choir – Communion Preparation Myron Augsburger (USA) Charly Ummel (Switzerland) – Adjournment (21 : 45)	
22:00 24:00		YOUTH ACTIVITIES IN LYCÉE KLÉBER			YOUTH ACTIVITIES IN LYCÉE KLÉBER	

Chair :
Charles Christano (Indonesia)
Carl Brüsewitz (Netherlands)

Evening Chair :
Dora Geiser (W. Germany)
Marta Quiroga de Alvarez (Argentina)
Jacob F. Pauls (Canada)
Charly Ummel (Switzerland)

Song Leaders :
Margrit Ramseier (Switzerland)
Adolf Schnebele (West Germany)
Abram Enns (W. Germany)

Music Coordinators :
Margrit Ramseier (Switzerland)
Dora Geiser (West Germany)
Frank Klassen (Canada)

Worship Coordinator :
Anita Lichti (West Germany)

Piano :
Rachel Esso (France)
Dick Klomp (Netherlands)
Inge Lichtenberger (West Germany)
Théo Nussbaumer (France)

Daily Activities
Peace Center
Prayer Rooms
Children's Program
Meeting Place for Women

Program confirmed for XI MWC
Continued from page 318

City of Hope will be held on Tuesday afternoon before the official opening of the XI Assembly, and then again on Wednesday, Saturday, and Sunday. The film was commissioned for the XI Assembly and produced by MWC.

Working groups for persons with certain assignments, occupations, or church roles will be held at 2:00 p.m. Wednesday through Saturday. Interest groups follow at 4:15 p.m. and will be open to all participants.

Over 20 congregations represented at Indiana evangelism seminar

A total of 132 persons from some 22 congregations participated in a Friendship Evangelism Seminar Feb. 24-25 at College Mennonite Church in Goshen, Ind.

Art McPhee of Mennonite Board of Missions conducted the seminar. He is an author, radio commentator, seminary instructor, and pastor from Boston, Mass.

Art used well-prepared handouts and overhead projector outlines to help the attendants understand friendship evangelism and how to carry it out. He illustrated his teaching with appropriate stories, often in a humorous vein, which kept his hearers' undivided attention.

Art helped his listeners process their own personal pilgrimage in preparation for witnessing. He asked them to evaluate their own evangelistic priorities.

Friendship needs to be cultivated, he said. To do that, one must know what is involved in being a friend. Attendants were asked to make a list of potential friends to whom they should witness.

"When approaching a friend," Art said, "be certain to begin where that person senses need." He then outlined possible needs that persons have which open the door for witnessing.

Art listed three steps in evangelism: (1) presence—love, acceptance, kindness, unity; (2) proclamation—preaching, teaching; (3) persuasion—encouraging, appealing, convincing. He demonstrated some effective good-news conversations.

Registrants were also helped to relate friendship evangelism to the outreach of their own congregation. They were given an opportunity to evaluate their own congregation's evangelism priorities and shown how the commitment of their members would be strengthened. In addition, they were helped to see some contemporary strategies for evangelism.



Friendship Evangelism Seminar leader Art McPhee of Mennonite Board of Missions speaks with the Goshen, Ind., local arrangements committee. They are (l. to r.) Nancy Lapp (chairperson), Martha Koch, Verl Lehman, and Carolyn Swartzendruber.

The effectiveness of the seminar is shown in responses from several of the attendants.

In answer to the question, "What was most helpful?" one person replied. "The practicality was very helpful, giving direct ideas and handles to use. I appreciated the overheads and handouts." Another said, "Ideas on how to know when it might be time for closure or calling to decision."

Responding to the effectiveness of the seminar in meeting expectations, one replied, "More than met my expectations." Another said, "Met my needs and gave me a lot of information I didn't expect."

Choice Books Committee discusses how to increase sales

The Choice Books International Committee of Mennonite Board of Missions met Feb. 10-11 in Harrisonburg, Va., to review and search for ways to expand the bookrack ministry MBM coordinates for 21 district programs.

The committee grappled with two major items: How to increase sales and whether or not to open the ministry to independent distributors.

Because bookrack sales peaked in 1977 while costs for services provided by MBM kept rising, the committee explored ways to increase sales and to build incentives into the marketing structure.

The committee recommended changing the discount schedule, basing discounts given to district programs on the retail dollar value of books sold rather than on volume.

"This change encouraged distributors to find quality books, sometimes higher priced, which provide greater income than low-cost books," said Choice Books director Paul Yoder.

While the discount to district programs was lowered an average of about one percentage point, a bonus plan was established to allow programs that grow by 16 percent retail (4 percent book volume) or more during the year to earn additional discounts.

The committee also decided to explore working with an independent distributor who has requested permission to market Choice Books in stores where he carries eyeglass products.

EMC presents
Summer vacations for the budget-conscious

June 24-30
Family College
Classes for all ages in ceramics/raku with Dennis Maust, introduction to computers with Galen Lehman and Dr. David Glanzer and watercolors with Dr. Margaret Gehman. Afternoons will be devoted to recreation and days will end with discussions on family wellness led by John Drescher and other faculty.

July 4-8
Family Camping Weekend in EMC's Park Woods
Learn outdoor living and cooking skills from Dr. Kenton Brubaker and enjoy recreational activities which focus on family wellness.

For more information and prices contact Joseph Shenk at EMC, phone 703-433-2771, ext. 132.

EMC eastern mennonite college
harrisonburg, virginia 22801

MENNOSCOPE

Dana L. Sommers, resident director of Laurelville Mennonite Church Center, has been appointed executive director of the Center effective on May 7, 1984. Sommers succeeds James E. Horsch, who resigned effective on May 6. Horsch is returning to the Mennonite Publishing House for an editorial and marketing assignment that will include *Purpose, Mennonite Yearbook,* and other projects. Sommers has been on the Laurelville staff in various capacities during the past eight years. He is married to Donna Troyer Sommers who assists in various activities at the Center. They have two sons, Denny (16) and Dicky (14).



From left: Dana and Donna Sommers, Galen Burkholder

Galen Burkholder, Landisville, Pa., took the position of Youth Evangelism Service (YES) director of the Discipleship Ministries department at Eastern Mennonite Board of Missions, Salunga, Pa., on Apr. 1. Former YES director Jeryl Hollinger is leaving Discipleship Ministries to be pastor of the Charlotte Street congregation in Lancaster, Pa. During the past three years Burkholder has served as director of the Youth and Young Adult Commission for Lancaster Mennonite Conference. He also serves on the pastoral team at Mountville (Pa.) Mennonite Church.

First Mennonite Church of Norristown, Pa., will be celebrating its 65th anniversary with a homecoming on Sept. 29 and 30. The congregation invites everyone who has had some connection with the church to attend this homecoming. Persons who have historical information, testimonies, or greetings are urged to send them to Markley Clemmer, 614 Cherry Street, Norristown, PA 19401; (215) 279-2153. Accommodations will be made for those who come from a distance and want to stay overnight.

An annual **Marriage Enrichment Retreat** will be held the weekend of May 11-13 at the Laurelville Mennonite Church Center. Married couples seeking to grow in their relationship by improving their communication skills, developing goals, finding new joys, and establishing a basis for solid growth are invited. Leaders for the retreat are Irvin and Kitty Weaver, Holsopple, Pa., and Wilmer and Lois Hartman, Marshalville, Ohio. Veterans of 30 and 25 years of marriage, parents and grandparents, the Weavers and Hartmans are certified marriage enrichment leadership couples. In addition, Wilmer Hartman serves as conference minister of the Ohio Mennonite Conference and Irvin Weaver serves as Fieldworker of the Allegheny Mennonite Conference. For more information and registration, contact LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A reunion is planned for all former staff of the Kansas City Mennonite Children's Home. This will be held at the Twin Lakes Bible Camp near Manson, Iowa, Aug. 10-12, 1984. If you can attend, contact Jake Birkey for details; Route 2, Box 123, Manson, IA 50563.

A collection of peace and social concern statements made by Canadian Mennonite and Brethren in Christ conferences is now available from the MCC Canada Peace and Social Concerns office. The collection, which has over 2,000 entries, includes statements about the peace position, society and morality, relief and immigration, church and state, education, and homes and hospitals from when Mennonites first came to Canada until 1982. Individuals, agencies, or institutions who want an annotated listing of the statements can write to MCCC Peace and Social Concerns, 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.

Chicago Mennonite Learning Center, an elementary school begun by Chicago Area Mennonites in 1981, has available part-time position in development and church/public relations. Desired qualifications are an interest in development work, urban awareness, and knowledge of Mennonite organizations. Send résumé to: Gary E. Martin, 4737 N. Sacramento, Chicago, IL 60625; or phone (312) 478-5154.

Faith Mennonite High School needs full- or part-time teachers for the 1984-85 school term. Areas in which help is needed include German, music, physical education (boys or girls), art, shop, and industrial arts. For more information contact Faith Mennonite High School, R. 1, Box 299H, Kinzers, PA 17535; or call (717) 442-8818.

The FISH Organization of Albany, Ore., is looking for a married couple with administrative/supervisory skills to manage the Shalom Guest House, a 24-hour facility which provides temporary housing for single women and families. A monthly salary, benefits, and room and board are provided. Send a résumé with references to: Shalom Guest House, in care of Donald R. Bacher, 1650 S.E. Main, Albany, OR 97321. Deadline is June 1, 1984.

New Danville Mennonite School is seeking a half-time junior high teacher for math, social studies, and Bible for the 1984-85 school year. Write R. 6, Long Lane, Lancaster, PA 17603; or call (717) 872-2506.

The faculty and staff of Eastern Mennonite College and Seminary honored five retiring colleagues at the school's annual recognition dinner on Apr. 12. The retirees are Vivian M. Berkshire, Norman H. Derstine, Samuel L. Horst, Margaret M. Shenk, and Hubert R. Pellman. Berkshire served 16 years at EMC, her most recent assignment was receptionist in Learning Resources. Derstine was employed 23 years at EMC&S, most recently as director of seminary admissions. Horst, associate professor of history, has been a member of the EMC faculty 28 years. Miss Shenk joined the faculty in 1950 as assistant librarian. She was head librarian, 1961-73; most recently Miss Shenk has served as catalog librarian. Pellman, professor of English, was department chairman, 1947-72. In addition, Albert N. Keim received special recognition for 17 years of service at EMC, the last seven as academic dean. He joined the history department in 1965 and taught there until 1977. Keim will begin a two-year leave of absence this summer and does not plan to return to the dean position.

Faculty, students, family, and friends gathered in the Conrad Grebel College Chapel on Apr. 8 for the fourth annual baccalaureate service to recognize the 42 graduating students affiliated with the college. Nancy Dykstra, a graduating student in Environmental Studies, gave the student address on the topic "Wisdom and Intellectualism." Rod Sawatsky, Academic Dean, challenged the graduates with an address highlighting what the college seeks as its goal. In announcing the graduates, Ralph Lebold, president, presented each graduate with a one-year subscription to *The Conrad Grebel Review,* an academic journal published by the college. Students each briefly indicated their post graduation plans. Jim Reimer led the group in a dedicatory prayer. The Chapel Choir under the direction of Leonard Enns also participated in the service with several numbers. The formal program was followed by a reception in the college dining room. For more information please contact Nelson Scheifele.

On **Mar. 25,** more than 100 persons gathered for the dedication of a new meetinghouse for Mobile (Ala.) Mennonite Church. The small Lancaster Conference congregation had met in a renovated house for the last 14 years and decided to relocate to provide room for expansion and easier access. Vic and Bev Plessinger from Wooster, Ohio, gave four months to supervise the construction. Former Mobile VSers and MDSers returned to help or sent funds. Local members and friends gave much time and energy to the work. The dedication service included responses from Frank Furr, chairman of the local ministerial fellowship; Vic Plessinger, volunteer contractor; J. D. Landis, pastor; and a responsive dedication led by Paul Dagen, bishop of the Alabama Mennonite churches.

A **Wellness Retreat** for Leadership Training was held at Camp Men-O-Lan near Quakertown, Apr. 6-8. Thirty-eight persons from Franconia Conference and Eastern District (GC) churches attended. The event was coordinated by the Souderton, Pa., Mennonite Mutual Aid office; MMA's Wellness program director Ann Raber was leader. Participants expressed enthusiasm for working for wellness within their congregations.

An **installation service** was held for Bill Shumaker at the Petoskey (Mich.) Mennonite Church on Apr. 15. Virgil Hershberger of Fairview, Mich., was in charge of the service.



Darryl Henson was licensed to the ministry on Mar. 25 at the First Mennonite Church, Johnstown, Pa. Sanford Shetler, overseer of the congregation, gave the vows and delivered the charge. Darryl and his wife, Joyce, came to Johnstown on a VS assignment. He plans to finish his degree in church ministries at EMC starting this fall.

New members by baptism and confession of faith: Orrville, Ohio; Dean Jantzen, Tim Hartzler, Beth Smith, Denise Kandel and Rick Kreakie. Blooming Glen, Pa.: Sheryl Detweiler, Karen Frankenfield, JoAnn Grasse, Daryl Gross, and Dale Rush. Pinto, Md.: Phillip Dayton, Jr., Britton Dolly, Renee Kidwell, Shawn Lark, Jeffrey Liller, John Liller, Matthew Liller, Ryan Liller, Aaron Livengood, Kim Marker, Andrea Reid, Henry Reid, Paul Reid, Sue Reid, Shawn Ricker, and Derek Yoder. Dewey, Ill.: Diane Watson, Michelle Rogers, Amy Rogers, and Kristy Eichelberger. Springs, Pa.: Lois Oester and Reuben Tice by confession of faith. First Mennonite, Meadville, Pa.: George and Shawnee Will by confession of faith.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Bontrager, Herman and Jeanette (Noll), Akron, Pa., a son, Nathan Noll, Apr. 6.

Burkholder, Perry and Debbie (Viets), Waynesboro, Va., second child, first daughter, Channa Camille, Mar. 24.

Christner, Dave and Joetta (Miller), Sarasota, Fla., second son, Stephen Jay, Mar. 25.

Classen, Steve and Treva (Miller) Classen, Macon, Miss., first child, Greg Anthony, Nov. 21.

Horst, David and Debra (Esau), Columbiana, Ohio, first child, Jennifer Marie, Dec. 21.

Landis, Michael and Beverly (Robinson), Harleysville, Pa., second child, first son, Michael Gregory, Apr. 6.

Leis, Mark and Joyce (Lantz), Brunner, Ont., third child, first daughter, Donna Joy, Mar. 26.

Litwiller, Russeu and Sherry (Springer), Hopedale, Ill., first child, Nathan Russeu, Feb. 27.

Nyce, Phil and Phyllis (Meyers), Dublin, Pa., third daughter, Jillian Leith, Mar. 20.

Shank, Donald and Brenda (Bessler), Harrisonburg, Va., first child, Adam Donald, Apr. 3.

Sherck, Richard and Lou Ann (Hostetler), Lagrange, Ind., first child, Allecia Marie, Apr. 7.

Short, James and Mary Jo (Hartzler), Goshen, Ind., third child, second daughter, Elisabeth Rose, Apr. 4.

Sommers, Linford and Louise (Wenger), Sarasota, Fla., second child, first son, Daniel Sanford, Mar. 23.

Spory, John and Mary A., Boswell, Pa., first child, Rachel Salome, Apr. 7.

Walker, Kurt and Marla (Nafziger), Armington, Ill., second child, first son, Matthew William, Dec. 5.

Warkentin, Dale and Marge (Nussbaum), Winkler, Man., second child, first daughter, Laurie Anh, Mar. 22.

Whaley, Roger and Jeanie (Clemmer), Boring, Ore., first child, a son, Micha Don, Mar. 6.

Yoder, Roland and Melissa (Delegrange), Bradenton, Fla., first child, Matthew Wayne, Mar. 29.

Zook, Donald and Gwenn (Stauffer), Ryley, Alta., first child, Jeremy Cody, Mar. 27.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Boettger—Steinwand.—Jerry Boettger, Tofield, Alta., Salem cong., and Valerie Steinwald, Holden, Alta., Evangelical Church, by Blair Froese and Carl Hansen, Mar. 31.

Hostetter—McCann.—Robert Hostetter and Nancy McCann, both of Chicago, Ill., Lake View Mennonite Fellowship, by Ardean Goertzen, Nov. 26.

Moyer—Reeder.—Randy S. Moyer, Telford, Pa., and Dawn C. Reeder, Methacton cong., by Clayton L. Swartzentruber, Apr. 7.

Miller — Morgan. — Dean Miller, First Mennonite, Iowa City, Iowa, and Julie Morgan, Catholic Church, by Sheldon W. Burkhalter, Feb. 18.

Neff—Williams.—Kent Neff, Leola, Pa., and Hilda Williams, Rothsville, Pa., both of Neffsville cong., by G. Edwin Bontrager, Apr. 7.

Shenk—Fast.—Dale Shenk, Elkhart, Ind., and Karen Fast, Goshen, Ind., both of Sunnyside cong., by Clare Schumm, Apr. 7.

Stoll—Herschberger.—Stanley Stoll and Anita Herschberger, both of Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Apr. 7.

Yoder — Miller. — David Eugene Yoder, Kalona, Iowa, East Union cong., and Lisa Marie Miller, Iowa City, Iowa, First Mennonite cong., by Lonnie Yoder, John Hershberger, and J. John J. Miller, Mar. 17.

OBITUARIES

Alderfer, Henry W., son of Joseph and Anna (Wisler) Alderfer, was born in Bedminster Twp., Pa., July 27, 1897; died at Grand View Hospital, Sellersville, Pa., Mar. 30, 1984; aged 86 y. On Oct. 19, 1918, he was married to Aquilla Miller, who died in November 1982. Surviving are 6 daughters (Grace—Mrs. Arthur Scheetz, Pearl—Mrs. Norman Freed, Elizabeth—Mrs. Clarence Myers, Florence Alderfer, Miriam—Mrs. Durrell Detweiler, and Alice—Mrs. Elmer Detweiler), 2 sons (Claude and Willard), 40 grandchildren, 45 great-grandchildren, and one sister (Lizzie Yothers). He was a member of Deep Run East Mennonite Church, where funeral services were held on Apr. 3, in charge of John Ehst; interment in church cemetery.

Gingrich, Arthur J., son of Jacob and Phoebe (Bachman) Gingrich, was born in Metamora Twp., Ill., June 6, 1902; died at Proctor Community Hospital, Peoria, Ill., Apr. 3, 1984; aged 81 y. On Nov. 30, 1932, he was married to Esther Staker, who survives. Also surviving are one son (J. Arthur), a cousin (Nelda—Mrs. Gene Sauder) who was reared in the Gingrich home, 3 grandchildren, one sister (Laura—Mrs. Glenwood Imhoff), and one brother (Edward). He was preceded in death by 4 brothers and 2 sisters. He was a member of Metamora Mennonite Church, where funeral services were held on Apr. 6, in charge of Larry Augsburger; interment in Hickory Point Cemetery.

Graybill, Clayton Andrew, (Stutzman) Graybill, was born and died at Self Memorial Hospital on Apr. 3, 1984. Surviving are his parents, maternal grandparents (Mr. and Mrs. Richard Stutzman), paternal grandparents (Mr. and Mrs. Glenn Graybill), maternal great-grandparents, (Mrs. Mattie Stutzman and Karl Reisenger) and paternal great-grandmothers (Mrs. Bertha Graybill and Mrs. Elizabeth Bankert). Committal service at Martinsburg, Pa., Apr. 5, in charge of Robert Yoder. Memorial services were held at Greenwood, S.C., Apr. 8.

Handrich, Oliver W., son of Jacob P. and Elise (Krehbiel) Handrich, was born in Pulaski, Iowa, June 18, 1897; died at Ausable Valley Home on Mar. 31, 1984; aged 86 y. On Dec. 23, 1920, he was married to Ada M. Shentz, who survives. Also surviving are 3 daughters (Luella—Mrs. Claude Esch, Olive—Mrs. Raymond Gerber, and Jean—Mrs. Elmer Hoover), 3 sons (Richard, Harry, and Donald), 27 grandchildren, 29 great-grandchildren, one brother (Will Handrich) and one sister (Mrs. Ella Miller). He was preceded in death by one daughter (Lola). He was a member of Fairview Mennonite Church, where funeral services were held on Apr. 3, in charge of Virgil Hershberger and Levi Troyer; interment in Fairview Cemetery.

Oyer, Lydia, daughter of John P. and Mary (Smith) Oyer, was born at Meadows, Ill., Oct. 9, 1884; died at Goshen, Ind., Apr. 8, 1984; aged 99 y. Surviving are one brother (Elmer J.), and 2 sisters (Edna Bachman and Esther Smith). She was a member of Waterford Mennonite Church. Funeral services were held at Bethel Mennonite Church, Ashley, Mich., in charge of Del and Charlotte Glick, Elno Steiner, Robert McKelvey, and Calvin Kaufman; interment in Washington Cemetery.

Rozhart, George Reuben, son of John and Elizabeth (Forney) Roszhart, was born in Chenoa, Ill., June 28, 1901; died at Flanagan, Ill., Apr. 4, 1984; aged 82 y. On Sept. 20, 1922, he was married to Ella Stalter, who died on Sept. 17, 1943. On Jan. 8, 1953, he was married to Ethel Stalter, who survives. Also surviving are 2 daughters (Mary Zehr and Evelyn May), 5 grandchildren, 2 great-grandchildren, one sister (Viola Rediger), and one brother (Robert). He was a member of Waldo Mennonite Church, where funeral services were held on Apr. 7, in charge of Lester Zook; interment in Waldo Cemetery.

Stoll, Goldie, daughter of David and Mattie (Chupp) Miller, was born in Morocco, Ind., July 19, 1905; died at Goshen, Ind., Mar. 29, 1984; aged 78 y. On Oct. 18, 1924, she was married to Henry J. Stoll, who survives. Also surviving are one son (Dale), 2 sisters (Essie Leichty and Malinda Chupp), and one brother (William R. Miller). She was a member of Burr Oak Mennonite Church, where funeral services were held on Apr. 2, in charge of Samuel S. Miller; interment in Memory Gardens.

Yoder, Clara Malinda, daughter of Jacob B. and Malinda (Warye) Yoder, was born at Kalona, Iowa, Sept. 27, 1889; died at Kalona, Iowa, Apr. 6, 1984; aged 94 y. Surviving is one brother (Chris A. Yoder). She was a member of Kalona Mennonite Church, where funeral services were held on Apr. 9, in charge of Elton Nussbaum and Howard Keim, interment in East Union Cemetery.

CALENDAR

7th Women in Ministry Conference, Harrisonburg, Va., May 3-6
Franconia Mennonite Conference, spring conference, May 5
Gulf States Fellowship spring conference May 5
Rocky Mountain Mennonite Conference Pueblo, Colo., May 5
Video/New Technology Consultation Goshen, Ind., May 8-10
Mennonite Mutual Aid Board of Directors Goshen, Ind., May 10-11
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 11
Mennonite Board of Education Board of Directors, May 11-12
Mennonite Board of Missions Board of Directors, Harrisonburg, Va., May 17-19
Hesston College commencement, Hesston Kan., May 20
Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Mennonite World Conference, Strasbourg France, July 24-29

CREDITS

P. 316 by Mark Beach; pp. 316, 317 by David Hiebert; p. 317 (top), 318 by D. Michael Hostetler; p. 320 by Levi Hartzler.

ITEMS AND COMMENTS

American and Soviet Christians to exchange visits in late spring

American and Soviet Christians will visit each other's countries this spring in an exchange program sponsored by the National Council of Churches (NCC). The exchanges are the latest development in the ecumenical organization's efforts to improve relations between Christians in the two countries, which began in 1956 with a visit of U.S. church leaders to the Soviet Union. In 1979, the NCC organized a U.S.-U.S.S.R. Church Relations Committee to sponsor such visits on a regular basis.

About 20 Soviet Christians will be hosted by U.S. churches from May 4 to 21. Russian Orthodox, Baptist, Armenian Apostolic, Lutheran, and Georgian Orthodox members are expected to participate. From June 4 to 22, nearly 300 U.S. Christians will visit the Soviet Union. They will worship with Christians in 13 Soviet cities and will have an audience with Russian Orthodox Patriarch Pimen of Moscow and All Russia.

Israeli paper apologizes for ad said to offend Christians

The Anti-Defamation League (ADL) of B'nai B'rith objected to an ad in an Israeli newspaper offensive to Christians, and has won an apology from the paper. The ad appeared in the Jan. 19 edition of *Yedioth Ahronoth*, a Hebrew newspaper. It depicted a crucifix under the headline, "You don't have to pay a high price to become famous," and was placed by an advertising agency as a promotion of the agency's skills.

Abraham H. Foxman, head of ADL's International Affairs Division, sent a letter of protest to the newspaper. He wrote that "as Jews, we have good reason to be sensitive to the misuse of our religious symbols, a pernicious form of anti-Semitism. It is ironic and unfortunate that an Israeli newspaper would display similar insensitivity regarding Christian symbols." In response, the newspaper's editor, N. Moses, told Mr. Foxman that he agreed that the ad "was insensitive and may offend Christians." He said he was sorry it had run and that the advertising agent responsible also apologized.

Religious war tax movement growing rapidly in U.S.

Two years after Seattle Archbishop Raymond Hunthausen's decision to withhold half of his federal income taxes, a religious "war tax" movement is growing rapidly. Its numbers are being swelled both by Hunthausen imitators and by creative new forms of protest by people who are upset by the nuclear arms race but reluctant to put themselves outside the law.

According to new Internal Revenue Service figures, the type of protest popularized by the Seattle archbishop has increased nearly fivefold in the last three years, while alternative forms of protest, some of them revived from the Vietnam War era, have also become more frequent. Among the latter protesters are people who refuse to pay a small, token amount of tax, or withhold federal excise taxes from their monthly telephone bills. Others file a return and write "paid under protest" on the check, or file for a refund of military taxes already paid. Increasing charitable giving to reduce the amount of income subject to tax, and changing one's lifestyle to live below a taxable income level, are also gaining acceptance. Many religious groups, in addition, are pressing Congress for legislation that would allow "conscientious objectors" to divert all their taxes to "peaceful" purposes.

Benjamin Mays, mentor of civil rights leaders, dies at 89

Benjamin E. Mays, a respected black educator and civil rights leader who was a mentor of Martin Luther King, Jr., died on Mar. 28 in an Atlanta hospital after a long illness. He was 89. Dr. Mays, ordained a Baptist minister, was dean of the interdenominational Howard University Divinity School in Washington from 1934 to 1940. He served as president of Morehouse College, an American Baptist institution in Atlanta from 1940 until his retirement in 1967.

Benjamin Elijah Mays was born on Aug. 1, 1894, in Epworth, S.C., the son of sharecroppers. From an early age he picked cotton and plowed behind a mule. Neither of his parents could read or write, but an older sister taught him reading and writing before he was old enough to attend the community's one-room school. He earned a master's degree and a doctorate in Christian theology and ethics at the University of Chicago. He received at least 45 honorary degrees from other schools in law, divinity, and the humanities.

Jehovah's Witnesses meeting halls ordered razed in Tanzania

A Tanzanian government official has ordered the demolition of all Jehovah's Witnesses Kingdom Halls in Tanzania's western district, the All Africa Conference of Churches reported in Nairobi. The conference's All Africa Press Service said Sumbawanga District Commissioner Iddi Mapinda ordered the demolitions following reports that members of the outlawed sect had refused to participate in government-sponsored development activities. Since the sect's formation in the 1870s, in the United States, it has come into conflict with governments around the world because of its belief in a coming theocracy and its teaching that all political powers are expressions of Satan's power over humanity.

Inflated numbers noted in Japanese religion census

Getting counted by a religious body in Japan is a little like voting once was in some U.S. cities—you can do it more than once. This is why the number of Japanese counted as religious—209.3 million—is nearly double the country's 118.7 million population. It does not explain the small number of Japanese Christians, but according to the United Church of Christ in Japan (Kyodan), it's harder to be counted a Christian than something else. The latest religious census shows 1.4 million Christians in Japan, less than one percent of the population. Japan also reports 104.6 million Shintoists, 87.1 million Buddhists and 16.1 million members of "other" faiths.

Japanese Christians have stringent membership requirements, counting as members only those who are baptized and regularly participate in holy communion, public worship, monthly offerings, and fellowship in their local churches. Most Shinto authorities calculate members of a local shrine as those living within the territory of the shrine, including both foreigners and Japanese who are members of other religious groups.

Christian groups ask $100 million to fight hunger in Africa

Four global Christian organizations have appealed for $100 million in special contributions to combat hunger and the effects of prolonged drought in Africa. The appeal was launched at a press conference in Geneva, Switzerland, on Mar. 15 by the World Council of Churches, Catholic Relief Services, Caritas International, and the Lutheran World Federation. Church agencies had already committed emergency and long-term development aid of about $270 million in 1984, and the new appeal asks the agencies' worldwide networks to raise $100 million more. These resources will be used to supply food and to support agricultural production efforts including improvement of water resources.

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What role the (Mennonite) press?

On my office bulletin board there are two cartoons which capture the sentiment of many folk toward the secular news media. The one, from the *New Yorker*, portrays a prince bowing before his father's throne. The king says to the prince, "My son, you have survived the ordeal by fire and the ordeal by water. You now face the final challenge—the ordeal by media."

In the other, a "Shoe" cartoon, two reporters are discussing a popularity poll in which news reporters came out just above cabinet officials, but below used car salesmen and door-to-door gutter cleaners, in popularity. When the one reporter wonders aloud why journalists aren't trusted more by the public, the other responds, "We get a bad press."

The role of the press in a free society is to inform the citizens. In a democracy, it is often thought too that the role of the press is to be a watchdog of government. More than they like to admit, however, the press is co-opted by the government in such a way as to be a legitimizer of the government's policies. How slow the press was, for instance, in raising questions about U.S. involvement in Vietnam.

Once in awhile, though, the press does assume the role of the boy who announces to all that, in fact, the emperor has no clothes on, much to the chagrin of the ruler and ruled alike. Neither the leaders nor their loyal followers appreciate such exposure, and the persons who bear the news take the rap. It's the "if you don't like the message, shoot the messenger" syndrome.

The question to be addressed here is, What is the legitimate role of the church press or, more specifically, the role of *Gospel Herald* news? Is it to point out to the membership that their leaders, like themselves, have feet of clay? Is it to inform membership when their leaders and institutions falter and fail?

The primary role assumed by *Gospel Herald* news has been to *monitor* events in the life of the church and to *report* them to its membership. This means keeping on top of events and trends in the church and then making decisions about what is newsworthy.

A secondary role has been to *interpret* what is being reported. Some would have us "stick to the facts," but facts alone are meaningless. Even the selection of facts and the interconnections which are made of the facts in order to tell a story have an interpretive function. Though the Church News section of the *Gospel Herald* plays a role different from the editorial page, there is not an absolute distinction between facts and interpretation; they are on a continuum with each other.

An indirect function of the church news is that of *chronicling* what is happening for future generations. As reported on these pages (Nov. 29, 1983), news reporter Eugene Kraybill says that news is the first draft of history. He would probably be hard pressed to find a professional historian who would accept that statement at face value, yet it is true that newspapers form some of the grist of which history is written. As a chronicle, church news mirrors back to the church an image of itself in the present. Obviously, it is not a complete reflection, nor is it a perfect one, for the image is slanted by the reporters' and editors' biases.

Gospel Herald news does have a bias, as do all media. Our bias is for the Mennonite Church and not against it—for its people, its history, its theology and ethics—for its institutions even. We are more advocates of the church than we are its adversaries. Even when we are critical it is out of a basic sense of loyalty to the church and concern for its welfare.

Though we accept the idea that even the church and its institutions need scrutiny, the biblical command to speak the truth in love proscribes muckraking journalism in the church. And following the principle of Matthew 18 means that it is not our job to get a scoop on the church's dirty linen; direct address is the appropriate way to deal with discipline problems. Therefore, it is better for us to deal less with personalities and more with trends, events, and institutions in our scrutinizing of the church. But then again, what are institutions but people?

There is bias too in what any news editor selects as being newsworthy. My predecessor as news editor, Dave Hostetler, tells me that his bias was toward international church news. That is understandable in light of his previous years of experience as a missionary in Brazil. My bias is for Mennonite higher education, but I'm also interested in theological developments in the church, creative congregational activity, church growth, and witness to the government.

Bias is in the mind of the reader too. Several years ago I had a fruitless argument with a relative over national news magazines. He wanted to claim that the national news magazine I read has a leftist slant whereas the one he reads is unbiased. Since the magazine he reads fits his own bias, he isn't able to detect its bias.

We're limited in the coverage we can give to local events, not only because of lack of time or reporters, but also to be relevant to the whole church we must give priority to happenings which have the broadest appeal. For good or ill, this tends to favor institutional activities of a churchwide and official nature.

For me, the most noble of purposes *Gospel Herald* news could fulfill would be that of developing a sense of community within the church. To do this, we cannot merely inform, but we must elicit a response from readers. We have failed if readers don't take more ownership in our church as a result of our weekly efforts. Ultimately, our goal then is not simply to make leaders accountable to the church, but to call all of us to a sense of responsibility for this church which God has entrusted to us.—Richard A. Kauffman

GOSPEL HERALD

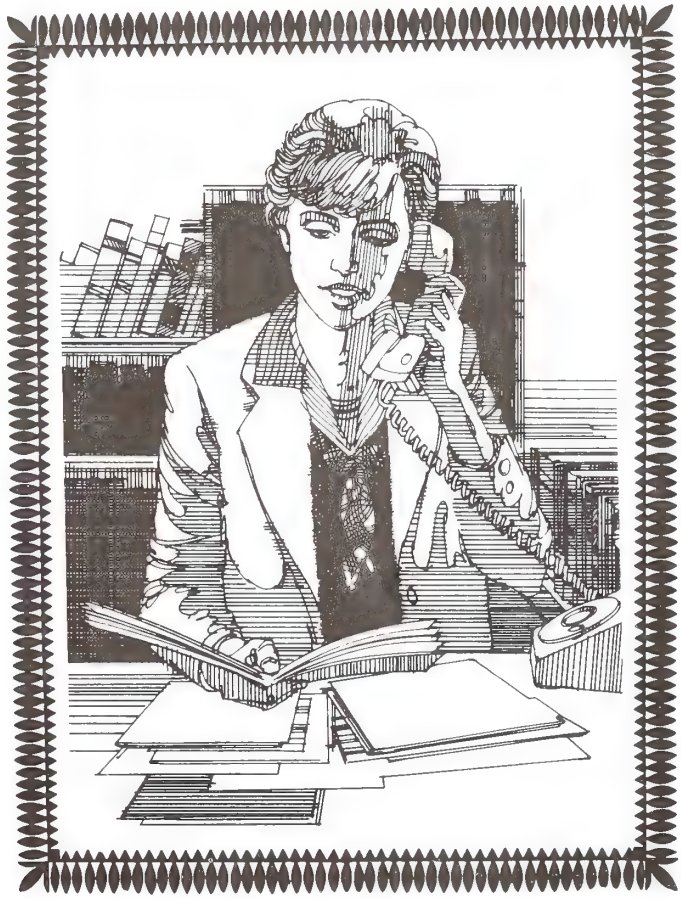
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Liberated at home

by Denise J. Williamson





A recipe for gingerbread *people* caught my attention several weeks ago when I was baking with my young son. It dawned on me that I was raising my child in a world that would have no more gingerbread *men*, "Dear Sir" letters, or any of the other nongeneric terminology that I formerly took for granted.

To the degree that these word changes actually represent society's more conscientious effort to provide equal opportunities and equal pay for women, I suppose they have been good. However, the *emphasis* on equal rights has proved to be more of a burden than a blessing to many women who take it as a *command* to make a name for themselves in the career-oriented marketplace. Having the opportunity to study any profession or to pursue any goal has brought many educated, concerned women to a point of pressure that far exceeds any career dilemma experienced by their mothers or grandmothers.

I was almost 30 before I thanked my own Mom for taking 11 years out of her teaching career to give her family a good toehold. She responded by saying that she enjoyed the experience immensely and that raising a family was something she really wanted to do. She hadn't considered it a burden to leave the paid field of education for the semesters that she stayed home with a child. And, 25 years ago, there weren't that many people in her circle of friends or in the media to remind her that

she was making a sacrifice.

But times have changed. When I was expecting my first child, people in my profession counseled me to keep my job. I didn't. But, sometimes when I'm trying to keep my composure in the grocery store while my son's freely distributing a month's worth of coupons down the aisle, or when I'm pushing back a barricade of toys inside the kitchen door so that I can greet the garbage man in my disheveled condition to write him a check, I want to cry out, "I could make it in the career world, but I'm a stay-at-home mother by conviction and by choice!"

Would they believe me? I wonder. Or, better yet, would they care? Something inside me says that soon full-time mothering will be viewed by the majority in society as being obsolete. We seem to be at the dawn of one-parent families, *adequate* day care for all children, and lifestyles that *require* two paychecks.

As a career woman I used to sit down at my desk in the morning and organize the work from my "in" box with a deep sense of satisfaction. Somehow, I don't face the pile in the laundry basket or the kitchen sink with the same emotions. I look to women in the church who have been mothering longer than I to say with spirit, "Take courage, my daughter, you have indeed accepted a high calling." Instead, I often find persons as discouraged and harried as myself or suggestions that I should, as many others are doing, enter the work arena again, this time with a juggling act of career, children, husband, and home.

All of my adulthood I've heard, "Look at your gifts, look at your needs for personal fulfillment and then set the goals that are best for *you*." I can understand such advice from the world—where you have to have a piece of parchment or a paycheck to prove that what you do is important. However, when the church family begins to counsel one another to seek more prominent positions, more accolades, more degrees just to increase our individual feelings of self-worth, I take warning at the words' secular ring.

As a Christian, I am called to be a conformist—not to the world's desires and demands, but to Christ's. It is he who created me individually, in his likeness, for his own purpose. *My* ultimate purpose *is* him, and my day-to-day need is not to have my worth in life ascertained, but to find encouragement to live each season of my life for him. I am not speaking out against women with careers, or the striving after PhDs, or the acceptance of a high-level job; I am reflecting on our negligence within the body of Christ to proclaim as Paul did in Philippians 3:8-9, "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him. . . ."

In the light of Christ, service as a housewife, an engineer, a janitor, or a physician has equal status and importance. We may disapprove of the early Christians' struggle to accept all—slave and master, Jew and Gentile—as equal, and then turn around and quietly judge our own church associates according to social position and secular criteria—education, appearance, fashion, career.

When we have a "just-a-mom" attitude toward those who stay at home with their families, we may be stifling the ministry Christ ordains for these Christians. In the struggle to find my own sense of call in my work at home, I have discovered five areas of challenge.

Meditation. Christ said that when your eye is single, your whole body will be filled with light. While mothers of small children often complain that they have no room for a "quiet time," the many mundane housekeeping tasks lend themselves to a life of meditation. As I turn away from harboring thoughts about why the dirty socks were left out of the laundry basket again and concentrate on creating an atmosphere of peace and joy, I find myself and my family renewed.

Prayer. Many theologians and writers are saying that the church as a whole has forgotten its ministry of prayer—not the one-hour-a-week variety, but the concentrated day-by-day fervent intercession for both saints and sinners. When my meditation is on Christ, I find myself accepting the challenge to be a prayer warrior on my knees by the bathtub as well as in the prayer closet.

Availability. In the long run, I think my staying at home will help our children to have a stable concept of self-worth—because I made the sacrifice to be available to them. And, while the woman at home may not have much free time, she usually is available for an emergency trip to the hospital with a neighbor, a word of encouragement to the teen who has locked himself out of his house, or a moment of prayer on the phone with a shut-in person. Such tasks do not increase the length of one's résumé; however, they can be indispensable to the life and growth of others.

Sacrifice. In many ways, staying at home *is* a sacrifice for me. However, I see that providing the behind-the-scenes support for a busy husband and well adjusted children may be one of the few remaining ways of serving with the kind of consistent, no-fanfare giving that truly is worthy of eternal reward.

Service. Today, we women have more opportunities to serve than ever before. Even though I am capable of making my contributions to society in a position outside my home, I am convinced that I am being called to serve my family, my church, and my community *at* home—for now. The peace that comes from knowing that I have to answer to only one voice in the end has freed me to be at peace and to be truly liberated as a servant at home.

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A tribute to my mother

Mary Elizabeth Catherine Richardson Schreiner Kipp Hoctor.

by Georgeanne Schreiner Freeburg

I suppose, looking back now, the phone call in September was anticipated. My brother had informed me, several months prior to it, that our mother was a victim of lung cancer—that the startling evidence of tumors in the right lung also indicated a rapid growth of other cancer cells through the chest cavity. The unexpected news was upsetting and I remember going into my bedroom, away from my concerned family, and crying softly and praying for this mother that I had never known except for a brief childhood span of eight and a half years. Now, my brother's quiet voice on the telephone said, "She's dying, honey—and she wants to see you. Will you come?"

There was no hesitation—I had always known I couldn't refuse that call if it ever came. And now it was here, and I hastily made plans to fly to Phoenix after necessary rescheduling of my teaching duties at the local high school. My husband found it impossible to leave his job so quickly, but he didn't want me to travel alone. Since we agreed one other family member would make the trip if possible, we asked Glenn, our 21-year-old son, who immediately consented to go.

Karla, our 23-year-old daughter, couldn't get off duty at the city hospital where she is employed as a registered nurse—and Dan, our sensitive 18-year-old, would undoubtedly be upset with the traumatic situation. But calm Glenn, who looked at me with the large blue eyes of my mother, also had the general physique and physical characteristics of my father. Glenn was to be the solid support I would need—and he would be the "wonderful gift" my mother would keep referring to later, during our brief stay.

We flew out of Pittsburgh that last Friday in September and passed the time with quiet talk. My son knew most of the story, but he had a natural curiosity about this grandmother he had never seen—or talked to. Perhaps his college training in sociology and related subjects helped him pry very gently to release from me the submerged tale, because once I started talking, it all came out easily and naturally.

I began at the beginning—with my earliest memories of a beautiful, fun-loving, young mother, whose large violet-blue eyes and dark hair reflected her Irish and English heritage; I thought she was the prettiest thing on earth. I remembered perching on the living room couch and watching her put on her hat to go out. And she would tip it this way and that way, and I would patiently wait because it didn't really matter: she was simply beautiful to me.

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The special times were when she would whirl me and my younger brother around and sing sweetly an Irish "ditty." And then she would insist on showing me how to do the Irish "jig" her mother (from County Cork, mind you!) had taught her. Always, my brother and I would collapse giggling as she would chant her full name, skipping lightly about, and we would repeat it: "Mary Elizabeth Catherine Richardson Schreiner." Her nickname was "Pat," given her by her Irish grandfather who called her his little "Patty-girl." But the tragic swimming death of my young father, witnessed by her as she sat on the beach, changed this charmer into an alcoholic who turned her back on her three young children, her church, and her relatives.

Children never know why they are thrust into situations, but the next few years were ones that run together for me like scenes in a fast-moving film. A year and a half in a children's home and then back with my mother and new stepfather, Spencer Kipp. We simply called him "Kipp"—I could never call that drunken, cruel person "Daddy"—and I bore many backhands from him because of it. My mother continued drinking and fighting with Kipp. There were brief moments of laughter and the Irish "jig," although the old chant was now extended to "Mary Elizabeth Catherine Richardson Schreiner Kipp"; but most of the time she turned herself away from us children. I suffered many nightmares of unknown terror; these are still recalled.

One of my other vivid memories is praying—my father had taught me to pray—and I remember lying in my bed, shivering from fear and abuse, and praying "Lord, help us. And please make Mommy stop drinking." She didn't stop drinking—but I was separated eventually from my brother and sister when I was sent to live with my father's parents, Grandpa and Grandma Schreiner. My mother had done the final and complete rejection: I was "one less mouth to feed." I cried many nights, missing my brother and tiny sister, but my kind and Christian grandparents began remolding my life—and I felt that the Lord indeed was taking care of me.

But the years went by and I became bitter and angry at "Mary Elizabeth Catherine Richardson Schreiner Kipp"—at how she had ruined a family and how I still bore emotional scars from her neglect. I did manage a grudging prayer on her behalf, at times, but usually the prayer ended up being mostly grief and despair, especially for my brother and sister who were growing up away from me.

When my brother reached senior high age, he managed to get in touch with us, and visited Grandma and Grandpa and me. Grandma and Grandpa paid for

the railway ticket, and we spent treasured time together. We stayed in contact most of the time after that, but I never asked about *her*, and he seemed to understand. He would drop comments about her drinking, but I turned a deaf ear to most of it. After all, I argued to myself, she had cut herself off from me—why be concerned? But I would still be haunted when I heard Irish melodies, and in my mind I could hear childish voices chanting "Mary Elizabeth Catherine Richardson Schreiner Kipp."

Some years later after I graduated from college, my brother called and said Mother had remarried. (Kipp had died while I was in college.) Her new husband seemed like a "good guy," my brother assured me. I asked if this one was a Christian, and Jack said he didn't really know, but he ("Hocky") seemed "like a decent person." I'm sure poor Jack was relieved to have someone assume the responsibility of looking after Mother. Jack was able to marry and move to Phoenix, Arizona, where he had a secure job, and my sister followed him out there, in hopes of finding the same living stability. When "Hocky" died unexpectedly from a heart attack, my mother sold her possessions, and settled into an apartment in a suburb of Phoenix.

The next hours were all that they should have been. We all talked at once.

My own young family was rapidly growing up. All three had a strong and loving relationship with Grandmother Schreiner, "Nana," who lived her final years with us. And Grandma and Grandpa Freeburg were always the devoted grandparents. But many times the children's young faces would reflect confusion about the unknown Grandmother—who lived in Arizona and whom I never saw or talked about. I *was* bitter, but I tried not to pass it on to the children; and I fought many mind-heart battles about being a Christian and yet harboring all that resentment. Did I really forgive her?

The talking on the plane did its job: I felt calm and ready when we landed in Phoenix. And I felt that peacefulness that comes with knowing the Lord is handling a situation. Jack's wife proved to be a delight; my son said later that she was a typical, little, loving "Jewish momma." (That's right! My brother had married a Jewess.) We drove to Jack and Shirley's home, freshened up, and then started for Mesa, where Mother was now living in an apartment with Patricia Jane, my sister. Patty was supplying round-the-clock loving care to the suffering body. I remember thinking Patty certainly was acting out her faith as a Christian.

As we rode, Jack filled me in on the details of trips in and out of the hospital that Mother had gone through. He told me of years before when she had endured knee surgery and hand surgery for severe arthritis. (I winced at that: I could remember her soft skin and small hands.) He told me of treatment she had some time in the past for cirrhosis of the liver. And he told me she had stopped drinking years ago. She had done it all herself, without groups for alcoholics. That certainly showed "guts," I admitted to myself. He chuckled, too, at her calling herself the "Bionic Woman" because of her kneecap of synthetic material, false teeth, implanted contact lens in the right eye that followed cataract surgery, and loss of hair that had necessitated a wig.

As he told me all this I felt a jolt: we weren't dealing with the old image "Pat"—we were talking about a courageous woman! Then he said, "She has many friends—of all faiths. Mormons call, Pentecostal people pray over her, and she's gone back to her church (Catholic). She's been involved in a prayer-Bible study group." He pointed out a new Mennonite Church in the Mesa-Phoenix area and said some of Mother's friends were Mennonites.... And that she had told them her daughter and family back East attended a Mennonite Church.

Jack talked almost nonstop—as if he could fill me in on a lifetime as we headed for that apartment. But nothing he said prepared me for walking through the door of her bedroom and seeing a white haired (wigged) old woman, propped up to aid her labored breathing, but smiling widely.

My son's strong hand guided me in, and then Mother's arms opened wide and still violet-blue eyes, with tears flowing, smiled as she said in the still lilting voice, "Oh, but you're beautiful—you're beautiful." The next hours were all that they should have been. We all talked at once, and when Glenn showed her a family album that he and Dan and Karla had put together with pictures I supplied, she cried quietly. Grandma and Grandpa Schreiner had saved snapshots of her and Daddy and our early days as a family—and she was transported back to those happy days. She had a vivid memory for details, and this mother that I thought had forgotten me, pointed out my baby "pink angora sweater." A touching moment was when she looked at the picture of my father when he was 21, and then she turned to Glenn, embraced him, and looked at me tearfully. Her breathing was labored, and talking was difficult but she said simply, "You brought me a wonderful gift."

The next two days seemed like a quick run-through of a family reunion: a reunion that had to take place at that specific time. Jack's daughter and husband and his sons and their families gathered—and my mother sat proudly in her bed as Jack and Patty and I crowded around her. She clung to my hand and in spurts of the old wit would bring back precious memories. But the best time for me was when she squeezed my hand and began chanting and I joined in, "Mary Elizabeth Catherine Richardson Schreiner Kipp (pause) Hoctor." And we laughed like two little children.

Her priest arrived, and had prayer with her. Pentecostal neighbors came in and prayed with her; my niece and her husband, converted to a Fundamentalist Christian group, prayed with her. And then, with the Irish warmth and wit again, she turned to me with a sigh and said, "Well, I must say—I'll surely get to heaven. Father's praying for me, Patty's praying for me, both of them Catholic—Jack and his wife are praying for me, and she's Jewish, and you and yours are praying and you're Protestant. Don't you think I've got a corner of the market?" And she leaned back, laughing. That was costly because the next hour she had to be given oxygen and she gasped for breath. We all sat quietly, and

waited. Finally she became impatient and asked for the oxygen equipment to be removed. She said she wanted to be alone with me. I almost felt like grabbing Glenn and saying, "Stay. I'm scared," but I needn't have been.

She smiled sweetly at me and beckoned me close. I leaned down and she said softly but clearly, "I'm not Pat out there, Georgeanne. I'm Mary." I digested that and suddenly I saw what she meant me to see: she had made restitution with me, with herself, but most of all, with her Lord. And then she whispered, "One day the pain was so bad and I screamed out (Patty was at work), 'Jesus, help me.' And do you know, he did! The pain seemed to stop. I picked up a pen, and found myself writing a poem. It says it all." She pointed to where I could find it, and said, "I have a copy for each of you. I knew you'd understand." She lay back and closed her eyes, weary and in obvious pain. I read and reread her testimony.

Open letter to my Savior

Dear Jesus, help me!
I feel so alone.
I ache and I pain
Thru my very last bone.
But that's not what's hurting
The most, don't you see?
I know it's because I ceased
  thinking of thee.
And knowing thy power,
Thy glory, and love,
Still thought only of "self"
(Not my dear God above).
So, like all other sinners,
I've come crawling back,
To beg you once more
To forgive my great lack
Of letting you handle all of my woes,
And give honor and love to you,
  'ere this day close.
And tho I may stumble—
  not know where I'll land,
I can always reach out
  and touch
Your dear hand.

Glenn and I had to return home the next day, and the hardest thing I ever did in my entire life was walking away from that bedroom. I ran back in and she clasped me to her breast, with a surprisingly strong grip, and stroked my hair, crooning softly, "Don't cry, don't cry . . . don't you know I love you?" And I sobbed "I love you too, Mother, and I always have." It was now crystal clear: I had always loved her, but I hadn't understood. And I had judged. But now she was ready for the only judgment that mattered.

When Jack called the following Friday, one week exactly to the day I had walked into her room, and he said, "It's all over, honey"—my grief was strong—it was real. But then I prayed and reflected: Mary Elizabeth Catherine Richardson Schreiner Kipp Hoctor had kicked up her heels in one last Irish "jig" and was entering a kingdom of peace and nonsuffering. And I have peace when I read her legacy, "Open Letter to My Savior."

Learning faith in the context of family covenant

by Clare Schumm

All of us, especially teenagers, have heard comments like, "When I was a child, we didn't . . ." or "When I was a child, we weren't allowed to . . ." or "I never talked like that to my parents."

Parents say that children today are different. They are. Children are different from children when I was a child. They are also different from children when my parents were children. Furthermore, parents are different now from a generation or two ago.

One of the most profound injustices is for parents to imply that children are responsible for being different from their ancestors. For any adult—parent, schoolteacher, Sunday school teacher—to suggest that children have brought upon themselves the problems they experience today is unjust. Children reflect; they mirror what they see and experience.

Clare Schumm is pastor of Sunnyside Mennonite Church, Elkhart, Ind.

For the Christian family in the midst of change, some basics do remain stable and constant. The apostle Paul wrote about some of these in Ephesians 6:1-4: "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

These reminders come in the context of the total book of Ephesians. Chapter 5 includes exhortations such as, "Be imitators of God, as beloved children. And walk in love, as . . . a fragrant offering and sacrifice to God." "Be subject to one another out of reverence for Christ." "Husbands, love your wives, as Christ loved the church and gave himself up for her." The discussion of husband-wife relations in Ephesians 5 is basic to achieving what should happen in parent-child relations as outlined in Ephesians 6:1-4.

The biblical story of covenant. In the Bible the family is viewed in the context of covenant. The biblical story is one of covenant-making, covenant-keeping, covenant-breaking, and covenant-renewing. Jeremiah 31:31-34, with the key verse, "I will be their God, and they shall be my people," shares the Word of God concerning past and future covenant relationships. The day is coming when God will put the covenant law within our hearts, making it possible to have even more meaningful relationships within the context of a covenant community.

Within the covenant relationship of the family we can experience tension and conflict, even rebellion and rejection. Thus there is a constant need of a structure for renewal of the covenant.

Throughout the Scriptures the family is viewed within the context of the larger covenant community where God was to be the protector and the redeemer of people. In return, the people were expected to heed God's desires and respond with respect, honor, love, and gratefulness.

Biblical people were often referred to as covenant people and were expected to establish their relationships with one another in a covenant fashion. Nowhere do the Scriptures teach of relationships in which one party is "over" another. Covenant relationships are always in the context of parallel relationships which involve different roles and functions.

Scriptures tell of many covenants: between individuals, between tribes, between monarchs, between rulers and their subjects, between husbands and wives, and between parents and children. All of these relationships were characterized by faithfulness, a mutual sense of responsibility, respect, honor, and serious personal encounter. That is the only way to have a covenant relationship.

The entire book of Ephesians is about covenant relationship, about the church, and unity within the church. Within the context of the church, the Christian community, Paul includes the covenant relationship of the family.

Paul and other Scripture writers recognize that all covenant relationships, including those between parent and child, require responsible behavior from both parties. Children, according to Ephesians 6, are to obey and honor their parents. Equally important, parents are to love their children; parents are not to provoke their children to anger, but are to bring them up in the discipline and instruction of the Lord. Adults thus carry the primary responsibility for change in society.

The nurturing process in the covenant view of family is, of course, open to tension and conflict. While Scripture is the story of covenant-making, it is also a story of covenant-breaking. But beyond this, it is a story of covenant-renewing. We can assume that within the covenant relationship of the family also we can experience tension and conflict and even the possibility of rebellion and rejection. Thus, the family has a constant need of a structure for covenant-renewing.

In the covenant view of family, the Bible does not call for demanding, blind obedience from children. Nor does the Bible allow for wide-open permissiveness in parent-child relationships as a way to reduce or avoid conflict and tension. The Bible does not call for either of these extremes.

Child rearing in the 1980s. How does a covenant understanding of family within the context of the broader covenant community translate into child rearing in the 1980s? A key passage is Ephesians 6:4: "[Parents] . . . do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Here are some ways that translate into child-rearing today.

First, children will learn honor, obedience, and respect by observing the marriage covenant of their parents. That is their primary means of learning. The most important factor in child rearing is the marriage relationship of parents, because children notice early how submissive parents are to each other out of reverence for Christ Jesus. A child also learns by observing defiance, lack of respect, and how not to listen, as well as healthy covenant relationships. We dare not underestimate how much a little child learns by observing.

Second, children learn obedience, honor, and respect in the ways parents relate to their children. One of the greatest tests in family or in any relationship is for a parent to be able to relate to children and have them experience the fact that they are persons in their own unique right. That goes for any age—toddler, preadolescent, or teenager. The way a child experiences a parent relating to him or her will determine to a large degree an understanding of honor, respect, and obedience. This is the best observable experiential data a child has.

Third, how parents listen to their children is important. A child soon learns to trust a listening and understanding parent.

Fourth, parents must spend time with their children. If a parent finds time to be in the child's world, the child will learn respect and honor. The most important thing parents can do with their children is to play with them. The adult enters the child's world, an act which gives the child a feeling of importance. That is where children can experience life with an adult and learn.

Person and time. In a covenant concept of family, the most important things a parent can do for their children are *be* and *be with.* Who parents are and how much time they spend with their children are more important than any method or technique of parenting they might study, and the effects will be better.

Children learn faith and its meaning for their lives by being surrounded by their parents who live out their faith, who articulate their faith, who apply their faith in everyday life. That is how children learn faith and how to apply it to their own lives.

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CHURCH NEWS

Just what the doctor ordered

General Board is pleased with 'Conversations on Faith' outcome

Blame it on the jet age. Blame it on out-of-sync biorhythms of participants who were from four different time zones. Blame it on the retreat setting of the meeting. Whatever the cause, at times the discussion lagged at the Apr. 12-14 meeting of the Mennonite Church General Board, held at the Catholic Cabrini Retreat Center, Des Plaines, Ill. At one point a board member was even disturbed enough by the somnolent mood of the meeting to mildly chastise his peers for not entering into the discussions more readily.

On several topics, however, that admonition for alertness and action was unnecessary. Bottomed out biorhythms notwithstanding, General Board members came to life when processing the recent Conversations on Faith meeting, discussing a new plan to establish fraternal relations with "unofficial" Mennonite organizations, and examining the current financial status of the General Board itself.

Treatment to be continued

If the Mennonite Church is the patient and the General Board is the doctor who examines the patient, then the April meeting of the General Board was the time for testing the effectiveness of medicine prescribed for the patient. The General Board asked itself whether the February Conversations on Faith meeting held at Laurelville was the appropriate antidote for what ailed the patient.



Tina Hartzler is the newest member of the General Board, having been chosen last fall as a member-at-large.

The consensus of the Board members seemed to be positive. Yes, the Conversation on Faith meeting opened healthy discussion on crucial theological issues dividing the church and was helping to bring about healing in the body.

Ross Bender, past moderator of the Mennonite Church, affirmed the value of the face-to-face confrontation at Laurelville: "Face-to-face dialogue has a very salutory affect on how we express ourselves," he said. "I felt like the Spirit of God was very much a part of our conversations."

Said Dorothy Shank of Virginia Conference: "One of the outstanding things for me was the sharing of faith stories. I wonder how they could be shared more broadly."

Several persons noted that the outcome of these "Conversations" meetings was a matter of deep concern to many members throughout the church. Ivan Kauffmann, executive secretary of the General Board, said, "In my 12 years of working on the General Board and planning many different things, I've never had as many people across the church tell me that they're praying as for this meeting."

James Lapp, vice-chairperson of the Board, responded by sharing that a friend of his from the West Coast called him before he left for the Conversations on Faith meetings, pledging herself to prayer and fasting while the meeting was in session.

The General Board discussed what further steps it could take to work toward greater clarity and unity on key theological issues such as the use of biblical criticism and social witness to the government. In looking to the future, the Board considered a recommendation from the Council on Faith, Life, and Strategy which calls for a meeting "in the near future for the purpose of theological reflection and discussion on one or more of the common concerns raised at the Conversations on Faith meeting and that consideration be given to an ongoing plan that would carry forward this process on a regular basis."

Several churchwide agency staff persons present questioned whether similar meetings are necessary. Gordon Zook, executive secretary of the Mennonite Board of Congregational Ministries, asked if General Assembly could be used as a forum for dealing with controversial and divisive issues. And Leonard Gross, executive secretary of the Historical Committee, suggested maybe the theological controversy leading up to the Conversations on Faith meeting was sufficiently defused so that the church could get on with more creative agenda such as evangelism.

But in the end the CFLS recommendation prevailed. "The reason I support this recommendation," said Ross Bender, "is because the group was prepared at Laurelville for meaningful theological dialogue on these issues which were isolated, and the people at that meeting would feel betrayed if we didn't carry this on."

The General Board did take action to sponsor additional meetings; the issues which were highlighted as needing further attention are the shape of social action, peace theology, and the use of biblical criticism. The Board also affirmed an MBCM recommendation that the MBCM take initiative in sponsoring a consultation on the church's witness to the state.

The Mennonite game

The Mennonite game of discovering who's related to whom advanced to a new level since a General Assembly action taken last August. At Bethlehem 83 the bylaws of the Mennonite Church were amended to make provision for the formal recognition of "church-related ministries," thereby establishing official ties with Mennonite-related organizations such as retreat programs, business and professional groups, renewal groups, and foundations.

The staff brought to the General Board proposed guidelines for how this new policy can be implemented. These guidelines call for church-related ministries who desire formal recognition to submit a copy of their bylaws, goals, and purposes to the General Board office.

Once recognition is given, these organizations would then be expected to report biennially to the General Board on their programs and projections, including sharing financial statements. Each participating group would also be asked to contribute support to the General Board, the specific amount to be negotiated with the General Board staff.

The response of General Board members and churchwide agency staff persons present to these proposed guidelines was not exactly the jubilation of discovering a long lost cousin. John

Continued on page 337

Associated Mennonite Biblical Seminaries

Supplement to GOSPEL HERALD: May 8, 1984



An historical anecdote about Harry

One of the most beloved leaders in the General Conference Mennonite Church, and in its sister groups, is Harry E. Martens. He is a longtime MCC worker, a promoter of all sorts of crucial causes in the extension of Christ's church, and a warm friend and brother. He worked behind the scenes about a year while Mennonite Biblical Seminary was being started at Elkhart.

One of Harry's contributions was not behind the scenes, however. One of the first things he did was identify with the Kiwanis Club in Elkhart. The Kiwanis Club in turn was open to inviting the civic leaders of the community to a public meeting on Tuesday, September 3, 1957. It was my privilege to be present, along with some of my Goshen colleagues, President Paul Mininger, Leland A. Bachman, and Dean Carl Kreider.

Harry, as usual, gave a moving address. Among other things he lifted up a beautiful vignette from his MCC service time in Greece. When Harry was about ready to return to the USA, he remarked playfully to a Greek mother of two sons: "Maybe I should take one of your boys along to America." The poor woman, thinking of how much better off her sons would be in the USA, quickly replied, "No, take both of them!"

There were many prayers offered during the difficult days when MBS was being built, but finally the happy dedicatory service was held in a tent on Sunday, September 28, 1958. Praise be to God for the way he led during that difficult year—and since.—*J. C. Wenger*

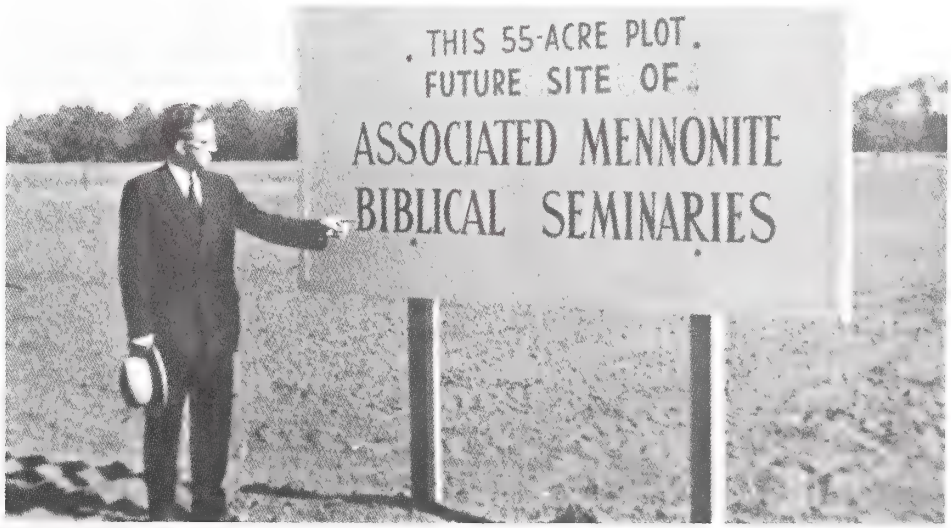
God does all things well

The memory is both vivid and somewhat painful—but by this time, fragrant! Erland Waltner had been elected president of Mennonite Biblical Seminary in Chicago. He in turn had a vision. The vision involved entering into an association with the Mennonite Church's Biblical Seminary, then on the campus of Goshen College. But when the idea was communicated to the president of the college and seminary, Paul Mininger, and to the dean of the seminary, Harold S. Bender, they considered it inadvisable. Meanwhile Erland Waltner kept on patiently inquiring: "Are you certain that you have the Lord's answer? Have you prayed about it?" Those questions led to deep heart searching.

Finally, the Goshen leaders, Mininger and Bender, decided to take counsel of the many—then called (Old) Mennonite—district conference executive committees across North America. To their great surprise, those district conference executives tended to have an open mind. Only one committee was negative. On the other hand, one executive asked why they stopped at an association; why not simply merge? The bulk of the committees, however, put it like this: "We do not know whether it is good or not, but we have confidence in you brethren. If you feel led to form the association, go ahead and do so, and we will give you our support."

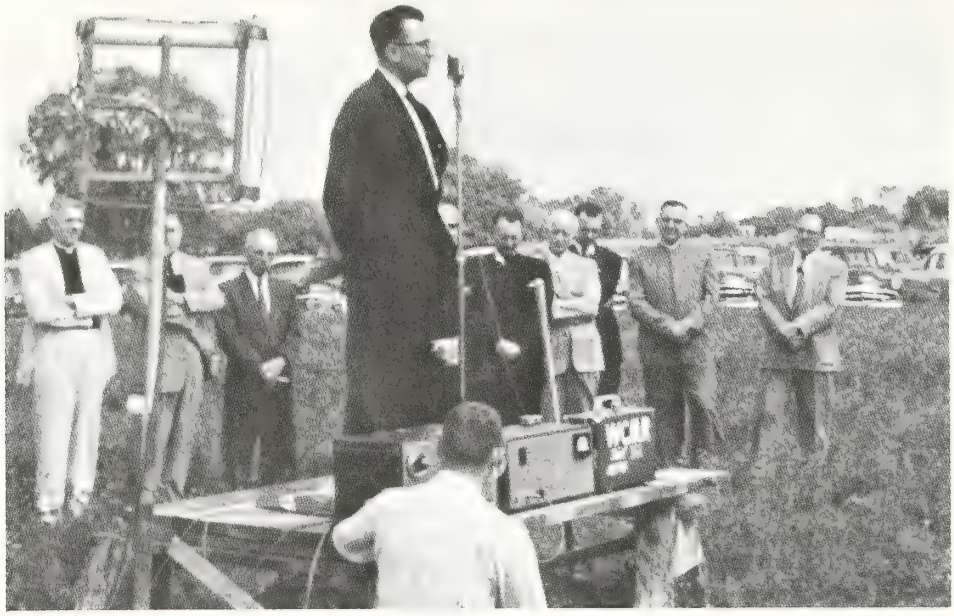
The outcome was that MBS left Chicago and located in Elkhart. Students were transported to GBS classes in Goshen, and to MBS classes in Elkhart, by car and by bus. This unsatisfactory arrangement continued from the beginnings at Elkhart (1958) until 1969; in the latter year the Mennonite Church's Board of Education asked the GBS faculty to move their seminary offices to Elkhart, where MBS had graciously provided space for them. This was followed by GBS becoming co-owners of the AMBS plant (MBS went the second mile in making this possible by a most generous offer).

Now the "nitty-gritty" of the Association was put to the test. There were a few problems involved. But God proved to be immensely greater than the problems, and the love he had poured into the hearts of the MBS and GBS faculties was more than adequate to overcome the petty problems encountered. Over a quarter of a century the Association has continued, and God has blessed. God does all things well!—*J. C. Wenger*



Andrew R. Shelly, then on the Mennonite Biblical Seminary staff, at the groundbreaking in Elkhart, Indiana, for the campus called from the beginning Associated Mennonite Biblical Seminaries. The year 1983-1984 is an anniversary year of the Associated Mennonite Biblical Seminaries in that it marks 25 years of cooperation in theological education. In this venture both Goshen Biblical Seminary and Mennonite Biblical Seminary have grown in numerical strength while at the same time developing a unified educational program. The celebration of this milestone on campus and in their constituencies is both a reminder of, and a call to, the possibilities of the grace of God.

These three reflections are selected from let



Groundbreaking

The Anabaptist tea meeting

by Peter J. Dyck

I believe it was in 1952. H. S. Bender and I were visiting in his living room. He asked whether my brother C. J., who was then serving with MCC in South America, was also going to attend Goshen College as I had done (1949-50). Jokingly, I said it was enough for one in the family to make that mistake. Then more seriously I shared with him my good experiences and said that I coveted that for many of our General Conference young people.

We continued the discussion about GC-MC cooperation in education, especially on the seminary level. Finally we agreed to invite some brethren, no more than four from each of the two conferences, for an informal discussion. I was to invite GC representatives and H.S. was to invite the MC people. I remember his suggestion that we meet in his home and Elizabeth would serve tea. "Nobody can fault us for getting together and drinking Anabaptist tea," he said.

The meeting did take place. Brother Bender asked me to introduce the subject. That took me a bit by surprise, but I said something about my own good experience as a General Conference student at Goshen College and Seminary and hoped we might explore ways of moving closer together in our separate seminary programs. I was by now attending the GC/Church of the Brethren Seminary in Chicago.

There were some questions, a few concerns, and one or two cautious but positive statements. Perhaps I had expected too much from this meeting, but I was disappointed. Orie Miller was the first to leave, having said very little, and as he left he simply said, "Thanks for the tea." For some time afterward I referred to that meeting as the Thanks-for-the-tea meeting.

But the ball had started to roll. More informal meetings followed, with more people participating. Usually they were in connection with other meetings, such as the MCC annual meeting in the Atlantic Hotel in Chicago.

And then one day the group decided to keep minutes. The rest is history.

The twain shall be one

by A. J. Metzler

Beginning with the founding of Mennonite Central Committee in 1920 and for 64 years, there has been an impressive and wide range of projects in which our two fellowships have found common interests and service. There have been mutually enriching and uniting experiences.

Probably the two areas of cooperation which have contributed most to these significant events have been our publishing and seminary efforts.

In publishing, it has been such major projects as the four-volume *Mennonite Encyclopedia* and numerous Christian educational materials.

In seminary, it has been the competent training of our future pastors and church leaders.

Certainly when groups such as ours enter sincerely into cooperative relations and service in projects with the potential influence as these, there can be little doubt concerning the eventual outcome in full union. The celebration at Bethlehem '83 was a beautiful and convincing proof of the progress already made in this direction.

It is indeed proper that we now pause to recognize and pay tribute to the mission, courage, and efforts of the generation before us and our gratitude to God for so graciously leading in Associated Mennonite Biblical Seminaries.



Library reading room on dedication day

th anniversary celebration October 14, 1983.



Dedication service on September 28, 1958

The exploratory committee

by William T. Snyder

It was my privilege to meet with the exploratory committee that informally met from October 1954 through the fall of 1955 to consider the pros and cons of a seminary affiliation between the Mennonite Church and General Conference Mennonite Church. A harbinger of the exploratory committee was a March 19, 1943, letter from Rev. Allen Yoder of the Central District Conference to the Mennonite Central Committee urging that the Mennonite Central Committee "submit a program of training for our ministers and Bible students in order that we might better conserve our common Mennonite heritage." After consideration, the MCC Executive Committee did not move further, probably because the idea was not then ripe and it was not within the jurisdiction of the Mennonite Central Committee.

My memories of the discussions in the exploratory committee meetings in 1954 and 1955 are that the Spirit led the negotiations. There are three things that I recall clearly from my own memory and from a perusal of my records:

The negotiations on both sides were done with a great sense of responsibility and integrity, combining sensitivity to each other. At each step the leading of the Spirit was sought. There were problems but the obstacles were overcome through patient discussion and a feeling that it was God's will that the seminaries be related.

The understanding and goodwill of Bethany Biblical Seminary of the Church of the Brethren was remarkable. Bethany understood the desire of Mennonites to have the seminaries in some kind of relationship and though Bethany assured the General Conference that their affiliation with it was a happy one, nevertheless, Bethany did not throw its weight on one side or the other of Mennonite seminary affiliation. Bethany was Christian in the highest sense of the word.

My principal disappointment in the negotiations was that other kindred churches in the Anabaptist family did not join the affiliation though there were some negotiations for it. I believe that is a future agenda item and ought to be pursued.

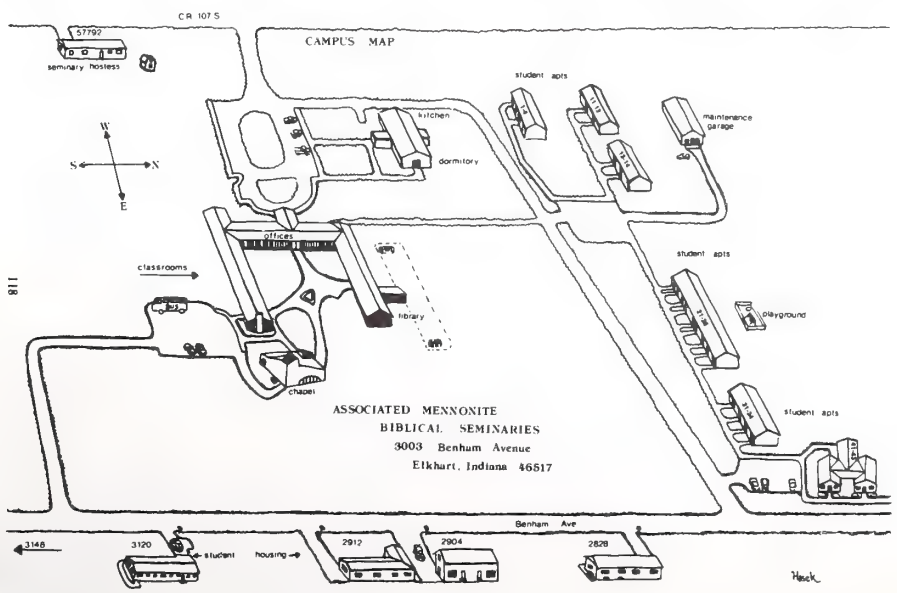
Spring events of note

A number of events mark the culmination of the year-long celebration of the 25th anniversary of the association of Goshen and Mennonite Biblical Seminaries.

—Thursday noon, May 3, in the regular weekly seminary forum C. J. Dyck and others will share stories of the past, contributing to the development of an oral history collection.

—Sunday afternoon, May 13, musical selections from the one-act opera "Family Reunion," by Alice Parker, will be given.

—The annual graduation exercises are scheduled for 7:30 p.m., June 1, at the City Church of the Brethren, Benham at Wolf. The speaker will be Hubert Brown, pastor of Calvary Mennonite Church in Inglewood, California.



Action and reflection in peace studies

"As I listened to story after story I began to feel the silence of God," says LeRoy Friesen, ethics professor at AMBS, in relation to the suffering he encountered in a trip to Central America two and one half years ago.

"One woman from Guatemala, whose father had been involved in nonviolent and legal efforts for social change for 20 years, reported that five members of her family had been killed by the government. I felt God was germane to what is happening in the suffering in Latin America, but I couldn't see how. What does the God of Easter morning have to do with this?"

During a "time of darkness" after his return from Central America, Friesen said, "I kept asking myself, Where is God in the valley of the shadow of death? And I turned to the Bible—where are the stories and themes that help with this question?" At that time Jürgen Moltmann, a guest lecturer on the seminary campus, pointed Friesen toward the image of the suffering God. Christians can't get to Easter morning without Good Friday, Moltmann said.

"The cross became a window into who God is in relation to suffering," Friesen explains. "I began to see that compared to ten years ago hope for me has become less and less tied with a political solution, a public figure, or a political party and more rooted theologically in the cross and resurrection. God is making all things new through God's suffering."

A process of reexamining the foundations of Christian peacemaking can also lead one to discover or recover the centrality of peace in the biblical expression of the good news, Friesen adds. "I'm discovering more and more that the primary reason why I can be a peacemaker is that the entire biblical story of making all things new through Jesus Christ *can* be understood as a peacemaking effort. That's what Ephesians 2 is all about—the breaking down of walls between God and humans, between ourselves and our enemies. In this passage Jesus is simply called 'our peace.'

"The church is a community confessing that security resides in God. This is a word for all seasons, particularly in times when trust in conventional political salvations wane. I have seen students suddenly seized by the power of that message and changed. I have seen them energized and sourced from the discovery that the call to peacemaking is to live and be in the way of the first peacemaker—the Creator of the universe."

Friesen, director of one of the few seminary-based master of arts in peace studies programs in North America, must daily face the questions of the place of theological and ethical reflection in the life of Christian peacemaking.

Reflective activity is not simply a luxury, Friesen believes, for reflection on the theological foundations of social action can be critical for such action to retain meaning and direction over the long haul. Serious reflective work can deepen commitment to the biblical vision of *shalom* and its embodiment in the world.

In addition, reflective study of biblical and Christian history offers the opportunity to integrate personal peace and faith convictions with the experience and convictions of Christian peacemakers from the past. Such study helps ground individual and contemporary peacemaking action in a deeper and broader story which may be gleaned for inspiration and insights pertinent to current peace action.

Reflection on the dynamics of international relations and the causes of war, on theories of communication and conflict resolution, and on the meaning of and strategies toward peace, justice, and liberation can further illuminate practical experience and in some cases reshape ministries of reconciliation.

Friesen's own deep conviction of the importance of being close to the suffering of victims of violence during the process of developing Christian peace theology, grows once again out of his own personal experience. As a representative of Mennonite Central Committee in the Middle East from 1971-76, Friesen "learned to know Israelis committed to *shalom,* and Palestinians clearly concerned about justice." He began to see that "working at peacemaking apart from justice-making has little meaning. Apart from the urgency of the call to justice, peace can become passivity and withdrawal from conflict," he says.

"I hadn't had to struggle existentially with this before Jerusalem," Friesen explains. "I also discovered anti-shalom within myself in an unprecedented way. While I had known cognitively before that obstacles to peace begin first within myself, I began to see how this must become a much more integral part of my peace theology."

Immediate involvement in a conflict-ridden situation raised new theological questions and themes for Friesen and burdened him with a sense of the urgency for faithful action in the midst of suffering. For theological reflection to have proper perspective and integrity, Friesen concludes, it must grow out of and bind itself to peacemaking action. He emphasizes that peacemaking is not primarily a cerebral activity and describes the peace studies program he is helping to shape as one which "seeks to take seriously the biblical hermeneutic that knowledge grows out of obedience, and is thus committed to the integration of action, reflection, and prayer."

How to maintain an adequate rhythm between action and reflection in an academic program remains a constant tension, however. Many students come to the two-year studies program with a wealth of practical experience in international or North American voluntary service or church ministries, or have been engaged in a peace witness or in the struggle with selective service. While two on-campus courses include supervised experience in peace-justice ministries and several Chicago-based courses include practical work in urban ministries, Friesen recognizes a need for a continuing search for creative ways to reinforce the action/reflection interchange.

Friesen underlines the fact that Christ's call is to become part of a peacemaking *community.* That means, on the one hand, that reflection on praxis or action is a community rather than an individual task. Christian peacemakers voluntarily make themselves and their ministries vulnerable to the counsel of other disciples of Christ.

On the other hand, the call to community means that the context of reflection should not be a competitive, grade-oriented ethos, but one of genuine mutuality. The quality of community life together as men and women before God is one measure of participants' openness to God's peace in their own lives.

Community-based reflection by a peacemaking community which shares its life with victims of suffering in our world has the potential to uncover its own theological and ethical blind spots and to find powerful ways to speak and live the good news of God's peace. Such insight and empowerment doesn't always happen and it doesn't always happen adequately, Friesen concludes, but the urgency of the attempt remains. "It is *together,* finally, we hold the perspective from which we read and hear the daily news. And it is together as God's people that we can live with joy and compassion in the darkest time."

— Gayle Gerber Koontz

General Board pleased
Continued from page 332

Sauder, Mennonite Board of Missions vice-president for Administration and Resources, asked whether a distinction should be made between nonprofit and profit organizations. He pointed out that under the proposed guidelines some private businesses owned and operated by Mennonites might qualify as a church-related ministry.

Board member Phyllis Pellman Good countered that suggestion: "I have a problem splitting the line between profit and nonprofit organizations when some profit organizations have been formed to give creative people jobs."

Some General Board members worried too whether establishing these ties to existing organizations would overload General Board staff time and the agenda at General Board meetings. Questions were raised about whether financial disclosure should be expected of these organizations.

But Vernon B. Zehr of Western Ontario Conference, responding to a letter from one organization which inquired about becoming a church-related ministry, said: "The request by one organization to delete openness to financial statements raised a red flag for me. I'd feel better leaving that [requirement] in."

Another area of concern was what the General Board would be obligating itself to under this arrangement. Would the Board assume legal liability for these church-related ministries, for example?

It was suggested that there were too many unanswered questions to take action on the proposed guidelines. "It's not quite clear to me what bind we're putting ourselves in by waiting [to take action] until [the] November [General Board meeting]," said Clare Schumm of Indiana-Michigan Conference.

But the usually low-profile Ivan Kauffmann advocated moving ahead with the guidelines. He pointed out that it's a little embarrassing as executive secretary to have these new bylaws in place and no guidelines for implementing them, especially when some Mennonite organizations are already inquiring how they can attain this church-related status. Kauffmann also said that he sees this new development as a way to tie in service organizations more closely to the church and that the plusses outweigh all the problems which Board members were raising.

The General Board did, finally, agree to the proposed guidelines as a working document to be tested with a few interested organizations. The staff was asked to make further revisions and to bring the proposed guidelines back to the Board for final ratification in their November meeting.

The bottom line

Facts and figures can have a sedative effect on even the most alert of persons. Unless their very life depends on them. Undoubtedly, the future of the General Board depends on facts and figures—on contributions from the church.

No one was sleeping, then, when Mildred Schrock, administrative assistant at the General Board, reported on the current financial health of the Board.

The financial prognosis of the General Board is better than projections heard by the Board last November. Schrock reported that the General Board ended the fiscal year with a net revenue of $2,697.

Schrock also reported that the Board received nearly $21,000 toward debt reduction during the year. The debt which the Board has been carrying dropped from $35,076 at the end of the previous fiscal year to $11,445 at the end of the fiscal year just ended. Most of the debt reduction came from offerings taken at Bethlehem 83 ($12,174) and the Christmas Sharing Fund ($8,060).

"We'd be glad to see the deficit at zero," said Finance Committee chairman Doug Snyder, "but we're headed in the right direction."

The General Board staff acknowledged that it didn't have time to work toward implementing the action taken at its last meeting to finance the Board by 1986 through funds raised by the program boards. Indicating that such a move will take considerable processing with the program boards themselves, as well as with conferences, the staff pledged themselves to make this a priority in the coming months.

General Board members made pledges of their own. In the final session, James Lapp shared with the Board: "I've been trying to think of some way that we could wipe out the [current] $7,000 debt the General Board is carrying." Recalling the Jubilee Fund back in 1975 when Board members were encouraged to contribute $100 each to erase a large debt, he suggested that current Board members make a similar commitment.

When others responded positively, a paper was circulated on which Board members could make personal pledges toward liquidation of the indebtedness. The final tally of money pledged came to $3,475, nearly half of the remaining deficit.

In other financial matters, the General Board approved the new average giving guide (AGG) of $137.25 per member for 1985, an increase of 6.6 percent over the 1984 AGG. The Board also agreed to a recommendation from the Churchwide Agency Finance Secretary, Stan Kropf, that the General Board staff develop a proposal which addresses long-range planning needs—the setting of goals and program priorities—in light of the limitation of funding for the General Board.

All in three days' work

The General Board may have had lapses of lethargy, but in the final analysis its output would pass the most stringent of Mennonite productivity standards. Among the many items and actions it processed, the Board

—engaged in a routine in-depth review of the Mennonite Board of Congregational Ministries which examined its purposes, policies, and program priorities;

—heard a report on the upcoming Mennonite World Conference Assembly at Strasbourg and probed two Mennonite Church representatives to the MWC General Council, Ed Stoltzfus and Vernon Leis, about the future shape of MWC;

—welcomed two General Conference General Board members as fraternal visitors;

—named a committee which is to study the role of confessions of faith in the life of the church and make a recommendation whether the Mennonite Church should develop a new confession;

—appointed a Spirituality Task Force which is to think through and develop a strategy for direction and implementation of resources in relation to spirituality needs identified by the Council on Faith, Life, and Strategy.

MDS responds to Carolina tornado destruction

Mennonite Disaster Service workers are hard at work at the task of cleanup, following the Mar. 28 tornadoes in North and South Carolina. The MDS teams are composed of large out-of-



Glen Ranck, Cochranville, Pa.; Wellington Moyer, Hickory, N.C.; and Herbert Eby, Canton, Pa., repair a roof ruined by tornado winds in Maxton, N.C.

state crews, as well as hundreds of local MDSers.

The March tornadoes left devastation along a 280-mile corridor in the Carolinas. Over 4,200 families suffered losses. Seven hundred homes were destroyed and 2,229 damaged, according to Red Cross reports. Fifty-nine people died.

This catastrophe is the largest disaster in this region since a tornado tore through a vast section of the Midwest, including Xenia, Ohio, in 1974, according to Landis Hershey, MDS Region I (East Coast) director.

Hershey said the bright spot in the tragedy is "the way local people are helping each other. Those who weren't hurt are helping those who were. The churches are really getting involved."

Hundreds have volunteered time, money, spare clothing, and shelter. One shelter received so much clothing that organizers had to ask that no more be brought until existing supplies could be distributed.

MDS work in North Carolina is in the northern part of the state and in the area around Maxton, near the South Carolina border. Volunteers are from Virginia, Kentucky, Ohio, Pennsylvania, and North Carolina.

Initial work in both states includes cleaning up debris, cutting up and moving trees that are over houses and driveways, and repairing roofs. Hershey is not sure how soon rebuilding can begin, but he expects this will be a long-term MDS project.

MDS is not the only Mennonite organization involved in the effort. Menno Pilots, a group of licensed pilots, has assisted MDS by flying coordinators to the Carolinas to survey damages and plan response. MennoNet has also established radio communications.

This tornado was "no respecter of persons," Hershey said. Large, beautiful houses and poor dwellings were among those destroyed, as were schools and churches. The tornado bounced "like a skipping stone," according to one observer, striking one building and missing the next.

A mother and her 2-year-old son were killed in their home, while a second son, only 2 weeks old, survived. A man was killed when the winds slammed his truck against a building. His wife, riding in the truck, survived.

One news account observed that those who survived damage could not truly celebrate, because everyone in the area was close to someone who had suffered losses.

Hershey observed that MDS leaders have been grateful "for the number of times we have felt the Lord's leading during the last weeks. It has been tremendous to see the Lord at work in the program."

MBCM meets in General Board offices

The Mar. 23-24 meeting of the Mennonite Board of Congregational Ministries underscored the vital relationship between MBCM and the Mennonite Church General Board. Meeting in the General Board offices in Lombard, Ill., on Friday, MBCM Board of Directors got better acquainted with the work of the General Board and the staff people who do the work. During the introductions it was discovered that only two of the board members had previously visited the Lombard offices.

Wayne North, General Board Associate Secretary, who regularly meets with the MBCM directors, served as host for the day. Friday evening was given to a conversation with Ivan J. Kauffmann, executive secretary of the General Board, who presented "A Picture of the Mennonite Church."



Gordon Zook, executive secretary, on funding of MBCM: "It was heartening to have another record-setting January which enabled us to meet all current obligations, pay off our deficit . . . and begin the new year with . . . $812 in the kitty."

A major agenda item in the Saturday session at nearby Des Plaines was preparation of materials for in-depth review by the General Board on Apr. 12. Board members worked through some thirty pages of review materials assembled by MBCM executive secretary Gordon Zook for further refinement by the directors. Of particular significance was a suggested "Statement of MBCM task" drafted for the review.

The statement begins with a focus on the central mission of the church (stewardship of the Gospel of Jesus Christ) and the vital role of congregations (the primary unit through which the mission of the church is carried out). It then notes the facilitating role of conferences (the main administrative structure for member congregations in their relationships with each other) and the resourcing role of MBCM to both conferences and congregations and their leaders."

In the final section, MBCM identified four areas in which it desires counsel from the General Board. These include (1) how, in light of decreasing purchasing power, should MBCM maintain or expand ministries being urged by the church; (2) the lodging of responsibility for theological leadership in the area of peace and justice; (3) MBCM involvement in the international development of Spanish literature for Mennonites; and (4) the need and lodging of responsibility for expanded ministry to young adults.

The Board acted to extend Frances Greaser's appointment for another two years beyond the initial year which she accepted last May. She will continue to donate about one-third time as coordinator for Family Life Education. The Board also supported Fran's recommendation to establish a new task force on death and dying resources to update and expand study materials prepared five years ago.

The Board appointed David B. Miller to half-time responsibilities as coordinator for the August 1985 youth convention in Ames, Iowa. David served previously in the same capacity guiding the convention at Bowling Green in 1981. The Board also appointed a ten-member convention planning committee to work along with David.

In other action, the Board adopted an active budget of $411,385 for fiscal year 1984, an increase of 15 percent over 1983.

Student Aid Fund continues a second year

The Student Aid Fund for Non-registrants will continue for the 1984-1985 school year after action by the Board of Directors of the Mennonite Board of Congregational Ministries on Mar. 23. The fund was established in August 1983 by direction of the Mennonite Church General Board to replace federal grants and loans lost by young men whose Christian conscience prevents them from registering with the U.S. Selective Service System.

Gordon Zook, MBCM executive secretary, reported to the board that the fund provided grant replacements to seven students totaling $7,776 during the 1983-84 academic year. It also provided replacement loans to ten students which totaled $19,600. Loan terms were similar to Guaranteed Student Loans backed by the federal government for most students—no interest while in

school, 9 percent interest beginning six months after graduation, up to ten years to repay.

All students receiving grants were enrolled at Eastern Mennonite and Goshen colleges. Loan recipients were students at Eastern, Goshen, and Hesston colleges plus one student at a nonchurch school. Eligibility for grants and loans was determined by college financial aid officers using the same formulas applied to those eligible for government aid.

Contributions to the fund from congregations and individuals have exceeded $15,700. Additional resources were borrowed from the Mennonite Mutual Aid Association and from a specially designated fund administered by the Eastern Mennonite Board of Missions Loan Investment Program. The latter was seeded by an anonymous lender who made $10,000 available at no interest.

Zook and Edgar Metzler, MBCM's Peace and Social Concerns secretary, reported to the MBCM Board of Directors that the Supreme Court has agreed to hear a challenge to the Solomon Amendment, which denies federal aid to nonregistrants. But the earliest a ruling is likely to come would be sometime this summer—well after student aid packages need to be developed. While there are strong arguments that the Solomon Amendment is unconstitutional because it imposes penalties before a person is convicted of violating a law, most observers are guessing that the court will allow the provision to stand.

Accordingly Zook and Metzler recommended that the Student Aid Fund be continued in its present form for at least another year. If the need continues after that, a more permanent arrangement for funding may be explored. The board supported the recommendation and authorized staff to plan fund-raising information for another year.

While the need for the next year is unknown, it is estimated that it will be at least as great as in 1983-84. Early projections last summer anticipated up to 35 nonregistrant students who might have need of the fund. Loren Swartzendruber, Mennonite Board of Education staff person who coordinated the processing of applications for aid, had contact with more than 20 possible recipients. Of the potential total, a number did not qualify as having financial need according to the usual student aid formulas. Some were able to arrange aid from private resources. A few dropped out of school. And several decided to change their stance and registered with Selective Service.

Contributions may be designated for the fund at any time and made payable to MBCM.



The new loading dock at Mennonite Publishing House

Building fund drive to be concluded by MPH

This is likely the last time you will see the report of the Mennonite Publishing House building fund solicitation. Not that funds still aren't welcome, and needed, but after five years it is time to close out the formal appeal.

Building a new warehouse and upgrading the 1922 building was a costly project. The $400,292.34 given by the church is 53 percent of the $750,000 cost. That is a higher percentage than was given for any of the three previous building programs, including the initial opening of the work in 1908.

Contributions were received from every conference with both Northwest and Western Ontario conferences giving more than the suggested conference goal.

MPH covers its regular expenses with money received from the sale of products. Like any other business, it must have some funds left over each year to buy new equipment and to pay for improvements in products, like the current revision of the Childrens Foundation Series. About $55,000 per year for the next ten years will be used to repay the remaining building debt in place of making other kinds of improvements.

The building enlargement and improvement was greatly needed and a worthwhile investment, according to Nelson Waybill, fund coordinator.

"If you have visited the Publishing House since the warehouse was constructed and happened to have me as a guide," says Waybill, "you will know that a feature which pleases me greatly is the new loading dock. As personnel director for the House, employee safety is one of my concerns. The entire cost of the new building was worth it to me to reduce the chance of serious injury to our shipping and receiving employees.

"God was good in protecting us from serious injury while using the old outside elevator, which was exposed to all kinds of weather conditions, for sending and receiving tons of paper and printed materials. But, my conscience kept reminding me of Jesus' reply to the devil—that we should not tempt God by asking him to protect us when we have it in our power to avoid foolish situations."

MPH spent about 18¢ per member to carry out the solicitation. Most of this cost was involved in preparing the brochure *From Generation to Generation* used to inform the church about what was happening and to solicit help. The next highest expense was for travel to the district conferences for clearing and coordinating fund-raising with conference executive committees. About 1¢ of the 18¢ went to buy space in the *Gospel Herald* to give you reports of the progress of the fund.

Says Waybill: "I encourage you to visit the Publishing House to see how your literature work is being carried on. There is likely someone on the staff that

$400,292.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $400,292.34 as of Friday, April 20, 1984. This is 53.4% of the total needed. Contributions have been received from 366 congregations and 240 individuals. Individual gifts represent $88,475.94 of the total.

Goal: $750,000

you know or is related. And, we will be happy to show you the new warehouse and improved facilities. Only hope that I will not be your guide unless you want to hear again how the new loading dock is such an improvement and that even though God kept us safe in the past we shouldn't tempt. . . ."

U.S. Peace Section is subject of joint meeting

Mennonite Central Committee U.S. Peace Section, including its mandate, programs, and the role of its Committee on Women's Concerns, was the focus of a special joint session of the section and of the MCC U.S. Executive Committee.

The two committees met at Akron, Pa., Apr. 12 and 13. Both groups also met separately for their regular spring meetings.

The joint meeting included an animated discussion about the U.S. Peace Section and its purposes. Committee members pointed out that Mennonites are not in agreement on many matters relating to peace issues, and activities of the section may be controversial.

Dan King of the Beachy Amish Mennonites said a basic issue is how one approaches governments. The Beachy Amish groups agreed that, following the example of the apostle Paul, one may "appeal to the government," that is, one may share a concern. This, he said, is different from attempting to lobby the government to change its policies. King noted, for example, that his group has appealed to government for the right of conscientious objection.

When Jeanne Shirk, student intern at the section's Washington Office, asked King whether he would also find it appropriate to appeal for the concerns of a group outside his church, he agreed, saying, "Our response to the cross of Christ is to care for others, not only for ourselves."

Staff responded by saying that their witness to government is in the order of an appeal to government. Those appeals arise from concerns based in MCC's overseas programs, such as concerns for those suffering from violence in Central America.

Other concerns raised included those of David Showalter, section member representing the Conservative conference, who noted that he is troubled by the emphasis on nuclear war rather than a broader emphasis on all matters of the sanctity of human life, including abortion and the use of alcohol.

When staff member Jim Amstutz noted that the U.S. Peace Section does not emphasize peace education, but rather provides resources for conference groups and others who carry out peace education, there was vigorous response.

MCC U.S. member Bruce Harder asserted, "We want peace education. Peace knowledge is zero in some of our communities." Member Mervin Dick added that "we don't agree about peace issues, so we don't talk about it. That is why peace education is neglected."

Calls were issued for basic peace resources—materials on peacemaking designed for those who have served in the military, information on tax resistance, staff people to lead seminars for youth, materials that answer basic questions such as "What about the Russians?"

At several points in the discussion participants asked whether the present U.S. Peace Section structure was the best structure to handle peace concerns.

John A. Lapp, MCC executive committee member from Goshen, Ind., had begun the joint meeting with a presentation of the history of the section and with a series of questions on structures. During the discussion he said that one approach to structures would be for MCC to consider whether there would be merit in dissolving the U.S. Peace Section and adding its agenda to the peace work now being done by MCC U.S.

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FOCUS (Funding Opportunities for Congregations United in Sharing) adds to the resources congregations can gather to help members with special needs. Needs that result from accident . . . disability . . . disaster. Needs that aren't medically related.

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Goshen College
Goshen, IN 46526

Sponsors: Mennonite Central Committee, Akron, Pa.; Bethel College, North Newton, Kan.; Eastern Mennonite College, Harrisonburg, Va.; Goshen College, Goshen, Ind.

MENNOSCOPE

Jeff Birky, currently a resident director at Hesston College, will be joining the College Admissions office as an advocate early this summer. Birky will be replacing Beth Nebel as advocate for the states of Iowa, Illinois, Indiana, Michigan, and Wisconsin. Nebel plans to return to graduate school to continue her studies. A native of Hopedale, Ill., Birky is a graduate of Hesston College and Goshen College. Birky served as Hesston College's financial aid director from 1979 to 1981 and has been involved in coaching several varsity sports teams at both Hesston and Goshen colleges.

Mark Day, 26 years old, of Monroe, Conn., died on Apr. 18 after he fell from a water tower in Buhemba, Tanzania. He was doing routine maintenance on the tower when he lost his footing and fell to his death. Day had worked with Mennonite Central Committee in dairy herd management at a rural agricultural training center in Buehemba since November 1981. He is survived by his parents, Burton and Suzanne Day of Monroe, Conn., and one sister in Arkansas. The family has said that a memorial fund will be established to benefit agricultural work in Tanzania.

The **Inter-Church Committee for Refugees,** of which MCC Canada is a member, met with Canadian Immigration Minister John Roberts in mid-March. The Committee's statement called for a number of things, including: an increase in the number of Latin American refugees admitted to Canada (the government's target for 1984 is 2,500); a stronger international effort to resettle the thousands of refugees still waiting in Indochina; more Canadian immigration offices in Africa so as to respond better to the resettlement needs of refugees there, especially those in the Horn; consideration of a special refugee program for minority groups from the Middle East; more diligent efforts to bring handicapped and minors to Canada; governmental cooperation with the churches in programs for political prisoners; better procedures for dealing with those who apply for refugee status from inside Canada; and a more expeditious response to families waiting to be reunited. Church representatives and government officials will be working on these points in the months to come.

A reference/bibliographic instruction librarian is needed at Goshen College. Responsibilities include coordinating reference services, bibliographic instruction, ILL, and some collection development. Qualifications: ALA accredited MLS, experience in reference and instruction at the academic level, a background in the humanities preferred. Available July 1984. Applications received by May 18, 1984, will be given preference. Applications should be sent to John A. Lapp, Provost, Goshen College, Goshen, IN 46526.

Lake Center Christian School (K-8) needs a learning disabilities teacher for 1984-85 school year. If interested, write to the school at 1360 Woodmont St. N.E., Hartville, OH 44632; or call (216) 877-2049.

A **fund-raising position** is available beginning on July 1, 1984, at Goshen Biblical Seminary. If interested, write to the seminary at 3003 Benham Ave., Elkhart, IN 46517.

Nearly 80 persons have shared the love of Jesus this year through Winter Voluntary Service with Mennonite Board of Missions. In Florida, 23 persons assisted nine Mennonite congregations with outreach as part of the new Vacation with a Purpose ministry directed by VSers Lowell and Miriam Nissley. In Brownsville, Tex., 30 volunteers helped repair homes for low-income families and constructed a church building for a Mennonite congregation across the border in Mexico. In Tucson, Ariz., 20 persons were involved in home repair and other community projects, including the sewing of 100 layettes for the newborn infants of needy families at the request of a local hospital. Another seven persons helped the VS household with its work in San Antonio, Tex.

There will be a reunion of all former members of the La Junta (Colo.) VS unit, June 16-17. For registration or more information, write to the Emmanuel Mennonite Church, Fifth and Harriet, La Junta, CO 80050; or phone (303) 384-9673; or 853-6293.

In light of the closing of the Carlsbad (N.M.) VS unit in August 1985, the unit and the Carlsbad Mennonite Church are inviting all former VSers of the unit to a closing celebration on July 5-7, 1985. Because of the closing celebration, the reunion of Carlsbad VSers planned for this summer in Pennsylvania has been canceled. For more information, write to the VS unit at 911 W. Greene St., Carlsbad, NM 88220.

Laura Bornholdt, vice-president for education at Lilly Endowment, Inc., Indianapolis, Ind., addressed 240 graduating seniors at Goshen College, Sunday, Apr. 15, in commencement exercises. Bornholdt introduced her topic, "She was educated and she had her own ideas," by highlighting themes in current literature on the value of higher education. Also in the commencement ceremony Arlene Mark, a member of the Goshen College Board of Overseers from Elkhart, Ind., offered special recognition to Goshen College President J. Lawrence Burkholder, who will retire on June 30.

Summit Mennonite Church dedicated their newly constructed building located at 939 Norton Avenue, Barberton, Ohio, on Sunday, Apr. 29, 1984. Guest speaker was Wilmer Hartman, Conference Minister of the Ohio Conference. Summit Mennonite Church, formerly Summit Christian Fellowship, had been located on State Street in Barberton. Don Nofziger is pastor of this the only Mennonite Church in Summit County.

Lombard Mennonite Church members have taped two worship services which will air on May 20 and 27 on Chicago's Channel 9 program, *Heritage of Faith.* The two segments will be televised 8:30 to 9:00 a.m. Chicago time and reportedly will be seen via cable across the country on the same day. Air times in other parts of the U.S. likely will vary. The weekly *Heritage of Faith* program is part of Channel 9's *Chicagoland Church Hour,* the first half hour of which features a Catholic service. LMC was invited to participate in the Protestant portion of the programming by the Church Federation of Greater Chicago. The May 20 segment will be planned around the theme of discipleship, while the May 27 program will feature a peace theme.

New members by baptism and confession of faith: Scottdale, Pa.; Dale Hartzler. Slate Hill, Shiremanstown, Pa.; Lori, Cheryl, and Randy Robertson and Ruth Myers by baptism and Khamphath, Savath, Thoengsy, and Viengkham Onelangsy by confession of faith. First Mennonite, Iowa City, Iowa: Steven Edwards, Susan Edwards, Chip Foderaro, Rachel Friesen, Brad Giesking, Mark Leichty, Cindy Miller, Joanna Roth, Kathy Stoltzfus, Cheri Yoder, and Devon Yoder by baptism and Pat Miller, Elwood Yoder, Martin MacDowell, and Norma Yoder by confession of faith.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Bender, Titus and Georgeann (Wise), Belleville, Pa., first child, Christina Marie, Apr. 15.

Bontrager, Lee and Lorraine, Goshen, Ind., second son, Broc Daniel, Mar. 25.

Cassel, Melvin Jay and Joy (Moyer), Sellersville, Pa., first child, Bradley Jay, Apr. 2.

Cline, Larry and Claudia (Hostetler), Portland, Ore., second child, first son, Scott Nickolas, Apr. 4.

Comardelle, Marvin and Sharon, Des Allemands, La., a daughter, Breia Nicole, Jan. 30.

Dyck, Peter H. and Sheryl J. (Short), Campaign, Ill., second daughter, Katrina Leah, Apr. 13.

Fisher, Robert and Bethany (Kempton), Bremen, Ohio, first child, Betsy Lee, Apr. 12.

Garber, Paul and Gwen (Payne), Hubbard, Ore., fourth child, second son, Micah Lemuel John, Apr. 8.

Hershberger, Steve and Lavonne (Shrock), Aurora, Ore., third son, Michael Lowell, Mar. 24.

Headings, Roger and Beth (Fell), West Liberty, Ohio, second child, first daughter, Jessica Dawn, Feb. 11.

Herendeen, Steve and Ann (Klink), Goshen, Ind., second child, first daughter, Leah Rachel, Jan. 28.

Hoover, Jay and Debbie (Brenneman), Delphos, Ohio, second son, Chad Wesley, Apr. 2.

Kauffman, Sam, Jr., and Cindy (Moffitt), Kokomo, Ind., second daughter, Abigail Marie, Mar. 25.

Layman, Jeff and Catherine (Bruce), Elida, Ohio, second

Pontius Joel Kauffmann



daughter, Sarah Elizabeth, Nov. 23.

Lehman, Eugene and Carol (Schrock), Eureka, Ill., second son, Brian Eugene, Apr. 8.

Leidig, Paul and Judy (Carbaugh), Harrisonburg, Va., first child, Jennifer Lynn, Apr. 14.

Martin, Jay and Penny (Zuercher), Lima, Ohio, second child, first daughter, Lydia Ruth, Mar. 5.

Mast, Weldon and Linda (Yoder), Kokomo, Ind., second child, first son, Justin Eugene, Mar. 1.

Newcomer, Paul and Eileen (Hershey), Mount Joy, Pa., second daughter, Laura Elizabeth, Mar. 19.

Reeder, Kenneth and Becky (Garber), Canby, Ore., third son, Thomas Andrew, Apr. 3.

Sawatsky, Steven and Eileen (Miller), Goshen, Ind., second son, Luke Edwin, Apr. 8.

Scott, Kenneth and Joyce (Keener), Mount Joy, Pa., second son, Jason Matthew, Nov. 13.

Shingleton, Sam and Mary (Thompson), Durham, N.C., first child, Elizabeth Reynolds, Mar. 13.

Troyer, Greg and Alicen (Terry), Goshen, Ind., second child, first son, Bowen Seth, Jan. 6.

Yoder, Nathan and Miriam (Miller), Bowling Green, Ky., first child, Paul John, Apr. 9.

Yoder, Steve and Twila (King), Harrisonburg, Va., third child, first daughter, Rachel Marie, Apr. 17.

Yoder, Thomas and Karen (Hochstetler), Lima, N.Y., first child, Landon Christian, Mar. 22.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Horn—Halteman.—Darrell E. Horn, Phoenixville, Pa., and Cheryl M. Halteman, Franconia, Pa., by Earl N. Anders, Apr. 7.

King—Nice.—Daniel Martin King, Harrisonburg, Va., Zion Hill cong., and Janet Lourene Nice, Harrisonburg, Va., Durham (N.C.) cong., by John R. Martin and Edward Godshall.

Leichty — Smith. — Phillip Dean Leichty and Renell Kay Smith, both from North Leo cong., Leo, Ind., by Morris Ropp and Stanley Shantz, Apr. 7.

Lopez — Hofer. — Ricardo Quesada Lopez, San Jose, Costa Rica, and Joy Elaine Hofer, Trinity cong., Morton, Ill., Jan. 7.

Mast — Cashiotta. — Craig Allen Mast, West Farmington, Ohio, Farmington Center Chapel and Diana Cashiotta, West Farmington, Ohio, United Methodist Church, by Fremon Mast, Mar. 24.

Mast—Miller.—Royal Nevin Mast, Dalton, Ohio, and Sharon Kay Miller, Mt. Eaton, Ohio, both of Longenecker cong., by Albert C. Slabach, Apr. 14.

Miller—Horst.—Edward D. Miller and Pamela G. Horst, both of West Liberty, Ohio, South Union cong., by Howard Schmitt, Apr. 14.

Nyce — Hamvas. — Timothy Nyce, Pipersville, Pa., Deep Run East cong., and Terri Hamvas, Ottsville, Pa., Blooming Glen cong., by John Ehst and Earl Anders, Jr., Apr. 14.

Shore—Smith.—Glenn Shore, Jr., Shirleysburg, Pa., and Robin Smith, Mount Union, Pa., both of Otelia cong., by Vincent J. Thomas, Apr. 14.

OBITUARIES

Burkhardt, Melvin L., son of Menno and Hattie (Lichty) Burkhardt, was born in Woolwich Twp., Ont., Jan. 19, 1917; died at Kitchener, Ont., Apr. 7, 1984; aged 67 y. On June 21, 1941, he was married to Erlene Cressman, who survives. Also surviving are 2 sons (Ross and Brian), one daughter (Janice—Mrs. Edward Pencer), 3 grandchildren, 3 brothers (Eugene, Mahlon, and Donald), and one sister (Nora—Mrs. E. Clare Shantz). He was a member of Erb Street Mennonite Church, where funeral services were held on Apr. 11, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Deter, Ira S., was born near Ralston, Iowa, Feb. 7, 1899; died at Community General Hospital, Sterling, Ill., Apr. 11, 1984; aged 85 y. On Dec. 28, 1927, he was married to Mary Ellen Landis, who died on May 24, 1973. Surviving are 2 daughters (Lona—Mrs. Floyd Litwiller and Lois), 4 grandchildren, one great-granddaughter, and one brother (Adam). He was a member of Morrison Mennonite Church. Funeral services were held at Science Ridge Mennonite Church on Apr. 13, in charge of Aaron Nice and Richard Litwiller; interment in the Science Ridge Cemetery.

Hoklin, Haakon T., son of John H. and Margaret (Olson) Hoklin, was born in Yankton, S.D., June 2, 1916; died of massive stroke at Sioux City, Iowa, Feb. 12, 1984; aged 67 y. On May 23, 1936, he was married to Esther L. Peterson, who survives. Also surviving are one son (Gary H.), 2 daughters (Audrey—Mrs. Pat Hansel and Mary—Mrs. Gene Hansen), 6 grandchildren, 2 brothers (Leif and Jarl), and 2 sisters (Betty—Mrs. Eldon Hasche and Darlene—Mrs. Walter Diense). He was a member of Beemer Mennonite Church. Funeral services were held at Sioux City, Iowa, Feb. 16, in charge of Glenn L. Littrell, E. Gordon Riffle, and Sam Oswald; interment in Elk Point, S.D.

Kinzie, Elton S., son of Ephraim and Nancy (Dettweiler) Kinzie, was born in Cambridge, Ont., Jan. 6, 1910; died of heart failure at Cambridge, Ont., Apr. 4, 1984; aged 74 y. On Jan. 1, 1953, he was married to Irene Shantz, who survives. Also surviving are 2 sons (Kenneth and James), 2 daughters (Janet Clark and Rosemary Zehr), 2 grandchildren, and 3 sisters (Verda, Della, and Orpha Kinzie). He was a member of Preston Mennonite Church. Funeral services were held at Cambridge, Ont., Apr. 6, in charge of Brian Bauman and Rufus Jutzi; interment in Hagey Cemetery.

Nelson, Marie, daughter of Noah and Mina (Kerch) Troyer, was born at Sugarcreek, Ohio, June 20, 1899; died at State Line Healthcare Center, South Bend, Ind., Mar. 24, 1984; aged 84 y. On Apr. 4, 1917, she was married to Dale Nelson, who died on Apr. 21, 1982. Surviving are 2 daughters (Mabella Kole and Eunice—Mrs. Roy Hershberger), 2 sons (Omar and Patrick), 11 grandchildren, and 15 great-grandchildren. She was preceded in death by one son (Dory). She was a member of Shore Mennonite Church, where funeral services were held on Mar. 27 in charge of Orville G. Miller and Harvey Chupp; interment in Shore Cemetery.

Schertz, Edna P., daughter of Valentine and Phoebe (Good) Birkey, was born in Foosland, Ill., Mar. 6, 1907; died at West Liberty, Ohio, Apr. 16, 1984; aged 77 y. On Dec. 19, 1928, she was married to Harold Schertz, who died on Jan. 16, 1976. Surviving are one son (Ray Schertz), 2 daughters (Roberta Graber and Joyce Schertz), 9 grandchildren, 5 great-grandchildren, 2 brothers (Joe and Joel Birkey), and 2 sisters (Kate Zehr and Ada Foley). She was a member of East Bend Mennonite Church, where funeral services were held on Apr. 18, in charge of Paul King and Duane Beck; interment in East Bend Memorial Gardens.

Smucker, Willard Ellis, son of Herman and Mae Smucker, was born in Harrisburg, Ore., Oct. 31, 1940; died of a heart attack at Harrisburg, Ore., Mar. 10, 1984; aged 43 y. On Nov. 25, 1960, he was married to Lee Ann Miller, who survives. Also surviving are 3 sons (Robert, Lonnie, and Mark), 2 brothers (Lester and Eldon), and one sister (Arlene Hostetler). He was a member of Plainview Mennonite Church. Funeral services were held at Albany, Ore., Mar. 14, in charge of Dennis Stauffer, Lynn Miller, and Eldon Smucker; interment in Fairview Mennonite Cemetery.

Wenger, Mary E., daughter of David and Elizabeth (Wenger) Shantz, was born in Cullom, Ill., Apr. 27, 1898; died at Green Hills Center, West Liberty, Ohio, Apr. 13, 1984; aged 85 y. On Jan. 9, 1921, she was married to William Wenger, who died on June 15, 1971. Surviving are 5 sons (Donald, Eldon, Kenneth, William, and Marion), 3 daughters (Hazel—Mrs. Clarence Herr, Mary—Mrs. Kenneth Carpenter, and Ruth—Mrs. Joe Stickrod), 26 grandchildren, and 36 great-grandchildren. She was a member of Oak Grove Mennonite Church, where funeral services were held on Apr. 16, in charge of David L. Gehman, Murray Krabill, and Bruce Bell; interment in Highland Memory Gardens.

Yeackley, Elsie, daughter of Joe and Minerva (Stutzman) Schweitzer, was born in Wood River, Neb., May 1, 1914; died of cancer at Friend, Neb., Apr. 12, 1984; aged 69 y. On Feb. 18, 1934, she was married to Orvin Yeackley, who survives. Also surviving are 3 daughters (Arlene—Mrs. Cleo Schweitzer, Edna—Mrs. Roland Miller, and Myrna—Mrs. Ken Roth), one son (Keith), 9 grandchildren, 4 great-grandchildren, and one brother (LeRoy Schweitzer). She was a member of Grace Mennonite Church. Funeral services were held at East Fairview Mennonite Church on Apr. 14, in charge of Loyal Burkey and Lloyd Gingerich; interment in East Fairview Mennonite Cemetery.

Zehr, Katie M., daughter of John and Katherine Birkey, was born at Metamora, Ill., Dec. 12, 1892; died at Good Samaritan Home, Manson, Iowa, Apr. 14, 1984; aged 91 y. On Dec. 6, 1914, she was married to Ben A. Zehr, who died on July 31, 1963. She was preceded in death by one daughter (Beulah Mae). She was a member of Manson Mennonite Church, where funeral services were held on Apr. 17, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

CALENDAR

Video/New Technology Consultation, Goshen, Ind., May 8-10
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 10-11
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 11
Mennonite Board of Education Board of Directors, Harrisonburg, Va., May 17-19
Hesston College commencement, Hesston, Kan., May 20
Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Goshen Biblical Seminary Commencement, Elkhart, Ind., June 1
Suburban Consultation, Toronto, Ont., June 4-7
North Central Conference annual meeting, Detroit Lakes, Minn., June 8-10
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 15-16
Pacific Coast Conference annual meeting, Salem, Ore., June 15-17
Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

Pp. 332, 338 by Richard A. Kauffman; p. 337 by Glenn Ranck; p. 339 by Nelson Waybill.

ITEMS AND COMMENTS

North Carolina church council study seeks tobacco alternative

For five months now, a study team has been looking into a once forbidden question recently raised by the North Carolina Council of Churches: "If cigarettes cause cancer, is it right and Christian to grow and sell tobacco?" In the largest producing state of the U.S., where tobacco is almost a religion—it was once legal tender in the state and officials often call the cancer link just a "statistical relationship"—the issue is one that is still hard to face.

But the council of churches appears ready to back a slow movement away from North Carolina's most lucrative crop, said Rufus Stark, the Methodist minister directing the tobacco study. Mr. Stark said that the study, "Tobacco and Morality," will at the same time acknowledge that North Carolina owes much of its heritage to tobacco—and that tobacco money is basic to the state's economy, and the churches' too.

The tobacco study grew out of a local United Methodist project on world hunger. Someone questioned the morality of using land for tobacco instead of food, and the project brought the issue to the NCCC, Mr. Kilburn said.

Churches urged to show others that 'adversaries can come together'

America's religious leaders must engage more vigorously in ecumenical cooperation as a sign to the secular society that "adversaries can come together" and achieve reconciliation in a tense and deeply divided world, Cardinal Joseph Bernardin said. Speaking at the annual closed-door meeting of the U.S. Church Leaders Conference in Chicago, he declared that once-feuding religious groups in the United States have "begun to write a new chapter in our history" through the forging of interchurch alliances. This growing spirit of cooperation among church bodies with a history of hostility toward each other, Cardinal Bernardin said, could well serve as a model for ethnic and special-interest groups that are sharply "polarized."

First-ever Chinese Christian delegation visits Australia

For the first time since communists came to power in China, a top-level Chinese Christian delegation has visited major cities of Australia and New Zealand. The visitors, seven men and four women, a virtual who's who of Protestant Christianity in China, are members of the largest religious delegation ever to leave modern China. Speaking at a service of welcome in St. Andrew's Cathedral, Sydney, the leader of the group, Bishop K. H. Ting, described Protestant witness in his country as "small," by which he meant 3 million adherents. In the past three or four years, according to Bishop Ting, a new church has opened, or reopened, with government sanction, every day.

But despite the warmth and apparent sincerity of his remarks, his imposing presence and excellent command of English, there are those with doubts. The doubts concern the legitimacy of the Three Self Patriotic Movement (TSPM) and the China Christian Council, both headed by Bishop Ting, and fears that an overenthusiastic welcome to the 69-year-old bishop and his friends might harm the situation of the large number of Chinese Christians involved in independent "house churches" beyond the supervision and control of both the government and the China Christian Council.

Study finds no religious-TV link to church-attendance decline

Religious television is not responsible for a decline in U.S. church attendance, according to a major study of religion and television released in New York. TV religion attracts a small but stable audience made up largely of relatively active, conservative churchgoers, the report said, and is much smaller than has previously been claimed. The 13.3 million regular viewers of religious television amount to only about 6.2 percent of the people living in households with televisions, the report said—compared with earlier estimates the study said had ranged up to 130 million.

The study shows religious television's audience, in comparison with the general population, to be older, less well educated, lower in income, politically more conservative, more "fundamentalist" in religious beliefs, more likely to be Southern or Midwestern, disproportionately rural, non-white, and female. The research does not indicate that religious television has been successful in attracting viewers in large numbers who are not already believers and churchgoers.

Bible societies in West offer publishing aid in Eastern Europe

Western Bible societies are helping to make Bibles available in Eastern Europe by exporting printing supplies to those countries. They are replying to requests for materials like printing paper, binding materials, and glue, and in some cases are even sending printing presses to be used for local Bible production. Printing paper is often unobtainable or prohibitively expensive in Eastern Europe. As a result, Bible societies in the West have sent quality paper to their counterparts in Bulgaria, Czechoslovakia, Hungary, Poland, Romania, and Yugoslavia to help them to produce more than one million Scriptures since 1978. Western Bible societies also supplied the Hungarian Bible Council with a printing press, and sent machinery for a press operated by the Romanian Orthodox Church in Bucharest.

More than a third of world's governments said to condone torture

Despite universal condemnation of torture by the world's governments, more than a third of them have used or condoned the practice thus far in the 1980s, says Amnesty International. In a new report, "Torture in the Eighties," the human rights agency says that men and women of all social classes, ages, trades, and professions are victims of torture. Since 1980, Amnesty has made appeals on behalf of 2,687 torture victims in 45 countries. The report cites allegations of torture or ill treatment of prisoners in 98 countries, but does not contain a specific "blacklist" of countries, because it would be incomplete and open to political misuse, Amnesty says.

Theologian warns of Orwellian world's approach

Theologian Robert McAfee Brown says the United States is closer to the kind of world depicted in George Orwell's novel, "1984," than it realizes. To forestall its coming, Brown says U.S. citizens will have to appropriate the stance and courage of the Barmen Declaration which anti-Hitler Christians issued in Germany 50 years ago. Brown, who is professor of theology and ethics at the Pacific School of Religion in Berkeley, Calif., spoke to some 700 Catholics and Protestants at St. Philip's Lutheran Church in suburban Fridley, Minn.

The Barmen Declaration, he explained, was issued in 1934 when Nazi Germany resembled the 1984 of the Orwell novel with its totalitarian thought control, informers, torturers, and experts in Newspeak and Doublespeak. The Barmen declaration said, in effect, that no Christian can support Hitler and that all Christians must oppose him. The signers realized that it was impossible for Christians to say "yes" to both Jesus Christ and Adolf Hitler, and that an unequivocal "either/or" was demanded.

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Let me tell you about my grandchildren

"Grandchildren," said Galen Witmer of Washington, Iowa, "are so nice it's a pity you can't just start with *them.*" I think that Galen was overlooking something about the dynamics of family life, but his words have an interesting ring just the same. They indicate, for one thing, that the three-generation family is still functioning.

The *Gospel Herald* is not a family magazine as such. For this we defer to our fellow publication, *Christian Living.* But the *Herald* gives some attention to the church year and so in this issue we have several articles in honor of family week. The *Herald* thus acknowledges the family as a basic unit in society although we recognize that this emphasis needs to be modified in the church.

The New Testament uses family as an analogy for relationships within its body, but one gets the impression that "family" is not considered the ultimate unit. The Christian is called first of all to worship God and follow Christ. All other relationships are to be tempered by this prior loyalty.

Indeed in the Gospel of Matthew, Jesus is found to make statements which taken alone would suggest that he was against family life. "A man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me" (Mt. 10:36, 37). On the other hand in chapter 19 Jesus speaks emphatically on behalf of the integrity of marriage and in favor of children.

One might consider that Jesus' sensitivity to the problem of family relationships could have grown out of his experience with his own family. It seems evident that his family did not completely understand or accept his mission and that perhaps he was even stereotyped by some because of his family (See Mt. 13:55-57a). For what Jesus was seeking to accomplish and for what the church needs to do today, it is important that people not be put down or put up because of who their parents are or whether or not they are married. The Christian congregation is first of all a gathering of people who aim to be serious about following Christ and this is their most important common denominator. Some of these persons will be single, some will be parts of families, others will include families unto the third and fourth generations.

As a Christian force, the congregation has problems similar to that of the family: it tends to be more conservative than radical. In the church it can come to be seen as more important to be connected or related than to be obedient. This could have been the source of Jesus' frustration in Matthew 12:46-50 when someone interrupted a teaching session to tell him that his family was outside and wanted to speak to him. What did they want to discuss? The date for the next family reunion?

Nevertheless the family is our basic unit and God has given us grandchildren. Surely he did not expect that we should not enjoy them. As Galen Witmer implied, the unique relationships between grandparents and grandchildren make this easier.

Grandchildren are by definition intelligent and precocious. Grandmothers are particularly observant of this. Grandchildren, these days, also seem to have unusual names. One reason the names seem unusual to grandparents is that they did not help to select them. (The Faithful Secretary, who compiles the birth announcements for *Gospel Herald,* reports that many children have unusual names these days.)

Grandchildren are much photographed. This is a good thing since in many cases grandchildren are geographically separated from grandparents and it is important to have a record of their progress. This is especially so for grandmothers, who often wish to study them for family resemblance.

It seems that grandmothers are particularly good for grandchildren. This is the more impressed on me when I recall that my children grew up without grandmothers since both had died before their grandchildren were born. No doubt this helps to explain why my grandchildren's grandmother is so devoted to her grandchildren.

It is not generally found that revolutions or new movements are started by grandparents and grandchildren. Jesus and Conrad Grebel, to mention only a couple of examples, were young adults. As I noted, the family, like the church, tends to be conservative. But young adults are sometimes found to be testing values and may be perceived as unstable and faddish. In light of this it is good to have also the congregation and the family which keep on persisting in spite of cultural fluctuations.

Jesus and John the Baptist, we will recall, are reported to have grown up in stable, faithful Jewish families, who were teaching the Jewish tradition to the children of the third and fourth generations. That seems to be an important function of the faithful family and the faith community: to teach and practice the faith until the Messiah comes or some other opportunity arrives for a new flowering of faith and practice.

Oh yes, about my grandchildren: there are four. Two granddaughters live in northern Indiana and two grandsons in eastern Pennsylvania. Their parents love them and their grandmother can scarcely keep her hands off them. And we wait to see what sorts of new movements they may begin when they become young adults.—Daniel Hertzler

May 15, 1984

GOSPEL HERALD

MAY 14 '84

Talking about money

by Eugene Kraybill





Bruce Yoder (pastor) and Sunday morning group at First Mennonite Church, Richmond. Call for a doctor or nurse and half of them might jump to their feet.

For the folks at First Mennonite Church in Richmond it was a direct test of their wallets and their sense of what it means to be a group of believers. Should they promise to give at least 10 percent of their income to the church?

The congregation had devoted 15 months to a study of money and economic issues two years earlier and some members saw the tithe as a way of putting into practice some lessons from the study. Others believed that talk of tithing smacked of legalism and made it easy for wealthy members to derive comfort from giving less than what they could afford.

The diversity that makes up an important part of the character of First Mennonite—indeed the diversity that some members point to as a major strength—caused difficulties earlier this year as the congregation discussed, debated, prayed about, and hammered out the church's first written covenant.

First Mennonite Church of Richmond, Virginia—known as the National Heights Mennonite Church when it began as a mission church in the 1950s—is a 95-member congregation that embodies many of the cutting-edge forces in the Mennonite Church today. This is not a church of farmers who drive a mile to the local meetinghouse each Sunday and who develop fellowship over the fence with their neighbors who also worship at the same church.

It is a body of scattered believers. Most are students and professionals; two thirds are 30 and younger. It is a group whose development of community must be intentional—forged over planned potluck meals after Sunday services and planned weekday rendezvous chats in downtown parks.

If a medical emergency occurred during a service at First Mennonite and someone asked whether there was a doctor or nurse in the house, half the people in the church's 16 rows of pews might jump to their feet. First Mennonite began as a mission effort among people in

the area of Futura Avenue on Richmond's east side. Over the years it has served increasingly as a haven of worship and identity for the transplanted Mennonites who come to this capital city to pursue studies at Virginia Commonwealth University and its medical college. Today, in the $250,000 meetinghouse bought three years ago from a relocated Baptist congregation at the northwest edge of the city, First Mennonite is a church whose mission is directed increasingly at nurturing young Mennos rather than evangelizing their native Richmond neighbors.

Wealth and what to do with the disposable income arising from two-salary families is now a major issue facing the once-rural Mennonites whose career interests have brought them to the un-Mennonite city of Richmond. It was out of this background that Pastor Bruce Yoder, a graduate of Eastern Mennonite College and Yale Divinity School, suggested that his congregation become one of 11 Mennonite congregations in North America to take part in a pilot study program developed by Mennonite Mutual Aid.

Strengths and weaknesses. In a series of recent interviews, leaders and members of First Mennonite reflected on their congregation's experiences during the study. In the interest of helping churches interested in similar studies, they offered frank assessments of the strengths and weaknesses of their own approach and, from the perspective of two years later, spoke candidly of the ways their study did and did not affect their handling of money.

First Mennonite leaders said they believe a "money" study may have more impact if it is not followed right away by another study and if there are regular reviews.

Almost without exception, the conversations came around to the subject of tithing. The recent congregational discussions of tithing served to focus some of the issues the earlier money study raised. "I was very disappointed when enough opposition developed that [the specific reference to a tithe] was dropped," said Robert Eshleman, a dentist and radio amateur hobbyist who has lived in the Richmond area since he first attended dental school there in 1956.

"I would have thought with the study being only two years ago, that we would have been prepared for [a congregational agreement on tithing]," observed Robert Bruckhart, a watchmaker originally from Lancaster County, Pennsylvania.

Jay Rohrer, a computer systems analyst who serves the church as an usher and member of its building and grounds committee, said he was among those who objected to specific reference to a tithe. "I like it as a goal," he said, "but at this point we are not contributing a tithe." Though he doesn't believe the tithe should become a requirement, Rohrer said his participation in the overall money study "had an impact on the way I will handle my money for the rest of my life."

Carol Schirch, a middle school reading specialist whose husband is a biochemist, said she felt including wording about a tithe in the covenant would be "too legalistic," even though a tithe is a good personal guide and she and her husband have often given 10 percent or more of their income to the church. She said she also opposed the tithing reference because she felt the church has many members who could easily give more than a tithe and for them, "it was an easy way to get off the hook."

In the end, to preserve church unity and to allow the entire covenant to proceed to adoption, First Mennonite's strong advocates of the tithe agreed to remove the tithing wording and include more general language instead. "We covenant to contribute proportionately and generously to the work of God's kingdom, according to our resources," the final statement said.

The congregation's money study was extensive. It included a series of sermons by Pastor Yoder, stewardship electives in two adult Sunday school classes, 12 weeks of Tuesday evening discussions focusing on a variety of related topics, several Sunday evening programs featuring outside speakers dealing with personal finances and estate planning, a financial survey of members, and a summary weekend to conclude the study.

While participants offered mixed reviews of the study itself, a number of them told of specific ways it changed their approach to finances:

—Jay and Pat Rohrer decided to increase their monthly church contribution by the amount their federal taxes were decreasing.

—Sandy and Gloria Snider updated their will and switched from whole to term life insurance.

—Robert and Margaret Bruckhart began keeping a family budget again.

—John Bowman, an orthopedic surgeon, and his wife, Hazel, made a will and decided to include the Mennonite Foundation in their estate planning.

—Bruce Yoder's giving became less sporadic and while he has not yet made a will, he said he has begun "to think of it a lot."

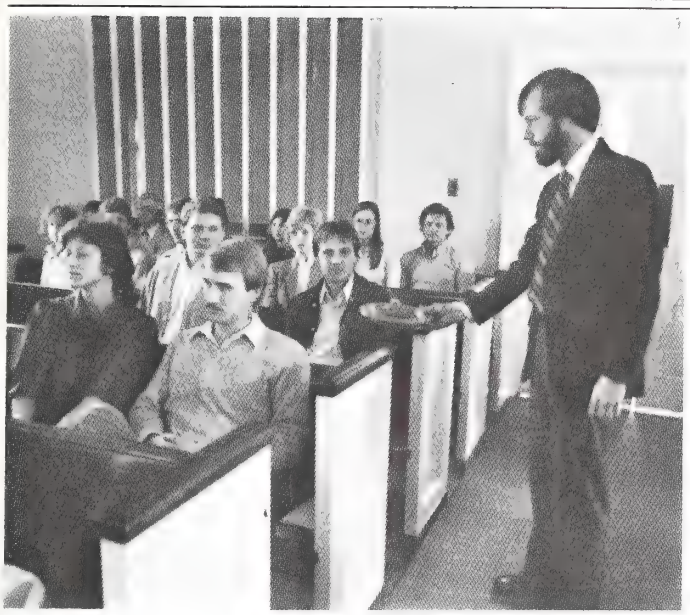
Giving not transformed. Congregational giving was not transformed overnight. The church increased its budget from $90,000 in 1981-82 to $106,000 in 1982-83—

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Jay Rohrer taking up the offering at First Mennonite Church. He says the study of money and economic issues "had an impact on the way I will handle money for the rest of my life."

but found it couldn't keep up with the increased budget requirements. For the current year, the congregation decided on an "incentive budget" that reduces spending to $97,000 but provides for the additional purchase of carpeting if budgeted obligations are met by August. Treasurer Ida Mae Leatherman reports that giving this year "is up substantially," which she attributes largely to the congregation's wealthier members becoming "more aware of the need for tithing and the good it can do."

Several participants began keeping detailed family budgets after Ray and Lillian Bair of Elkhart, Indiana, spoke on the subject one Sunday morning. Some are still keeping budgets with the belief it makes their church giving and overall spending more disciplined, but a few have decided detailed records of spending are too much trouble. One member said he and his family hated their experiment with a budget and decided there is less need for such detailed planning by people whose income is comfortable to the point that they don't have to worry if the refrigerator breaks down.

The strength of First Mennonite's study, participants said, was the variety of issues it examined through formats varied enough to involve people of different ages and interests. Through one program or another, "a lot of people were talking about the issue of money," Yoder said. "The awareness of money as an issue that falls within the context of faith was heightened."

Yoder, known as something of an antiestablishment radical during his Eastern Mennonite College days, said he came out of the study feeling "more sympathetic to persons who have a significant amount of money." He still believes amassing wealth "is very serious and not something most people ought to do," but he is not so quick to make "black-and-white statements" that wealth is sin.

As participants in a pilot study, the members of First Mennonite look back on their lengthy examination of money issues with a number of thoughts about things other congregations might consider when setting up a similar study:

—*Choice of topics.* About 35 leaders of the congregation met with MMA's project directors Daniel Kauffman and John Rudy at the beginning of the study and used a small group process to reach a consensus on six major areas of concern. Selecting a few areas works better than trying to tackle a whole host of potential money issues, Joe Longacher said.

—*Length.* The fact the study ran 15 months was "both its strength and its weakness," Longacher said. The study allowed discussion of many areas, but it also became a bit too long and heavy for some members.

—*Sharing.* The congregation talked a lot about money but sometimes found it difficult to discuss personal finances openly. Hazel Bowman said she believes keeping groups small encourages more sharing. In an area as important as money, "there's a lot to be gained from being very frank and honest," she said.

—*Financial surveys.* First Mennonite's members approved the idea of an anonymous, comprehensive survey to determine the average income and total wealth of members, but only 59 percent of the questionnaires were returned. To allow them to prod late filers, church leaders used a system which made it possible to determine who returned the forms without knowing who filled out a particular form. Some people considered the questionnaires, and the checking system, an invasion of legitimate privacy. "Despite all the attention we have given them," Longacher wrote in a report to the congregation, "our finances remain a very private and sensitive matter."

—*Follow-up.* First Mennonite moved into a study of sexuality shortly after concluding its money study, and the congregation has also recently devoted major energies to the development of church goals and a covenant. Leaders said they believe a money study may have more impact if it is not immediately followed by another study, and if shorter, follow-up reviews of money issues are scheduled each year after the initial study.

—*Accountability.* First Mennonite developed no formal system that makes a member accountable to others in use of finances. Roughly 40 percent of the congregation, however, is presently active in one of five or six small groups, and Yoder said he believes such circles hold the most potential for growth. For several years, Yoder has been under the one-to-one "spiritual direction" of a Catholic who works with the Sojourners community of Washington, D.C., and Yoder believes he sees the beginning of a trend toward more spiritual accountability of this nature.

The church also reorganized its Sunday school classes about 18 months ago in an effort to encourage a sense of community. The adults formerly made frequent class changes to take different electives; now they stay in one of four intergenerational classes and each class decides what it will study.

The younger and the older. First Mennonite's growth as a congregation has come largely from increased numbers of students and young Mennonite professionals, and it has not always been easy to reconcile the interests of the young people with the needs of couples entering



The First Mennonite meetinghouse was bought from the Baptists three years ago. It is close to the interstate highway.

the 40s who have teenagers beginning to face critical questions. The younger folks believe faith means asking questions and searching with considerable openness; the older folks look to their pastor and other leaders to spell out the church's beliefs in precise ways. When Harold Bauman of the Board of Congregational Ministries and district overseer Lloyd Weaver recently helped the congregation determine its priorities, gaining the most votes was a "spiritual growth" category that included such things as making decisions on issues and providing support for children who lack a large peer group.

The total absence of other Mennonite churches in the Richmond area contributes to the diversity of First Mennonite, as a woman of Beachy Amish background worships beside a couple from Mennonite Brethren upbringing. It also means that families trying to flesh out what it means to be Christian and Mennonite in an urban/suburban setting are sometimes conscious of the solitary nature and newness of their challenge, of the difficulty of adopting a proper attitude toward money in a society that worships the almighty dollar, of the tensions that can arise when someone who chooses to live at a poverty level worships beside a professional who may express his faith in a different way.

Carol Schirch noted that most of the "first generation urban Mennonites" at First Mennonite face issues their parents never faced, and cannot always use the old agriculture-based images like sheep and shepherds to convey the good news to children who know more about sidewalks and superhighways. She worries that despite the recent money study, some members of the congregation seem to be spending more money on clothes. Sometimes this occurs, she said, as women become a family's second wage-earner and "feel the need" for better dress. "Where do you draw the line?" she asked.

First Mennonite's members like their new church location on Staples Mill Road because its proximity to Interstate Highway 64 allows easy access from scattered suburbs. But some members harbor guilt and uneasiness over their lack of involvement with residents of the 1,000-unit low-income housing complex that nearly surrounds the church. Jim Good said that while such people would be welcomed, he doubts they "would really be comfortable here." Some members believe the church should give more than 4 percent to local outreach.

Like their New Testament counterparts, the folks at First Mennonite Church of Richmond face a stimulating mix of harmony and conflict, unity and diversity, self-assurance and self-doubt. A wall hanging in Bruce Yoder's basement apartment carries a centuries-old quote by Martin Luther that seems appropriate for this urban Mennonite church of the 80s:

"This life therefore
is not righteousness
but growth in righteousness
not health but healing
not being but becoming
not rest but exercise.
We are not yet what we shall be
but we are growing toward it.
The press is not finished
but it is going on.
This is not the end
but it is the road.
All does not yet gleam in glory
but all is being purified."

A good life in the city

by Rick Coldman

I would like to offer the following thoughts in response to Duane Stoltzfus' article (*Gospel Herald*, Jan. 31) concerning "Peter Farrar's Vision of the Good Life." My ideas and lifestyle have been referred to as radical and irresponsible by Christians and others alike. This, however, only bothers me if my life is not Christ-centered.

I feel akin to Peter regarding wealth, land collectives, and the capitalist emphasis on material gain rather than personal wholeness. But I am saddened by his statement, "If there is a future for the Mennonite Church, it is not in the city." Although my experience of Mennonites only began a couple of years ago, I am of the belief that if any church has something positive to offer the city, certainly here in England, it is the Mennonites. I acknowledge that the Mennonite society has been primarily a rural community and that it has not yet developed the skills needed for survival within the city. However, I believe there are many facets within Mennonite tradition and heritage which could become valuable and appropriate foundations for urban ministry.

Before I go any further I think I should share a bit about myself. I am exploring membership at the London Mennonite Centre and I live with my wife and family of four children in an ecumenical community in the East End of London. I have grown up in the city but for half of my thirteen years of married life I have lived "on the land" in a rural setting. I have enjoyed the routines of the land: feeding the chickens, milking the goats, and appreciating the changes of the seasons. But last year we felt led by God to return to the city, where our children had not lived before, to become involved in the daily struggles experienced by most people who live there.

Our home is in Hackney, a part of London regarded by most sociologists as one of the most "deprived" areas in England. It is a multicultural environment, with poor housing, difficult schools, high unemployment, and high crime rates. Hackney, like many other places, is full of the people Peter describes as "geared into thinking money is all there is." Most of them also belong to the larger segment of society which will not obtain all that the media holds up as desirable for a successful life.

I used to share Peter's view that cities were unsupportable and the only long-term answer for some of society's problems was to get people back to the land. I still applaud moves like Peter suggests to develop land collectives which are a better witness of corporate life from a Christian point of view than vast privately owned farms. But the city is here and it's not going to go away over night (particularly on a small island like England). I therefore believe that it is important for Christians to deal with the "here and now" and live "in the world," where truckers' strikes can bring starvation. But, spinning off from their desire to pursue a lifestyle in accordance with the second part of that command, "but not of it," we need to develop positive, constructive, stabilizing contributions to that world for the benefit of all.



Rick and Margaret Coldman with children Karl, Heidi, and Stefan. Michael was born since the photo was taken.

What about the family? I agree with Peter that there is no real support for the family in the city. But need that be true of the family within the church community? My impression of the Mennonite Church is that one of its great mainstays is its belief in and support of the family and extended family. For most people in society the family is regarded as an individual cell whose position and status is determined by the success or failure of its wage earners. The family within the church community is seen surely more as a valued gift to that community to add to its stability and provide hope for the future as well as wisdom from the past. Many church groups however do share the same worldly view and have the same expectations of families as the rest of society.

Very often Christian couples seeking advice from

Rick Coldman is a novice member of the London (England) Mennonite Fellowship.

their churches about setting up home are sold the "good stewardship" package and pointed towards the many "worldly" ways, such as insurance, mortgages, loans, which enable them to live a safe, comfortable life and which ensures a safe tithe for the church. On the other hand families who choose to step forward in faith and wish to be free from the world's ways tend often to be regarded as irresponsible and bad stewards. Yet it is my opinion that one of the responsibilities of the church community is to guide people away from the snares of the world, at the same time providing supportive ways whereby its members can live according to the teachings of Jesus and as a consequence be a radical witness to the world around them.

Most people in society are pressured into lifestyles and have expectations shaped by the media's definition of normality and as a result experience recurring failure as they fail to reach the mark. In that environment, a church which was seen to be actively supporting its members and helping them to live cooperative, sharing, and fulfilled lives could be a light in the dark for many people. It would provide a real path out of the pit which many people have been dropped in by society, instead of all the slippery routes provided by the world. But this form of witness demands an acknowledgement by the church of the worth of the extended family. I believe such recognition is found in the Mennonite Church.

Mennonites have a unique tradition, says the author, which has a message for the city as well as the country.

What about the Mennonite church's peace position? Admittedly much of the drive and dialogue entered into by the church at present in this area is focused on the nuclear issue. But, if we are serious about peace and have a genuine desire to resolve conflict wherever it is found then this must begin with a commitment to localized needs. Very few churches include the pacifist position in their Christian identity, preferring to keep their options open on that issue. Yet the churches within the city are constantly reminded all around them of the conflict which exists between people. We are instructed in the Bible to be peacemakers, which would seem to indicate to me that we should be where peace is needed.

Goods before people. An area which seems to cause a lot of conflict is people's attitudes to their possessions. I remember witnessing recently an incident in which a car backed into a cyclist, bending the bicycle wheel. The cyclist hit the trunk of the car with his hand to warn the motorist what was happening and at this the driver leapt out of the car and became very angry with the cyclist for touching his car, ignoring totally the damage which he had caused to the bicycle. He then got back into his car and raced off down the road.

The car driver's preoccupation with the value of his car is a typical reflection of how our society has convinced people at every level that material gain provides status. The acquisition of goods rather than the building of deep, mutually valuable relationships between people has become the accepted norm within society for obtaining respect. This position is trapping many people and they will in time realize this as old age comes along accompanied by loneliness and isolation.

The sharing of goods between one another in the early Christian church had a profound effect on people's views of the early Christians. Their love for one another was apparent and was expressed by their willingness to share freely, giving to people according to their needs and not holding onto their goods as personal possessions. I believe that a reviving of this total commitment to one another within the church is important especially in an urban witnessing community. The denial of personal rights to possessions is a radical viewpoint in our capitalist society which, when seen in practice, cannot be ignored. Those who lean more towards Anabaptist ideas about goods should be prepared for this style of life.

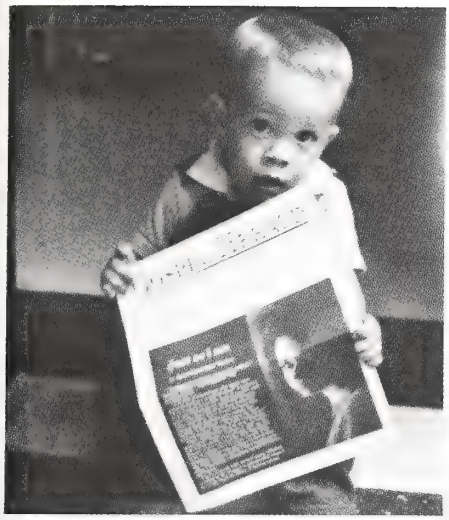
Peter in his interview mentions that "it's too hard to raise kids in the city." He is right. It is difficult to bring children up in the aggressive, fast environment of the city. Children are dependant on receiving from their parents a code of living and guidance which will enable them to survive whatever comes their way. This is quite a difficult mandate for any parent and one which can create immense difficulties for those parents, like myself, who wish to help their children avoid becoming caught up in the problems of our modern society, such as I have mentioned earlier. One of the biggest stumbling blocks for children which I have encountered is the formal education system.

It is my vision that an alternative school system could be developed by the church with a philosophy more in keeping with the social concerns of the gospel and providing an environment which valued both the individual and the group. Such a school requires the involvement of Christians who are prepared to serve people and to live a lifestyle which reflects the attitudes which they would be sharing in the school.

The unique Mennonite experience. I acknowledge that I have made a number of generalizations and quite a few sweeping statements. It might also appear that I seem to imply that the Mennonite Church is the only church able to address itself to the problems of the urban environment. This is not my intention. Rather I am attempting to show that, having attended a variety of different churches during my life, I believe the Mennonite Church is particularly akin to the lifestyle of the early Christian church and is prepared to take radical initiatives and stands within society.

I believe there are attitudes within the Mennonite tradition, such as its opposition to the ways of the world and its preference for kingdom values that should be acknowledged far more than its farming heritage. I believe as a Christian that we have a choice. We can either take the liberating good news and stick it in an isolation ward where it won't be infected, or we can live and share it with those who would most benefit from it. That normally means among people whose environment is negative and repressive and for whom the sun rarely shines. The city is crammed full of such people. Please don't write them off as inappropriate; they happen to be a valuable part of God's creation.

READERS SAY



Aaron Holderman with wholesome reading material.

Ken, Becky and Aaron Holderman, Meracay, Venezuela. Anything that arrives on the mission field in English gets a ready audience. *Gospel Herald* really helps us stay in touch with church happenings while we're away, too. We appreciate the work you are doing. Recently our 1½ year old, Aaron, decided to imitate his parents "reading." As you can see he already had good taste in reading material. Remember us and our work in your prayers. We are with Eastern Mennonite Board of Missions and Charities.

Lynne C. Martin, Elmira, Ont. Though I agree with the main thrust of N. Gerald Shenk's article "Don't Cry for the Suffering Church" (*GH*, Apr. 3, 1984), I am disturbed by the undercurrent of anti-Catholicism suggested there. Perhaps Mr. Shenk didn't intend to imply that "Orthodox and Catholic Christians" are in "tension" with "believers trying to be faithful," nor that despite the lack of Protestant and evangelical presence in Sarajevo (in contrast with large numbers of Catholics and Orthodox), the "Lord is not without representatives in that exotic city."

But I have heard too many Mennonites—and one in this case is too many—smugly condemning Catholics as being in some sense sub-Christian. I'm afraid that some of Mr. Shenk's phrases could be taken as justification for such a view, even if he himself disagrees with it. This attitude fosters a feeling of "us" versus "them" which is totally inconsistent with our belief that the way of Jesus is the way of love. It is the very attitude Jesus sought to change when he outraged the pious Pharisees (and even his own disciples) by consorting with Samaritans.

Furthermore, I don't believe that current Mennonitism, or even classic Anabaptism is righteous and orthodox in contrast to Catholic "Samaritanism." My experience with individual Catholics and Mennonites has shown me that some are more faithful than others, regardless of dogma. While I disagree with some doctrinal views held by the Catholic Church, I am not willing to say that we Mennonites know everything there is to know about "proper" Christianity. As Richard A. Kauffman put it: "If we're going to draw the line between heresy and orthodoxy, the question arises, Whose orthodoxy? Whose heresy?" (*GH*, Editorial, Apr. 3, 1984).

I am a Mennonite, after exploring Lutheranism, evangelicalism, and Catholicism, because Anabaptism seems to make the most sense to me biblically. However, the belief on which I am staking my life is *not* that Menno Simons, Conrad Grebel, and John Howard Yoder somehow have a corner on truth, but that God's Son Jesus Christ lived and died and rose again. Surely we can stand together with our Catholic brothers and sisters on this shared foundation, instead of passing judgment on them.

N. Gerald Shenk responds: I am delighted that Martin's letter allows me to publicly excommunicate myself from any and all Mennonites who "smugly condemn Catholics as being in some sense sub-Christian." I regret any phrasing which may have unintentionally given rise to such a misconstruction as "orthodox Anabaptism" versus "Catholic 'Samaritanism.' " If Martin's condemnation of caricatures in such terms can benefit from a clearer account of my own commitments, let it be seen in my affiliation now with Reba Place, a congregation which includes a substantial number of actively practicing Catholics and Mennonites (and Brethren and Presbyterians and Episcopalians and Methodists as well)! But the fellowship we know doesn't result from blurring existing differences nor from reducing faith to a lowest common denominator of creedal claims.

These pages have seen several attempts to outline the difference between exclusive and inclusive views of the church. I am sure that Martin would agree that the inclusive approaches shed more light on the way to be taken in North America in our time.

But the sort of relaxed shopping around at the denominational shopping mall which demonstrates our tolerance of religious differences on this continent also demonstrates how far we are removed from the high-stakes question of religious identity in Europe and in Sarajevo especially. Tensions do indeed separate faithful Muslim believers from faithful Orthodox believers from faithful Catholic believers from faithful Protestant believers in that exotic city. That fact may strike us as unfortunate or incomprehensible or even reprehensible, but our response will remain irrelevant to those tensions unless we find creative new ways to *act* on the love of Jesus in their midst. I am glad to belong to a church that has sponsored such a ministry in Sarajevo, even though none of the Christians there call themselves Mennonite.

Albert C. Slabach, Baltic, Ohio. It was delightful to read the follow-up report of the "Conversations" meeting at Laurelville one month later (Apr. 10, p. 261). Many of us had been wondering where the charges and conversations concerning differences of understandings with regard to our interpretation of the Word of God will take us. Since I hate the idea of church splits and feel they can more often be a hindrance than a help to our witness, it was refreshing to me to read such expressions as, "We found out we could talk and not get mad," by Brother George R. Brunk II and "We're not ruling each other out in one way or another," by Brother Myron Augsburger.

The world is watching us to see how well we have our act together. In a world fractured with sin the last thing needed is more church splits. Jesus prayed that "they also may be one in us: that the world may believe that thou hast sent me" (Jn. 17:21b). It just may be that Jesus is more concerned that we love and respect each other than that we see eye to eye on every doctrinal issue. It would seem to me that we already have enough different conferences or fellowships within the Anabaptist tradition that it is unnecessary for any of us to start new ones in order to preserve sound doctrine and faithful practice.

I highly respect my Brother George Brunk II's remark, "We want to work within the framework of our denomination." It is my prayer that all persons concerned about the current issues in our Mennonite church are of the same mind that George II is. The people in our Mennonite grass roots are looking for effective leaders in our denomination who are united in purpose and goals with a single eye to the will and purposes of God. God grant this and keep us united under the leadership of our Lord Jesus Christ.

CHURCH NEWS

Vietnam delegation focuses on food production activities



Herb Wiebe and Vietnamese engineers discuss Tan Xuoi pumping station.

Following a two-week visit to Vietnam in March, a three-person Mennonite Central Committee delegation has recommended that aid to that country focus on food production, particularly irrigation and water control projects, during the next two years.

The group traveled the length of Vietnam, visiting provinces in the northern, central, and southern parts of the country.

The delegation included Herb Wiebe of La Riviere, Man., a civil engineer who formerly worked with MCC in Bangladesh; Louise Buhler, MCC representative for Vietnam who lives in Bangkok, Thailand; and Murray Hiebert, who worked with MCC in Vietnam in the mid-1970s and is currently codirector of the Indochina Project in Washington, D.C.

The delegation recommended that MCC help construct a pumping station this year in Vinh Phu province, about 60 kilometers northeast of Hanoi in the densely populated Red River delta. The province does not now grow enough rice to feed its population.

The visitors saw more malnourished children in Vinh Phu province than in other regions of Vietnam they visited. A doctor in the provincial hospital estimated that 70 percent of Vietnam's children suffer from malnutrition.

The delegation will also recommend that MCC plan to assist an irrigation project in Binh Tri Thien province in central Vietnam in 1985. Many legacies of the war are still obvious in this province that straddles the seventeenth parallel that formerly divided Vietnam. Nearly half of the province's forests were defoliated. Tanks and other war scrap still lie rusting along the major roads.

Food production in Binh Tri Thien is further hampered by frequent natural calamities. The delegation is recommending that MCC help rebuild a water reservoir destroyed by a typhoon last year.

Besides looking at future aid projects, the delegation also visited several ongoing and completed MCC project sites. The group stopped at the University of Can Tho where MCC is assisting with a soybean extension project in the fertile Mekong River delta.

The March delegation also spent a day in Minh Hai province where MCC supplied pumps and tubing for installing drinking water wells in 1981 and 1982. The group visited a hospital in Hanoi and two hospitals in Ho Chi Minh City which had received medicine, layettes, clothing, laundry soap, and medical journals from MCC during the past year.

News commentary

Ecology and hunger: defi

"The people have defiled the earth b breaking God's laws and by violatin the covenant he made to last forever (Is. 24:5, TEV).

The loss and degradation of croplan is a continuing problem in an increas ingly hungry world. Urbanization, in dustrialization, soil erosion, desertifica tion, and other human activities ar placing severe pressure on the world' arable land. Surface mining, also calle strip mining, is also placing pressure o the land.

Commodities obtained by surfac mining include coal, sand, gravel, stone phosphate rock, clay, copper, iron ore and uranium. The process of surfac mining simply involves removing th top soil and subsoil above the resourc wanted, mechanically removing that re source, and then replacing the soil whe possible.

I remember well my first visit to strip mined coal lands in east central Ohio i 1958. I was astonished by the devasta tion of the rolling land—thousands o acres of barren gorges, gullies, hig walls, acid lakes, and barren min spoils.

In those days reclamation laws onl required mining companies to plan clumps of hardy trees, few of whic survived, on the devastated land. Level ing was not required.

A United States Department of In

MMA regional meeting links staff and members

Mennonite Mutual Aid's first Mutual Aid Forum provided a "strong step forward for setting up the local church process of sharing and establishing good working relations with MMA staff," said Laban Peachey, Mutual Aid Minister.

Altogether, 95 people—including pastors, administrative leaders, congregational representatives, conference ministers, and spouses—from 60 congregations in Montana, Idaho, Washington, and Oregon attended the forum held in Salem, Ore., Apr. 13-15.

Participants represented the Mennonite, General Conference Mennonite, Mennonite Brethren, and Brethren in Christ churches, and other unaffiliated groups.

Cliff Lind, congregational representative for Eugene Mennonite Church in Eugene, Ore., saw the mix of denominations as a highlight for the meeting. "It brought varying denominations to-

terior study, which was done for the years 1930 to 1980 and released in 1982, reports that nearly 6 million acres of U.S. land has been strip-mined since 1930. Six million acres is more land than the combined states of Connecticut, Delaware, and Rhode Island. And only 47.4 percent of this disturbed land had been reclaimed by 1980.

Kentucky, Pennsylvania, Ohio, and West Virginia have over 2 percent of their total land area damaged by strip mining. Illinois and Indiana have over one percent of their land disturbed. Given the rich, extensive coal close to the surface in 51 of Illinois' counties, the potential for more strip mining there is great.

What is the possibility that surface mining, especially of coal, will increase? A look at the latest statistics from the U.S. Department of Energy Fact Sheets published in August 1983 gives some answers: Fifty-three and two-tenths percent of the electricity produced in 1982 was made using coal; coal is expected to continue to be the primary source of electric energy production as utilities try to lessen their dependence on costly, imported petroleum; in 1982, 62 percent of the coal was produced by surface mining; since 1973 the amount of coal used to produce electricity has been increasing at an average annual rate of 4.8 percent.

Since petroleum and natural gas are rapidly being depleted, it is clear that use of coal, which is in larger supply, will increase. And since strip mining is less costly and hazardous than deep mining, the pressure to do more strip mining will increase.

There are serious doubts whether strip-mined land can be made productive again. Subsurface water patterns are disturbed in the mining process. Water percolation suffers. Rock strata and minerals are rearranged. In some places iron pyrite is exposed and acid is formed, which drains into rivers and lakes.

A U.S. Department of Agriculture study concludes that "surface mining as practiced in much of the nation today either ruins farmland completely or reduces its productivity drastically."

Most reclaimed land today can support only grassland or forest. Field crops generally do not do well.

Reclaiming strip-mined land

In 1977 people interested in stemming this devastation finally convinced the U.S. Congress to pass Public Law 95-87, The Surface Mining and Reclamation Act. This act provides for the taxing of present mining operations and specifies that these funds be made available to those restoring land that has already been strip-mined.

But reclaiming the thousands of acres of strip-mined land disturbed before 1977, land that is called "pre-law" land, is expensive. Costs to reclaim one acre of such land are estimated to be between $8,000 and 10,000. At that rate it would cost $2 billion to restore Pennsylvania's 220,000 acres of pre-law land. But only $82 million, money obtained from a tax on present mining operations, is available for the next 15 years. It will be a long time until all Pennsylvania land is reclaimed.

Most pre-law land is still in the hands of the coal companies who did the original damage. They are apparently benefiting by leasing it and drilling for oil and gas. In some places they may plan to mine deeper veins of coal in the future. They are interested in profit—not in restoring the land for crops or forests.

And so the dilemma of surface mining coal continues. We will need both cropland and energy from coal to support the future human population.

The more electricity North American society requires, the more land will be strip-mined. Yet strip mining coal to produce energy destroys the cropland we need.

If North American Christians seriously want to be responsible stewards of the Lord's earth and have compassion for future generations, they must reduce their energy consumption, develop alternate renewable types of energy, and restore lands that have already been strip-mined and degraded. In this way they can renew the "covenant that was to last forever" described in Is. 24.—This is the last in a series by Art Meyer, Akron, Pa.

gether to discuss common interests," he said.

As the first of several regional meetings to replace the MMA biennial delegate meeting, the forum also gave church leaders and representatives the opportunity to share their ideas and concerns with MMA staff.

"This meeting allowed more personal interaction with MMA staff than the larger delegate biennial meeting," Peachey said. "It was the kind of climate where we kicked around ideas beyond the programs and services we already provide."

The forum included several workshops on estate planning, wellness, mutual aid, and retirement planning.

With the success of the first regional meeting, Church Relations Manager Larry Newswanger plans to set up other district forums soon. "It provides a reunion for persons from all denominations in our constituency and the MMA staff," he said. "We think this interaction is important for Mennonite communities all over the country."

Priest speaks out on Central America

"You've heard that communism is taking over in Central America," a Maryknoll priest told a Harrisonburg, Va., audience Apr. 15.

"That's not true," Father Daniel Jensen asserted. "What we are seeing are local revolutions because of years of injustice.... Revolution is not imported."

Jensen, who worked in Guatemala from 1962 to 1982, visited the Harrisonburg area Apr. 15-17, speaking to groups in Mennonite and Catholic churches and to audiences at Eastern Mennonite College and James Madison University.

Jensen recalled the conditions he found on his arrival in Guatemala in 1962—half of the children were dying before the age of 5, Indians went to school only through third grade, the nearest hospital was 14 hours by bus from his village, and the average person's meat consumption was equivalent to one quarter of a hot dog a month.

"What does the message of Jesus have to say about this?" the young priest asked himself.

"I felt I could spend all my time giving last rites to people dying of dysentery," he said. Or he "could also look at the water" and discover the cause for the illness.

It was following the funeral of a friend, Julio, that the priest received his first death threat. Julio had worked with the poor and was strangled to death with barbed wire. At the funeral, the priest encouraged the mourners to continue Julio's work.

The priest explained that he was living with a family because he wanted to experience the life of the Guatemalan poor. One day when Jensen was away from the village, the secret police came and questioned the father for three hours. They wanted to know why the priest was living with them and if he had distributed any communist literature. *(more)*

Finally, the police released the father, but they tortured the young son, breaking his arms. Jensen decided to leave the country when he realized that "because of me other people were suffering."

He urged his audience to "speak to your elected representatives" to oppose military aid to Central American countries. America "is not a great democracy if we do not take our rightful place in making our voices heard," he said.

Asked to define the proper role of the United States in Guatemala, Jensen replied: "To accompany the people in their struggle (and to keep) mostly hands off." Just because the United States is geographically close to Central America, "we do not have the right" to assume control over the lives of people there, he said.

Chinese request expansion of teacher exchange program

When Goshen College President J. Lawrence Burkholder first negotiated an exchange between Goshen students and professors from Sichuan Teachers College in the People's Republic of China, both institutions envisioned a long-term relationship yielding cultural and linguistic benefits for their students.

Five years later, more than 80 Goshen students have made pilgrimages to the Great Wall; 40 Chinese scholars consider themselves Goshen College alumni; and Burkholder's final trip to China in March as GC president has convinced him that the honeymoon is not yet over.

He and officials from Sichuan's Bureau of Higher Education met primarily to extend their existing contract one year without changes. But his visit had "ritualistic" significance as well; he wanted to assure the Chinese of President-elect Victor Stoltzfus' ongoing commitment to the exchange.

Bureau officials, he said, spoke highly of Goshen students, crediting them with both improving the English of students at the teacher's college and giving the entire institution an edge over others of its kind. Goshen students differ from Chinese language instructors, Burkholder added, by being less formal, more spontaneous, and emphasizing role-playing and conversations in and out of the classroom.

The Chinese teachers who spent time in Goshen also credit their English proficiency to the exchange. At two alumni meetings for these teachers, many told Burkholder they were grateful for "the opportunity to understand American life and to think of the language in terms of the living context."

They also praised intangibles such as "the warm community feeling, cultural sensitivity, and the contributions of host families." Some drew similarities between the support system they experienced here and the communal system they experience in China. In Goshen, Burkholder explained, "they don't get lost. They know there's someone here to listen, to be of help, and to engage in conversation with them at all times. They feel secure among us."

The Chinese do not accept Christianity as a basis for values, he said, but they do respect Goshen College's values. "We're not interested in pressing an evangelistic message onto them. We've been able to be among them and we have their respect. And they have ours."

The Chinese have demonstrated that respect by requesting that the program be expanded. Currently, 21 Goshen students spend the fall trimester in Sichuan, and 10 Chinese teachers spend an academic year in Goshen. Bureau officials would like these numbers to double.

"I would be very glad to increase it if we could," Burkholder said, but a lack of students and funds prevents this. Goshen could invite other schools to cooperate in the exchange, but this would overload Goshen administrators because the Chinese are unwilling to negotiate with other institutions. Second, the program's financial future after the 1985-86 school year is uncertain; funding from the Martin Foundation in Elkhart will expire then.

Burkholder noted that Goshen and Sichuan Teachers' colleges do not hinge their relationship on the ties between their respective governments, yet each is aware when the national climate changes.

Older leaders are losing power to more progressive leaders who are open to foreign ideas and value expertise above ideology. Economic development is evident in the number of apartment houses and factories being built; the increased standard of living, especially for farmers; and the abundance of food and other consumer goods.

Still, Burkholder added, U.S. recognition of Taiwan and U.S.-imposed import quotas continue to strain the U.S.-China relationship. In contrast, the first chapter of the Goshen-Sichuan relationship has closed without conflict or crisis.

The honeymoon is not yet over, because neither partner has begun taking the other for granted. The Sichuan Bureau of Higher Education continues to grant Goshen College "most favored institution" status. "They have made some comparisons with their relationships to other American institutions and hold ours to be superior," Burkholder said.

Other schools are sending undergraduates to study Chinese and



Lois Buckwalter (left) finds her greatest joy as a missionary in Argentina when she presents the Bible to Indian people in their own languages. Here she shares the new Toba translation of the New Testament with two Toba friends in Chaco province. Lois and her husband, Albert, have proclaimed the gospel for 30 years among the Indian people through their words, their actions, and their translation of the Bible into the local languages. Although born in Chicago, Ill., Lois has lived most of her life in Argentina. Her parents, Nelson and Ada Litwiller, were missionaries there for 31 years.

graduates to teach English, he said, but Goshen alone is sending undergraduates to teach English at the college level.

Japanese Mennonites meet, discuss children

"Children and the Church" was the theme of this year's Spiritual Life Conference sponsored by Japan Mennonite Church. It was held Feb. 11-12 near Obihiro. To demonstrate the theme, children were included in various ways throughout the conference.

Prior to the conference, participants had read and pondered on "What We Believe About Children," written by mission worker Marvin Yoder and printed in the Japan Mennonite Church newsletter *Izumi*. Noboru Aratani made a summary statement of this article.

In it Marvin said, first of all, that in the Old Testament children were included in the covenant, and adult Israelites were ordered to teach their children. Children were not responsible for the offenses they committed when they were small, nor for the sins of their ancestors.

Second, Marvin said God includes children in the work of Christ's salvation, and children belong to the kingdom of God, while adults need to accept Christ as their Lord and Savior. Also, Jesus used a child as an example to show adults who is able to enter the kingdom of heaven.

Third, Marvin said, as Paul wrote, that Christian adults should raise children with Christian discipline and instruction.

Following this, participants were given a chance to speak up and ask questions. Brother Tamura said that we should have a clear understanding of the difference between child-raising and child-evangelizing. Many questions were raised.

Discussion centered especially on the nature of children's misdeeds, and on the question of whether or not children are saved as they are. Marvin answered that, though children misbehave sometimes, Jesus accepts them in the kingdom of heaven, and their misdeeds are covered by God's grace given us through Jesus Christ.

The question of whether children are "sinful" or not developed into the question of "original sin." One sister, who comes from a different church background, supported the doctrine of "original sin" with passages like Psalm 51:5 and Romans 5:12.

In response to this sister's questions and statement, Marvin said he believes children have no sin before God. God's love and grace through Jesus Christ



Sister Sato of Hiroo Mennonite Church told a story to the children (and the adults) during the annual Spiritual Life Conference of Japan Mennonite Church.

overcame Adam's sin, and cover all children's misdeeds. The sister seemed perplexed a great deal by this, and there were other brothers and sisters who also experienced some perplexity.

Missionary Norman Kraus said the doctrine of "original sin" has the defect of considering sin as something of genetic and physical quality that should be cleansed at birth. Actually "original" sin has to do with the human situation. We are born under sinful conditions, but we are not born guilty of sin.

In the Sunday morning service, Pastor Yoshiaki Tamura of Furano Mennonite Church brought a warmhearted sermon. He said he believes God is not sending a new sin into the world each time a baby is born. Every small child is within Jesus Christ's grace.

With prayer and warm greetings, brothers and sisters and children went their way home under the warm, shining spring-approaching sun.—Kiichiro Kobayashi

Palm Sunday protest brings arrest of three Colorado Mennonites

Three members of the Arvada (Colo.) Mennonite Church were among seven people arrested for trespass after praying inside the gates of the Rocky Flats nuclear weapons plant near Denver on Palm Sunday, Apr. 15.

Peter Ediger, Marge Roberts, and Al Zook were held in federal custody in Denver and Fort Collins, Colo., for three days. Ediger is copastor of the Arvada Church.

The others arrested in the protest were all members of Denver's Catholic Worker Community. Release on $500 bond was arranged for all but Zook and Haines, who chose not to put up the bond. Arraignment was scheduled for Apr. 26.

The seven were accompanied at the prayer service by some 40 people who remained outside the gates and joined in Scripture reading, singing, and prayer "for the cleansing of this temple."

"We have made this earth—your holy temple—into a den of robbers," they prayed. "We have robbed this earth—your holy temple—of its life-giving productivity and made it into a megaden storehouse for nuclear annihilation."

Three days earlier, on Apr. 12, Zook and Peter Sprunger-Froese of the Bijou House Community in Colorado Springs affixed 54 peace signs to the three-mile east perimeter fence of the plant while altering other signs at the plant. They completed their protest without incident.

Prayer services have been held at the Rocky Flats gates by a coalition of Denver-area peace groups each Sunday afternoon since April 1979.

Mennonite teacher tried in "mock court"

"There will be a finding of guilt registered in this case," intoned Judge Robert Reilly in his Apr. 11 decision. The judge's pronouncement climaxed an evening in which over 100 Mennonite youth crowded a Kitchener courtroom to watch a Rockway Mennonite Collegiate teacher stand trial for assault.

English teacher Terry Schellenberg was the key actor in the "mock court" that was organized by Community Mediation Service of Kitchener. His "testimony" differed sharply from that of prosecution witnesses Mark Weins and Arlene Mahood.

The difficulty of determining justice in a situation where witnesses offer equally convincing yet incompatible versions of the truth was not lost upon the spectators when Judge Reilly suspended judgment after the closing arguments and informed the audience that they must now determine judgment and sentence.

Divided into small "jury" groups, many youth had trouble reaching a decision. When they made their reports, the majority of groups voted for acquittal, claiming that when there was any doubt as to guilt, the benefit of the doubt must go to the accused.

Judge Reilly took a firmer stand, however, when he later gave judgment. He added, though, that in court he would do everything in his power to avoid trying such a case until the parties had first attempted to resolve their differences through Community Mediation Service.

The case, involving a children's quarrel and racial innuendo that resulted in

a man charged with assaulting an adolescent, was in fact drawn from the files of Community Mediation Service.

"We wanted to express our appreciation to the MYF in the Mennonite Conference of Ontario and Quebec," explained Dean Peachey, the mediation program coordinator. The conference youth presented the program with a $1300 check at last month's conference sessions.

"But even more important," Peachey continued, "we wanted the kids to learn firsthand about the court system and the difference between going to court and going to mediation. We knew this would be a unique opportunity for the teenagers but we really didn't expect a standing room only crowd on a school night."

Community Mediation Service provides mediation in disputes among neighbors, landlords and tenants, and family members. The program was started by MCC Ontario, and now operates as part of Community Justice Initiatives. Disputes are referred to mediation by the courts, social service agencies, and pastors.

Costly delays in Chinese language missions

During the first three months of 1984 at least four Mennonite agencies have considered how to respond to the need for more church planting among Chinese-speaking immigrants in Canada and the United States. Several proposals for action on this matter have come from Stephen Lee, church planter and pastor in Vancouver.

For the last seven years Lee has been assisting various Mennonite groups in undertaking Chinese language missions in these two countries. Ten Mennonite congregations have so far been established.

The newest proposals from Lee have been discussed by committees or staff of Mennonite Central Committee Canada, the Congregational Resources Board of the Conference of Mennonites in Canada, the Eastern Mennonite Board of Missions and Charities, and the General Conference's Commission on Home Ministries. Each of these groups has been involved in this ministry in recent years. Yet the need is still far greater than the resources.

The urgency that Lee and others feel is that if church planting among Chinese-speaking immigrants is not done soon, it will become very difficult. Evangelism is much less successful after arrivals have made commitments to consumerism or established social bonds and marriage ties with people who do not have links with the Christian church. When evangelism is delayed, many people will not be reached for Christ, even in North America where Christianity is a powerful force.

The new Asian immigrants have often expressed appreciation for the combination of word and deed they find in the Mennonite church. Mennonites with much immigration in their own history seem to relate well to new arrivals.

Mumaw featured speaker on the disabled

"John Mumaw was responsible for putting developmental disabilities on the agenda of the Mennonite Church and keeping it there," declared Joseph G. Landis, director of Indian Creek Homes. Landis was introducing Mumaw as the featured speaker at Indian Creek Homes' annual meeting, Apr. 11 and 12, in Franconia, Pa.

"No group in society is better equipped to work with retarded people than the Christian Church," Mumaw asserted. We must "recognize that these persons, although they're handicapped, can become involved," he said. He cited four items required of the church: understanding, fellowship from people who understand, identification, and involvement.

Mumaw related cases from his early years of working with the developmentally disabled through the church. "What enables us to be helpful to others?" he asked. "We must look at them as equals in terms of personhood; they have as much right to be cared for as anyone else."

The key, Mumaw feels, is in "esteeming others more than ourselves. Each person has value and every life has meaning even if we are unable to discover it," he said.

In discussing the development of a theology of mental retardation, Mumaw cited a series of questions to be answered in this process. Among them he asked, "Why did God allow this to happen? Why do the righteous suffer?" and "What are the assets of handicapping conditions—we all too often discuss only the liabilities?" All are hurdles to be understood in the process of accepting the developmentally disabled into the church community.

Mumaw stated that the most important change today in working with the developmentally disabled is the shift from normalization to integration. This integration must include the community, schools, and the church with support structures for the family at all levels, he feels.

Mumaw, known throughout the Mennonite Church as president of Eastern Mennonite College for seventeen years, was the first executive secretary of the Mennonite Medical Association. He has been a longtime advocate for the developmentally disabled even when segregation, mistreatment, and isolation of the developmentally disabled were common.

Indian Creek Homes is a Mennonite-affiliated agency based in Lansdale, Pa., which teaches life skills to the developmentally disabled living in a group home and various community living units.—Curtis D. Bauman



Just being a good neighbor is an important part of the work of Phil Mininger (left), who is Mississippi Voluntary Service administrator for Mennonite Board of Missions. Here he visits with Earlie and Margarosa Stringfellow near his home in Mashulaville. Phil helped the elderly couple fix their washing machine, and Stringfellows thanked him by giving him some pecans from their pecan grove. Phil and his wife, Mary, have been in VS for eight years. They oversee VS projects among the poor rural black people of Noxubee County and the Choctaw Indians of Neshoba County.

MENNOSCOPE



Paul Erb 1894-1984

Paul Erb passed away on Monday evening, May 7. He had been hospitalized since Mar. 21 and was recuperating from major surgery. Funeral services were held on Thursday evening, May 10, at the Kingview Mennonite Church, Scottdale, Pa. Erb was the second editor of *Gospel Herald*, having served in that capacity from 1944 to 1962. He had had his ninetieth birthday on Apr. 26.

Eastern Mennonite College has received over $456,000 in cash and pledges to its campus center fund appeal as of Apr. 25. This total includes more than $329,000 in cash and $126,000 in pledges. The broad-based fund appeal began mid-March, asking people to give one hundred dollars or more to help the college rebuild its administration building. About $40,000 was raised through a student work drive, auction, and bake sale held Mar. 30-31, and over $73,000 came in from a special fund-raising effort in the Franconia Mennonite Conference of eastern Pennsylvania. The executive committee of the EMC board of trustees will study alternatives for rebuilding the campus center on Apr. 27 and is expected to send a recommendation on to a special meeting of the full board scheduled for May 21.

Philip Bedsworth, currently pastor of the Prairie Street Mennonite Church, Elkhart, Ind., will be joining the faculty of the Hesston College Center for Bible Study beginning in the fall. Bedsworth holds a Master of Divinity degree from the Associated Mennonite Biblical Seminaries and is a graduate of Goshen College. In addition to his pastoral duties, he is currently serving as interim instructor at the seminary. Current faculty member Ron Guengerich, who will become director of the Center for Bible Study this summer, commented, "We're looking forward very much to Phil's being here. He brings a pastoral concern to the classroom as well as a commitment to be more than an academician."

Nelson W. Martin, Lititz, has been named Minister of Stewardship for the Lancaster Conference of the Mennonite Church. In his new position, Martin will be responsible for stewardship education; he will serve as a liaison between Mennonite-sponsored organizations and agencies and the churches in matters related to stewardship and financial resources; and will represent the local conference in stewardship matters in relation to the entire denomination. Martin, a native of Ephrata, has 20 years of experience in business and management. He serves on the pastoral team at Millport Mennonite Church.

Associates in Servanthood, a voluntary service program at Eastern Mennonite College and Seminary, is seeking persons to fill two grounds and custodial positions. The grounds worker would assist the supervisor of grounds services in trash removal, lawn care, and snow removal. The custodian would assist the supervisor of custodial services in providing general custodial care of one or more buildings. Further information on these positions or other service opportunities may be obtained by writing Director of Associates Program, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801; or call (703) 433-2771, Ext. 470.

Hesston College is seeking an alumni director/special events coordinator to begin work this summer. Terms of employment are negotiable, full-time preferable. Contact Kirk Alliman, Box 3000, Hesston, KS 67062; or call (800) 835-2026.

"Lord, Make Me a Means of Your Peace: A Workshop in Conflict Resolution Skills" will be the theme of the spring seminar of the Lombard (Ill.) Mennonite Peace Center. The workshop leader will be Ron Kraybill, director of the Conciliation Service of MCC and author of *Repairing the Breach: Ministering in Community Conflict* (Herald Press, 1982). The workshop is designed for those interested in improving interpersonal peacemaking skills and those seeking training in resolving congregational or community conflict. The seminar will be held June 1-2, beginning on Friday evening and ending on Saturday afternoon at the Lombard Mennonite Church, Lombard, Ill.; housing will be provided in private homes for those coming from a distance. Cosponsors for the event include: New Call to Peacemaking; Illinois Mennonite Conference Evangelism, Peace, and Service Commission; the Peace, Service, and Justice Commission of the Central District Conference; and Chicago Area Mennonites. For further information and a copy of the registration form contact: Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148; (312) 627-5310.



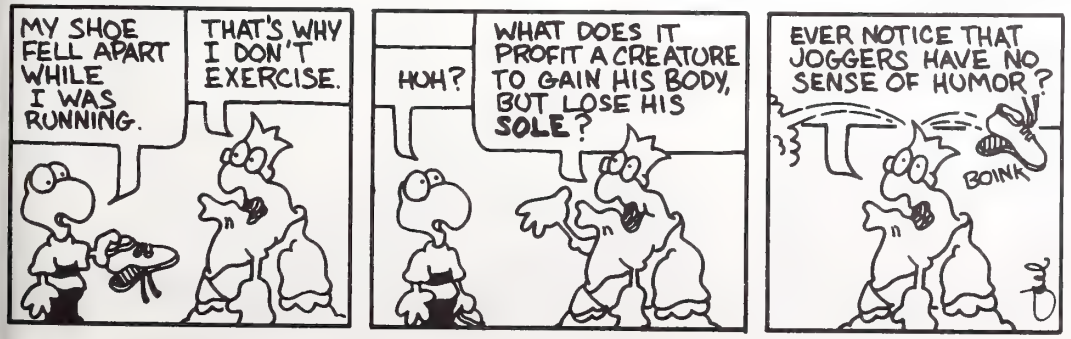
Youth from four Amish Mennonite Conference churches in Pennsylvania met on Mar. 1 to assemble bags of groceries for the poor in urban centers. Pictured are (from left), Myron Stoltzfus, Leonard Miller, Floyd Stoltzfus, Jason Smoker, and Mel Lantz. Youth groups from the four churches got together at a local warehouse to fill bags supplied by MCC with flour, cornmeal, rice, beans, and other staple foods. The bags were distributed to needy families in New York City and Philadelphia through those cities' Mennonite councils and churches and Christian centers in the two locations. The Amish Mennonite conference campaign is one of many grocery sharing projects planned by churches in 1984.

David Augsburger, professor of pastoral care and counseling at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., will speak on hope and caring at the Millersville (Pa.) Youth Village 75th anniversary celebration and annual meeting on Saturday, June 16. Augsburger's morning presentation is entitled "True Hope, False Hope, and Living in Hope." His talk will follow the annual business meeting which begins at 10:00 a.m. and is open to the public. "Caring as Our Calling," Augsburger's title for his keynote address at the evening celebration service, will focus on giving and receiving caring in personal life, family, marriage, work, and ministry. The public meeting is to be held at the Millersville Mennonite Church from 7:30 to 9:00. In addition, all past and present staff, board members, and residents are invited to attend an afternoon fellowship gathering from 1:30 to 5:00. Both this activity and the morning meeting will be held at Millersville Youth Village. Millersville Youth Village, a nonprofit organization which serves male adolescents between 13 to 17 years, has been helping troubled youth since 1909.

Peace Church Evangelism will be the theme of the annual Mennonite Central Committee U.S. Peace Section Assembly, to be held on Nov. 2 and 3 at Berne, Ind. The assembly is open to the public. Spirituality and children's peace education, as well as evangelism, will be major topics at the conference. The keynote speaker on evangelism and peacemaking will be Art McPhee of Needham, Mass. Gloria Miller of Hartford, S.D., will speak on parenting for peace and justice. To register for the Assembly, write to Lynn Liechty, First Mennonite Church, Berne, IN 46711.

New members by baptism and

Pontius — Joel Kauffmann



confession of faith: Lee Heights Community, Cleveland, Ohio: Norman Baldwin, Sabrina Rowell, Yolanda Brooks, Rosita Peery, Rhonda Peery, Regina Peery, Rachelle Peery, Duane Williams, Dana Ward, and Michael Winters. Martin's Creek, Millersburg, Ohio: Jeff Crilow, Mike Kandel, Anne Mast, Tyrone Miller, Steve Smucker, Kurt Stutzman, Steve Troyer, Bruce Wengerd, and Tom Yoder.

Change of address: Luke L. Horst from Mohnton, Pa., to 341 W. Walnut St., Shillington, PA 19607. Harvey Yoder from Elkhart, Ind., to R. 1, Box 174C, Broadway, VA 22815 (effective June 1).

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Bontrager, Dan and Gloria (Coblenz), Iowa City, Iowa, second child, first daughter, Johanna Jean, Apr. 23.

Coblentz, Marvin and Twyla (Troyer), Townville, Pa., second son, Joshua David, Mar. 12.

Cressman, David and Eva (Brubacher), Wellesley, Ont., first child, Amy Janelle, Mar. 26.

Ebersole, Brad and Rhonda (Wyatt), Sterling, Ill., first child, Austin Allen, Apr. 19.

Hillegass, Robert and Margaret (Dietzel), Jerome, Pa., second child, first son, John Robert, Apr. 10.

Jackson, Bill and Carolene (Slagell), Hydro, Okla., third child, second daughter, Chelsea Dawn, Apr. 13.

Kym, Ray and Linda (Egli), Houston, Tex., first child, Bradley Ray, Mar. 30.

Landis, Mark and Sally (Kropf), Dixon, Ill., fourth child, third son, Austin Joseph, Apr. 17.

Leakey, Mike and Joyce (Miller), Centerville, Pa., second child, first daughter, Erin Nicole, Apr. 11.

Lehman, Eugene and Carol (Schrock), Eureka, Ill., second son, Brian Eugene, Apr. 8.

Miller, Harold and Karen (Nussbaum), Corning, N.Y., first child, April Joy, Apr. 11.

Mullet, Bob and Janie (Liechty), Paoli, Ind., second child, first daughter, Rachel Elizabeth, received for adoption on Dec. 20, 1983.

Pellman, Michael and Kim (Hess), Bird in Hand, Pa., second child, a daughter, Brooke Elizabeth, Apr. 23.

Quigg, Pat and Ramona (Yoder), Phoenix, Ariz., first child, Kristin Lynnette, Apr. 23.

Roth, Reginald and Debbie (Diers), Wayland, Iowa, first child, Preston J., Apr. 11.

Wingard, Thomas and Linda (Stoltzfus), Narvon, Pa., second child, Darrin Ray, Mar. 8.

Yoder, Alan and Rhonda (Steiner), Dickerson, Md., second daughter, Tara Steiner, Apr. 26.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Cline — Heatwole. — Terry Cline, Bridgewater, Va., Harrisonburg cong., and Barbara Heatwole, Bridgewater, Va., Bank cong., by Samuel Janzen, Apr. 21.

Harnish—Yoder.—David L. Harnish, Willow Street, Pa., Byerland cong., and Nancy C. Yoder, Peach Bottom, Pa., Andrews Bridge cong., by David N. Thomas, Apr. 21.

Horst — Buchanan. — Lester Dean Horst, Big Pool, Md., Bethel cong., and Becky Ann Buchanan, Greencastle, Pa., Cedar Grove cong., by Adam R. Martin, grandfather of the groom and Lauren B. Horst, father of the groom, Mar. 10.

Kerns — Walters. — Rick Kerns, Hancock, Md., and Laurie Walters, McClellandtown, Pa., Bethel cong., by Lauren B. Horst, Jan. 1.

Mast — Landis. — Michael Mast, Lederach, Pa., Methacton cong., and Cynthia D. Landis, Blooming Glen, Pa., Blooming Glen cong., by Clayton Swartzentruber and Mark M. Derstine, Apr. 21.

Otto—Rupp.—Michael W. Otto, Middlebury, Ind., Lutheran Church, and Pat Rupp, Pettisville, Ohio, West Clinton cong., by Carl L. Smeltzer and Rocky Miller, Apr. 21.

Redmond — Holst. — Bruce Redmond, Kitchener, Ont., United Church of Christ, and Audrey Holst, Kitchener, Ont., Steinmann cong., by Fred Lichti, Mar. 31.

Swartz — Witmer. — Paul Swartz, Elida, Ohio, Pike cong., and Carol Witmer, Orrville, Ohio, Chestnut Ridge cong., by Glenn Steiner and Harold Good, Apr. 21.

Walters — Ferguson. — Jerry David Walters, McClellandtown, Pa., Bethel cong., and Kimberly Grace Ferguson, McClellandtown, Pa., by Lauren B. Horst, Apr. 15.

OBITUARIES

Beidler, Warren E., son of Joseph and Elizabeth (East) Beidler, was born on Aug. 6, 1897; died at Pennsburg Manor Nursing Home, Pennsburg, Pa., Apr. 16, 1984; aged 86 y. He was married to Elizabeth Reiter, who died on July 9, 1977. Surviving is one son (Gordon R.). He was a member of Bally Mennonite Church, where funeral services were held on Apr. 20, in charge of Roy K. Yoder and James C. Longacre; interment in Hereford Mennonite Cemetery.

Blank, Martha Elizabeth, daughter of Jacob and Annie (Hess) Chambers, was born in Lancaster Co., Pa., June 20, 1906; died at Lancaster, Pa., Apr. 5, 1984; aged 77 y. On Dec. 6, 1927, she was married to Aaron B. Blank, who died on Dec. 26, 1976. Surviving are 2 sons (Lester A. and Richard G.), one daughter (Betty C.—Mrs. Millard Martin), 11 grandchildren, 3 great-grandchildren, and one brother (David A. Chambers). She was a member of Kinzers Mennonite Church, where funeral services were held on Apr. 8, in charge of Paul Clark, Richard Buckwalter, and Benjamin Clark; interment in Kinzers Mennonite Cemetery.

Ernst, Helen, daughter of Milton and Mary Ann (Musser) Ernst, died at her home in Kitchener, Ont., Apr. 13, 1984; aged 67 y. Surviving is one sister (Erma—Mrs. Howard Wolff). She was preceded in death by one sister (Muriel Bowman). She was a member of First Mennonite Church, where funeral services were held on Apr. 16, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery.

Hartzler, Melvin P., son of Peter and Mary Ann (Kurtz) Hartzler, was born in Weilersville, Ohio, July 24, 1907; died of a heart attack at Smithville, Ohio, Apr. 19, 1984; aged 76 y. On Sept. 6, 1936, he was married to Orpha Lehman, who survives. Also surviving are one son (James), one daughter (Rebecca—Mrs. John Rutt), and 6 grandchildren. He was a member of Smithville Mennonite Church, where funeral services were held on Apr. 21, in charge of Herman F. Myers; interment in church cemetery.

Lauver, William G., son of Jacob M. and Mary Emma (Graybill) Lauver, was born in Juniata Co., Pa., Dec. 5, 1896; died at Bird in Hand, Pa., Mar. 28, 1984; aged 87 y. On Sept. 20, 1920, he was married to Florence B. Byler, who died in May 1966. Surviving are 3 sons (J. Paul, Glen B., and W. Elton), 2 daughters (Lois E. and Mary Lou—Mrs. Lester A. Blank), 12 grandchildren, 6 great-grandchildren, and 4 sisters (Lura—Mrs. John Slabaugh, Alma—Mrs. Michael Wert, Mary E. Lauver, and Gladys E. Lauver). On Nov. 28, 1917, he was ordained to the ministry and served as a missionary in Argentina from 1921 to 1945. He also served congregations in Pennsylvania, Texas, and Iowa. He was a member of New Holland Spanish Mennonite Church. Funeral services were held at New Holland Mennonite Church on Mar. 31, in charge of Frank Shirk, Rafael Ramos, Donald Lauver, Teodoro Santiago, and Jose Santiago; interment in New Holland Cemetery.

Miller, Alta H., daughter of Harvey and Anna (Miller) Yoder, was born at Grantsville, Md., Aug. 28, 1908; died of cancer at Goodwill Mennonite Home, Grantsville, Md., Apr. 8, 1984; aged 75 y. On Aug. 19, 1927, she was married to Aaron G. Miller, who died on Nov. 6, 1977. Surviving are one son (Mayard Miller), 3 grandchildren, 2 brothers (Claude H. and Alvin H. Yoder), and 6 sisters (Mrs. Beulah Bender, Mrs. Elva Bender, Mrs. Thelma Beitzel, Mrs. Verda Beitzel, Mrs. Viola Yoder, and Mrs. Glenola Miller). She was preceded in death by one son (Wayne Miller), who died on Mar. 20, 1984. She was a member of Springs Mennonite Church, where funeral services were held on Apr. 11, in charge of Steven Heatwole and Earl Yoder; interment in Springs Cemetery.

Springer, Ida, daughter of Samuel and Anna (Nofziger) Sommers, was born in Stuttgart, Ark., Sept. 12, 1900; died at Fulton Co. Health Center, Wauseon, Ohio, Apr. 16, 1984; aged 83 y. On Sept. 18, 1921, she was married to Jacob C. Springer, who died on Dec. 5, 1966. Surviving are 2 sons (Carl and Wayne), one daughter (Elinor—Mrs. Marlin Conrad), 16 grandchildren, 16 great-grandchildren, and one sister (Mrs. Della Nafziger). She was a member of Zion Mennonite Church, where funeral services were held on Apr. 19, in charge of Ellis Croyle and Phil Rich; interment in Pettisville Cemetery.

Zook, Irene M., daughter of Joseph and Barbara Zook, was born near Manson, Iowa, Feb. 3, 1901; died from injuries received in an automobile accident at Milford Memorial Hospital, Milford, Del., Mar. 20, 1984; aged 83 y. She was a member of Greenwood Mennonite Church, where funeral services were held on Mar. 23, in charge of Jay Biggs and Ivan Miller; interment in Greenwood Mennonite Church cemetery.

CALENDAR

Mennonite Board of Education Board of Directors, Harrisonburg, Va., May 17-19
Hesston College commencement, Hesston, Kan., May 20
Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Goshen Biblical Seminary Commencement, Elkhart, Ind., June 1
Suburban Consultation, Toronto, Ont., June 4-7
North Central Conference annual meeting, Detroit Lakes, Minn., June 8-10
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 15-16
Pacific Coast Conference annual meeting, Salem, Ore., June 15-17
Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

Cover and pp. 317, 318 by Eugene Kraybill; p. 352 by Murray Hiebert; p. 354 by Albert Buckwalter; p. 356 by Tom Bishop; p. 357 by H. A. Penner.

ITEMS AND COMMENTS

American churches told they can do little about South Africa

There is little that American churches can do to help change South Africa, a white professor of religion from that country told a group at Union Theological Seminary in New York. Speaking at a seminar during a daylong celebration recalling theologian Dietrich Bonhoeffer's contributions, John de Gruchy, professor of religion at the University of Cape Town, noted that U.S. audiences often ask him how American churches can help fight apartheid in South Africa. "The naughty answer to that question," he said, "is that Americans don't like feeling impotent, but it's something you'll have to live with. The responsibility for change is ours. Nobody can do it for us.

"While disinvestment is a symbolic moral action, I'm not convinced of its positive impact," Mr. de Gruchy said. The growing self-sufficiency of South Africa makes economic boycotts ineffective. Moreover, Western nations are dependent upon South Africa for some of its exports, he added.

World Methodist leader urges action to reduce Latin American debt

Unless action is taken to lift foreign debts, "violence and civil war will expand in Latin America," warned Alan Walker, director of world evangelism for the World Methodist Council. Speaking in Rio de Janeiro, Brazil, April 1, at the end of a nine-nation visit to Latin America, Dr. Walker said that "foreign debts and impossible interest payments are ruining the economies of Mexico, Argentina, and Brazil. Unless debts are refunded, deepening economic and social crises will engulf Latin America.

"A world rescue operation is needed to save major Latin American countries from economic disaster," the Methodist official said. "Foreign debts are having tragic human consequences. Inflation is up to 200 percent a year, and unemployment is mounting. The depth and extent of poverty in Latin America is overwhelming."

United Methodist mission arm rejects critics' charges

The mission arm of the United Methodist Church, under fire from critics who have started a "supplemental" mission agency, released an eight-page response in New York City defending its performance and philosophy and announcing plans for a churchwide "theological dialogue" on mission issues. The document, written by an eight-member task force of the UMC's Board of Global Ministries, rejects four charges leveled against the board by leaders of the unofficial and independent Mission Society for United Methodists founded last November:

—That the official agency's emphasis has shifted away from deployment of full-time missionaries from the U.S.

—That the board "expresses little interest in developing new areas of work focusing upon proclamation of the gospel."

—That it is unresponsive to requests from overseas churches for missionaries.

—That the board has forsaken Wesleyan theology in favor of liberation theologies critical of established political authority.

No change in world Jewish population, says new Jewish yearbook

The number of Jews, worldwide and in North America, remained about the same in 1982, according to the American Jewish Committee's yearbook for 1984. A 91,000 gain in Jewish population in Israel, between 1980 and 1982, was offset by a comparable numerical decline in the Diaspora, resulting in a world Jewish population of 13 million, says a report in the volume prepared by Professors U. O. Schmelz and Sergio DellaPergola of the Institute of Contemporary Jewry at the Hebrew University in Jerusalem. At 5.7 million American Jewish population remains the highest followed by Israel at 3.37 million and Soviet Union at 1.63 million.

'Until Justice and Peace Embrace' named book of the year

Nicholas Wolterstorff's "Until Justice and Peace Embrace" has been named book of the year by *The Other Side* magazine. The award, given annually by the independent Christian monthly published in Philadelphia, says the book "has made the most significant contribution to the understanding of a social-justice issue from a Christian perspective." Mr. Wolterstorff's book, the magazine says, "argues for a 'world-formative Christianity,' drawing critically from both the Calvinistic theological tradition and the insights of modern liberation theology."

Mormons report 5.4 million worldwide membership

The Church of Jesus Christ of Latter-day Saints (Mormon) grew last year by 390,000 members, for a new world membership total of 5.4 million. New church statistics as of Jan. 1, reported at the 154th annual general conference of the Mormon Church, showed the church gained 190,000 new members through conversion in 1983, and another 181,000 through natural increase. There were a total 1,458 stakes (dioceses), an increase of 66 over the past year and 15,000 local congregations, a rise of 378, Mormons have church units in 90 countries and 17 territories. As of Jan. 1, there were 26,565 Mormon missionaries in 58 countries. Overseas church growth continues to be more successful in Latin America and Asia than in Europe, said Mormon spokesman Don LeFevre.

Christian couple give away half their income

Author Philip Yancey and his wife, Janet, give away about half their income, according to a report in *Publisher's Weekly* for March 9. Yancey told *P.W.* interviewer Miriam Berkeley that they "choose how we think we should live and want to live, and we use that and then, at the end of each month, whatever's left we give away." This turns out to be about half their income.

Yancey does not see this as particularly generous, but rather a way to "improve the quality of his own life." He observed the effect of extra money on his friends and decided he did not want to be burdened by the negative effects of easy money.

Manual tells church groups how to counter rosy employment data

A coalition of 25 religious groups has begun to distribute a manual to help counter optimistic "First Friday" employment figures released by the U.S. government monthly. The group says the government data distort the nation's employment picture. The manual, "How to Fight Back on First Friday," is being sent to local church activists by a coalition called Inter-faith Action for Economic Justice. It is a response to monthly reports by the Bureau of Labor Statistics which seem to contradict church activists who say that Reagan administration policies hurt the poor.

The manual urges local clergy and religious groups to compile their own "First Friday" employment data to counter those of the government. The manual says that if, to the government's unemployment figures, you add all those who have given up looking for jobs, who work for poverty-level wages, or who are able to work only part-time, the resulting percentage of "distressed" workers is, at the very least, 14 percent. That is much higher than the slightly under 8 percent rate of unemployment currently reported by the government.

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Money makes conservatives of us all

The people from First Mennonite of Richmond have done us a favor by revealing a little about their study of money and their attempt to include tithing in a covenant. In their hesitance to commit themselves on this point, we can see ourselves if we will.

I think it was John Drescher who told a story about a man who promised God in the presence of a pastor that if his business prospered he would give a regular tithe to the church. It did and he did until the time when the tithe became a substantial amount. Then he came back and wondered about being relieved of his promise since he didn't see how he could afford to give that much.

"No, I don't believe you can renege on your pledge," said the pastor. "But we can pray that your income drops so the tithe won't be so high."

People of modest means sometimes have difficulty seeing how those who make 10 or 20 thousand dollars more than they could be short of money. What they don't understand is that uses for money expand with the amount available and there is never really enough. Just recently I heard that General Motors had such a good year that top management was given a $182 million bonus. $182 million as a bonus is hard to comprehend. Just think how many pairs of shoes that would buy at $50 a pair: 3,640,000 pairs of shoes!

Ridiculous. But that's the difference when you have $7 million. You don't think about it in terms of shoes to buy. Instead, you invest it.

So we were discussing the power of money to make us conservative. The basic problem is that none of us really wants to lose and if we have money we might lose it. The widow whom Jesus observed putting half her goods into the offering had nothing to lose. If you have only four cents, you aren't much poorer if you give away two. If you have a $182 million bonus, it's quite another matter.

This comes out when we read occasionally the amounts given to charity by people in public life. A recent report on the contributions of Ronald Reagan and his three opponents showed all of them to be quite modest. It was interesting to see that Jesse Jackson, the spokesman for the poor, gave the least of all.

In days of old the king was one of the few who could afford to give lavishly to the poor. We read about this generosity on the part of David in 2 Samuel 6. At the time the ark was brought into Jerusalem, David made offerings to the Lord "and distributed among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins" (v. 19).

Isaiah's vision of the ideal politician (in 32:1-9) was one who would shelter the poor.

"Behold, a king will reign in righteousness,
and princes will rule in justice.
Each will be like a hiding place from the wind,
a covert from the tempest,
like streams of water in a dry place,
like the shade of a great rock in a weary land."

I understand this figure of speech comes from the no-man's-land between the desert and the cultivated areas. In this area where the desert tended to push in toward the cultivated land and vice versa, it was observed that by streams, behind rocks, or in other protected places, plants were growing which would otherwise have been destroyed by the sun and the desert wind. In a good society, said the prophet, people of power will be like this: they will provide shade and protection for the weaker ones so that they are not overwhelmed by the heat of economic adversity. But so far as I know, this rule of thumb has not been written into modern theories of economics.

Jesus' statements about money tended to be playful, even puckish. Perhaps he could afford these better than we since he had no family and evidently lived off the land. Paul was a laboring man and he tended to be more cautious in his economic pronouncements.

Jesus seemed to enjoy shocking people, as for example when a rich young fellow came puffing up to ask for the key to eternal life. Sell off your holdings and give the money away, said Jesus, and come along with me. Another time he shook up the disciples with his observation that a camel can get through the eye of a needle quicker than a rich one into the kingdom.

Paul assumed that people need money and expected that new believers would work to support their families. But he encouraged generosity, "for," as he said, "God loves a cheerful giver" (2 Cor. 9:7b). It has been observed by some that the Greek word for "cheerful" could be transliterated as "hilarious" but that would probably be assuming too much.

It does, however, suggest a certain carelessness in giving which we might well cultivate. If we all agree that careful management of funds is supported in the Christian tradition, if not clearly in the Bible, let us be open to a certain prodigality in giving. For example, the writer Philip Yancey is mentioned in "Items and Comments" as one who simply gives away what is left at the end of the month, generally about half his income.

Yancy is no doubt concerned for the poor and the spread of the gospel. But he is concerned also about himself and his own spiritual life. "For the love of money is the root of all evils," we read in 1 Timothy 6:10. "It is through this craving that some have wandered away from the faith and pierced their hearts with many pangs." Think of that.—Daniel Hertzler

GOSPEL HERALD

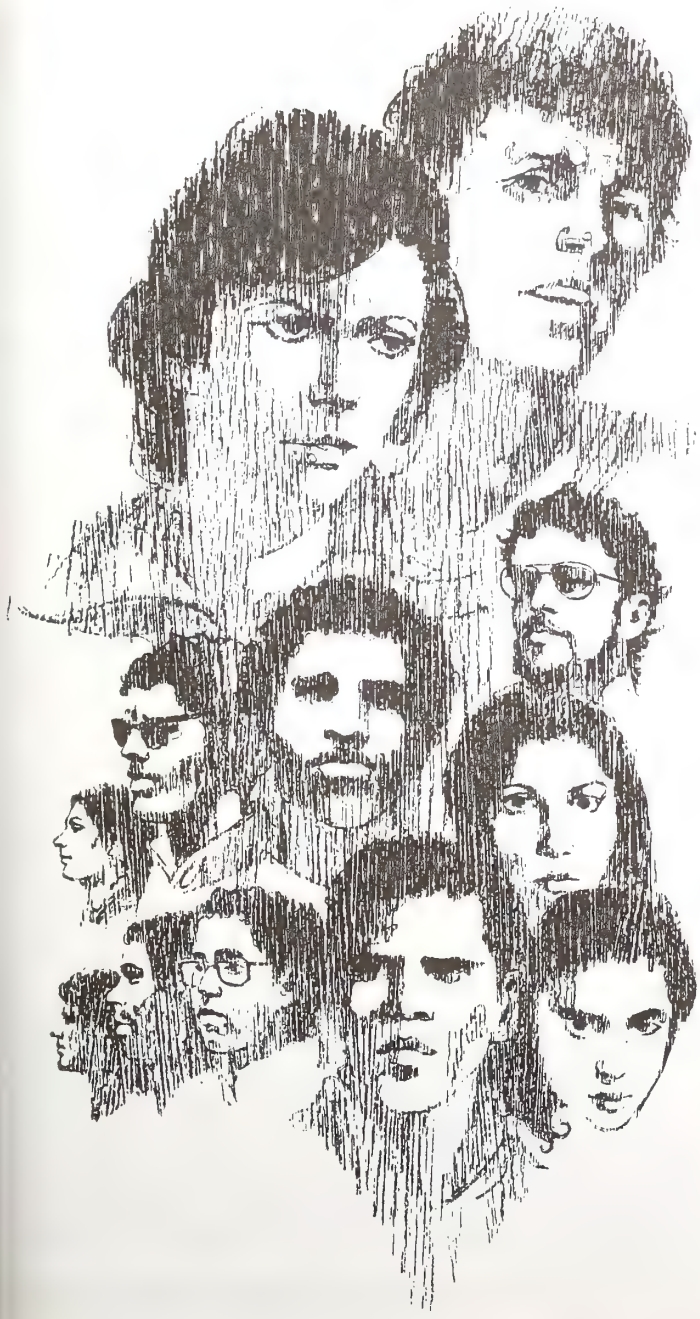
May 22, 1984

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A faith of one's own

by Roman Stutzman



William Gibson in his book *A Mass for the Dead* writes of that time when he picked up his late mother's gold-rimmed spectacles and her faded, dog-eared prayer book. He then sat in what was once her favorite chair and opened the book. Placing his mother's spectacles on his own nose, he peered down at her prayer book and tried to see what she must have seen, to hear in those words what she must have heard. In desperation, he reached for the slender thread of her faith, once so alive, so real, so meaningful. Then Gibson reports that try as he might, he did not see what she must have seen nor could he hear what she must have heard.

This man tried to stoke the fires of his dead mother's faith. But it never works that way. Every person must find a faith of their own.

Gibson reminds us of what we already know but often find so hard to accept. We cannot come trailing into faith on the coattails of our parents' religion, nor can parents drag their children in. Of course we as parents have a responsibility in teaching our children but all too often we parents would like to make their decisions for them. After all, we know what is right for them!

As a group of believers we need to be sensitive to each other's journeys. We can advise and suggest, even warn. But all persons must ultimately travel their own paths and each one must discover one's own personal faith and take responsibility for the choices one makes. There are a great many things in this world that we must do for ourselves and faith is one of them.

Consider the story of David and Goliath. Young David had of course grown up as a shepherd boy. Goliath, head of the Philistine army, was coming up against the Israelites and King Saul was afraid to go out and meet him. When David heard about this he said to Saul, "Let me go. Your servant will go and fight with this Philistine." Ah, the courage and reckless abandon of youth! David sounds like the typical adolescent, feeling his Wheaties.

At first Saul refused to let him go. "You're only a shepherd boy. What do you know about fighting?" Ah, the paternalism and overprotectiveness of adults! Saul sounds like the typical parent of adolescents.

When David finally convinced Saul to let him go, Saul insisted on putting a suit of armor on him. Now we must

Joseph's prison thoughts

I once had a coat of many colors:
blue from the star near the cross,
Emerald from the star of the Nile,
Red from the eagle that glides
so gracefully across each summer's night,
yellow from the early morning sunlight on the wheat
and pink from the walls of Jerusalem.

I once had eleven brothers;
I wonder if they sleep well at night.
Reuben, such a good fellow, but easily swayed by the others.
And Benjamin, he used to follow me around like a puppy.

Where is my coat, Lord? and where are my brothers?
And why am I caught in these shadows of prison?
Can this really be your plan?
—Robert L. Roberg

remember that the only weapon David knew how to use was a sling shot. The suit of armor must have felt like a straitjacket. David said to Saul, "I cannot go with these, for I am not used to them," and he cast them aside. We can only imagine what Saul was muttering in the background. "You'll be sorry. You had better do it my way or you will never survive out there on the battlefield."

But David very defiantly and calmly took his staff in his hand and chose five smooth stones from the brook and then drew near to the Philistine. You know the rest of the story.

We parents and grandparents and preachers have great difficulty in not forcing onto our youth the armor that served us so well. Particularly when the young person seems to be floundering, when the slingshot is not working as well as David's, we have a great urge to plunge in with the armor. The young person may even put it on then, but somehow it never quite fits.

I tried to wear my parents' armor. I grew up in a small, well-protected, safe Mennonite community in Colorado—good Christian parents, solid family background. I went to church every Sunday morning and evening. Feeling that my faith was well established, I was ready to go out and meet the big, bad world and whatever it had to offer.

So early one morning in August 1937 I climbed into my trusty 1934 Chevrolet and left my parental home—never to return. I headed for the state of Indiana to the home of my bride-to-be.

This was going to be a three-day trip. After the first day the old Chevy started to fall apart. On the evening of the second day I was going to stay with Joe Yoder, a former neighbor of ours who had moved to Iowa. I was not exactly sure where Joe lived and the time was getting late. Finally I stopped at one of those well-heeled farms in Iowa and inquired where I might find the Joe Yoder home. "Well, there are three Joe Yoders," came the reply. "Which one do you want?" And so it went.

A total green-horn straight from the plains of Colorado, no skills, no trade, no profession. Only a will and stubborn determination to work and there were no jobs. The old armor began to crumble. That faith that I thought was so firmly fixed was soon shattered and the world suddenly became much larger than I had ever dreamed. I had to go back, somewhere below bottom, and begin again the task of forming my own faith. I am still working at it.

I have always been drawn to Thomas. He was an honest person and faith for him was never easy. He was forever asking questions, challenging decisions, and wondering why. He was not a person who lacked courage and there can be no doubt that he loved Jesus very much for he was even ready to go to Jerusalem to die for him (Jn. 11:16).

Once Jesus was trying to prepare his disciples for his coming death. "I go to prepare a place for you . . . [and then] I will come again and will take you to myself, that where I am you may be also." Then as Jesus continued, "and you know the way where I am going. . . ." Thomas must have interrupted him: "Lord, we do not know where you are going; how can we know the way?" Thomas simply was not going to stand there and say, "Yes, yes, Lord," when he did not understand what the man was talking about. Thomas would not still his doubts by pretending they did not exist.

For some reason Thomas was not with the other disciples when the news of Jesus' resurrection came. Perhaps the crucifixion so completely devastated him that he had to be alone. Perhaps he deserted the rest of the group when he needed them most. A lot could be said about that. In any case it seems that Thomas chose to be alone with his grief and his doubts, trying to sort out his feelings and get hold of himself.

When the disciples finally found him and told him the glorious news that they had seen the Lord, Thomas refused to believe it. When Jesus came eight days later and showed Thomas his hands and his side, Thomas responded with his great, yet simple confession, "My Lord and my God!"

This was not a secondhand faith. This was not an inherited faith. This was a faith that came through long, hard, honest, painful doubts and struggles. It was real and it was his own.

Roman Stutzman is a member of the ministerial team at Germantown (Pa.) Mennonite Church

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Letter on love and the mystery of evil

by Shirley Kurtz

Dear Peggy—

I hope you and Zeke and the children made it back to Texas OK. Our visit was so short—so much we don't get said, and even in the little bits of time we have together we almost always seem to tangle. Maybe we should have stuck to the weather—"It's been so awfully wet here; was it raining in Texas when you left?" etc. Weak pleasantries, however, do not sustain a friendship; we quarrel most easily with those we love.

Well, at least you did take off your coats and sit down, and I did get a chance to show off fat Zachary in his red nightie and bare baby feet. You duly admired him and I was going on and on, you'll recall, about the unexpected pleasures this third child affords (he was "planned," yes, but I'd wondered about my ability to cope), and you said you were sure your two were quite enough for you and Zeke. I could understand that—your babies were such codgers. But then you said that if by accident you happened to get pregnant again, you'd not be terribly upset, since it must have been God's plan, or his will, or whatever, and that's when I about fell off the sofa.

"Peggy," I said, "why would you call it God's will? You'd be pregnant because you didn't—" well, we all know where babies come from, don't we?

But you insisted that because it would've happened regardless of your intentions, despite your efforts, it would have had to have been God's plan.

And then we each must have seen the bulldog in us, the flashing red lights, so we switched to something safer, something untheological, and then you were gone—

C'mon, Peg, let's be reasonable. If you carry your logic about God's will (design, plan) to its natural conclusion, why, it would be God's will for you to have had five, maybe ten, babies by now, or however many would have been conceived without *your* interference with natural law (i.e., copulation during optimum fertility results in conception).

Now, I'm not making a case against birth control. What troubles me is the way we use the name of God to explain whatever we don't understand, or didn't try, or do, or don't want, or have. And call it faith. Rather than assuming responsibility for our behavior, or acknowledging technology, or natural law, or whatever, we blame God—or credit him, whichever is appropriate to the circumstances. It's called "giving him the glory." I guess we don't want to sound presumptuous, like we're in charge, but Peg, we *are*.

We're supposed to be in charge. We've been told to multiply and to have dominion over the earth. We've multiplied, all right, and we've dominated, embarrassingly so, as we've acquired knowledge and technology. The stork did not bring Zachary, nor is thunder God rearranging his furniture, and rain is not the angels' tears.

God is neither stork nor weatherman. We call him Creator—he established, you might say, rain and babies and such things, but this or that particular baby or storm did not necessarily come about by divine intervention. We intervened, or didn't, whichever was the case, and had or had not however many babies, and it rains when warm and cool air masses collide.

Faith, it seems to me, lies not in what *happens;* faith is a commitment. When there is commitment, things do happen, certainly—there is peacemaking, long-suffering, healing (maybe), justice is accomplished (sometimes), the baby is born and nourished, there is great care given to the earth upon which the rain may or may not dispose itself. God moves in redemption; his will is done *deliberately,* in obedience to the nudgings of the Spirit.

There is still drought, of course, and the empty womb. All of us suffer from the excesses and abuses of our contemporaries and forebears, and frequently from our own errors, and also because death is inherent to the natural order. The Christian response to a tragedy or mistake is not contingent on its having come from God. You and Zeke would accept and love an unplanned child because *love* is from God.

You know, very good and very bad things happen to the faithless, too. They call it luck. But if I would've gone and fallen entirely off the sofa and cracked my head when you were here, Peggy, it would have been neither luck nor God's will. It would've been my fault—and maybe yours, too, for making such outrageous statements. I'd have forgiven you, though, and you'd have bound up my wounds, and God's will would be done. I think so, anyway, don't you?

And don't you think you ought to stay longer next time you come? Maybe if I'd promise to remain in my chair—

We'll see you your next trip north?

Love,
Shirley

Shirley Kurtz is from Maytown, Pa.

After college . . . the job search

by Barbara Metzler



Years ago, from what I can tell of other people's memories, a college diploma was a sure guarantee of a good job. Going to college was also known as "bettering oneself." It still is, but these days bettering oneself financially by going to college isn't guaranteed like it used to be. One's mind is surely "bettered," but one's career/job is not quite a sure thing. In 1984 it's just as possible that a college graduate will be pumping your gas or serving your Big Mac, as completing your income tax form. The problem is, with this flood of persons striving to keep up with the modern-day method of bettering oneself, there are too many graduates and too few jobs.

Robert King, 26, of Philadelphia, knows the dilemma. He spent two years at Eastern Mennonite College, one year in voluntary service, and then finished a bachelor's degree in psychology in 1981 at Messiah College's Temple University (Philadelphia) campus. After graduating he spent two months searching for a job and finally settled on painting houses until he could find something in his field. Three years later he is still looking. For the past one and one-half years he has worked as a secretary for an international economics forecasting company which hired him partly for his expertise in Spanish. Now he says that he has set a goal of December 1984 for finding other employment, and has begun taking journalism courses at Temple University in hopes of perhaps entering that field. He is not anxious to return to the job search, but retains his humor: "Looking for a job was the worst experience of my life and that's why I haven't looked for another one."

Bette Yoder Keeny, 23, of Bozeman, Montana, is another college graduate who is still searching for a job in her field of study some time after her 1983 graduation. Bette received a degree in business administration and business education from Geneva College, near Pittsburgh, Pennsylvania. After graduation she was married, and she and her husband, Brian, remained in the area, while he continued his studies. She searched for a teaching job, but could find little more than substitute work and eventually took a secretarial job for the steady income it provided. Last fall, she and Brian moved to Montana, and she found that finding a teaching job in Montana is just as difficult as finding one in Pennsylvania. Now she is employed as a legal secretary.

"Teaching jobs are hard to find," she said. "They're not supposed to open up until the 1990s. I guess in college I just assumed I could get a job," she commented. "Then the reality is: there just aren't jobs."

Charlene Peachey's experience is at the opposite end of the spectrum. Ironically, she and Bette were high school classmates. Peachey, 23, moved to Philadelphia from her hometown of Belleville, Pennsylvania, after graduating from EMC last year to begin looking for a job in her field of study: nursing. Charlene had four interviews in Philadelphia, and she was offered a job at each hospital. Because of the current high demand for nurses (in Philadelphia want ads sometimes cover a full newspaper page), Charlene is earning a rather comfortable salary for a recent graduate.

John Weber, 24, of Akron, Pennsylvania, realized halfway through his studies at Eastern Mennonite College that he needed to switch majors if he was going to find a job and make a living after graduation. It took him an extra year of studies to switch his major from English to business, but he feels that the switch has widened his opportunity for career growth. He is now working as an auditor for American Motor Inns in Akron, Pennsylvania, permanent full time, but nights and weekends. Not a comfortable shift for a young newlywed with a wife who works nine to five.

His wife, Marjorie Byler Weber, 22, also made a decision while at EMC that changed her career. She decided after a year of secretarial study that she would be better

Barbara Metzler is a Mennonite working as a reporter for *The Mainline Times*, a weekly newspaper based outside Philadelphia, Pa.

off getting a job which gave her on-the-site training. She became involved in computer data processing, and in four years has worked her way into a cost accounting position that pays a yearly salary in the high teens. When she and John were married in 1983 and decided to move from Harrisonburg to Akron, her company transferred her. She comments, "I don't think I would have made out any better if I would have gone the full four years of college."

It is comments like that that make college graduates, with $10,000 student loan commitments and no visible assets, sweat for the misfortune of having taken a four-year vacation from the "real world," at what is sometimes affectionately referred to as disneyland or fantasy land.

Melanie Zuercher, 24, a 1983 Goshen grad with a major in English, searched for a job for six months before she received an assistant editor position at *Festival Quarterly* in Lancaster, Pennsylvania. "My job search wasn't that long. I'm lucky," she said, after getting the job, but during those months of searching it was difficult to remain optimistic. "When you know you're fairly bright and you can do just about anything, and you don't get hired ... that's terribly frustrating," she said.

According to 1983 statistics for EMC grads, that frustration is experienced by one third of that year's class. Of 273 reporting to a career survey following graduation, 182 were working in degree-related fields. Of those working in unrelated fields, a woman with a degree in biology was employed as a sewing machine operator, another as an "office assistant." A business major was working as a waitress as was an education major, an English major, a liberal arts major, a psychology major, and a social work major.

The most recent Goshen College survey (1977) indicates that of the 83 percent of graduates who were employed, only 7 percent declared themselves to be unsatisfied with their present employment, although Career Services Director J. B. Shenk adds, "Job satisfaction seems to be a complex attitude not highly related to income level, close-relatedness of the job to the college major, or the sex of the respondent. This may suggest great flexibility and variety in the expectations of the graduate."

National statistics on employment for 1977 (also the most recent available) indicate that the number of college graduates unsatisfied with their present employment is much greater than the number indicated in the Goshen College survey. Labor force statistics of 1977 indicate that 67 percent of graduates were employed full time. Another 27 percent were also employed, but were termed "underemployed," or working below their potential or out of their field of study. This agrees more with 1983 EMC records. In 1977, also, 8.4 percent of arts and sciences graduates were unemployed.

I will by no means offer a conclusion here to provide balm for the wounds of the recent graduate or graduate-to-be. I am only qualified to report my own experience and those of others. I, like Charlene and Melanie, and others working in our field of study, am fortunate. Despite assurances from my inner self, questions from my parents and suggestions from my own college professors, that I might not find a job writing, I landed a position reporting for a weekly newspaper outside of Philadelphia, where I had also done some part-time work while in college. I got it in September only after sending out over 100 résumés and 500 newspaper clippings to every publication (it seemed) between San Jose, California, and Cape May, New Jersey, beginning nine months earlier in January. It is that hard-won aspect of my job that allows me, in more tender moods, to term it "ideal for my situation."

If there is a moral to the story, it is something that Mennonites know much about—hard work. As Melanie Zuercher so aptly summarized, "It takes a lot of dirty work to get a job that you're happy with."

Another alternative: voluntary service

There is one immediate alternative to the job search crisis: voluntary service. The pay isn't great, but the opportunities usually are, and the student loans can be deferred while in service.

Gerald Shank, Mennonite Central Committee secretary for Personnel Services, says that MCC has seen an increase in the age of volunteers due to "the higher number of our volunteers who come to us after having had part or all of their academic training."

Although he admits that mission work is a way to gain experience for a career, he says, "We also like to think it is the other way around as well. Persons who train and get job experiences in the home country are better able to serve overseas."

The majority of MCC volunteers do have a four-year college education, and fall between the ages of 25 and 29.

MCC now offers a "Mini-Career" of from six to ten years. Placement programs include Agriculture/Nutrition, Economic and Technical, Education, Health, Religious/Social Services, Language Study, and Administration/Supportive Services.

According to 1983 statistics, MCC applications are down by 12 percent, with 334 of 1983 placements out of 808 applications as compared to 374 placements out of 915 applications in 1982.

Extraordinary for God

by Helen Brenneman

Samuel Karthak, 20 years old, came to America a year ago as an MCC trainee. He spent the first six months of his service at Provident Book Store in Lancaster, Pennsylvania. Last July he completed six months at Greencroft Nursing Center in Goshen, Indiana. His cheerful disposition has been an inspiration to all. Through his help, attendance at prayer meeting has doubled. He has given numerous musical programs, playing his omnichord (a Japanese instrument), the piano, and his guitar and singing many hymns by memory. Here is his testimony:

"I got the chance to come to America through the Mennonite Central Committee in their Visitor Exchange Program for a year. I really thank God for this wonderful opportunity. I have learned many things about American culture, which is very different from our culture. Now I am working in the Activity Department at the Greencroft Nursing Center. I have learned to know many people here and God has taught me many things.

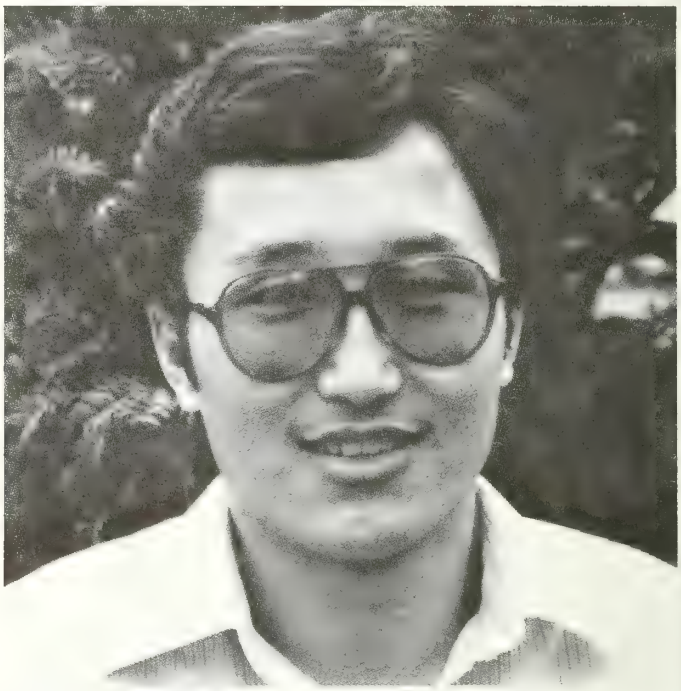
"I would like to share how I learned to know Jesus and the spiritual life, how God has been so good to me. I was born in a Christian family in the predominately Hindu country of Nepal. My father is a pastor of a small congregation. When I was just a little boy, I went to school and had many friends there. But I was the only Christian student in my class. I used to think that a Christian is a very special person and I thought of myself that way. But I didn't really understand Christianity and I told my friends that I was a Christian because I was born in a Christian family. But I learned that it had to be a personal experience.

"At the age of eight I received Jesus as my personal Savior and I started to live my Christian life. Over the years I had many temptations, but every time I confessed my sins, Jesus has drawn me near to him. I was baptized at the age of seventeen and was active in a youth ministry in church work. My parents expect me to become a pastor someday. At first when they told me this, I rebelled at the idea because I have seen my father reading his Bible and spending time with God and I thought, 'I can't do that.' I wanted to enjoy life in other ways.

"When I was eighteen I became very ill. I had much pain which became worse every day. My parents had to go to another place in Nepal for meetings and I was at home alone with my increasing pain. The doctor came and gave me medicine, but my uncle had to take me to the hospital. A doctor told me that I would need a small operation. I went to the hospital and a doctor from my congregation prayed with me and operated on me.

"The next morning the doctor told me that I should be very thankful to God because he had given me a new life. I had had gangrene, which was getting worse and worse.

Helen Brenneman is author of *Meditations for the New Mother* and numerous other books.



Samuel Karthak: I heard a voice which said, "Samuel, you are ordinary by yourself, but I have made you extraordinary."

"That evening when I was in bed I began to cry. At 2:00 in the morning I heard a voice, and I knew it was Jesus. He told me, "Samuel, you are ordinary by yourself, but I have made you extraordinary." I was greatly comforted and filled with joy. I told God that when my parents had asked me to give my life in his service, I had been angry and unwilling, but now that I had heard him speak to me, I prayed, "Lord, I will give my life for your service because you have chosen me for your work." Before that I was trying to be a Christian, but I had not really given my life to God. When I heard that voice I told God, "Yes, you have made me your servant." After my operation I came home and was preparing my studies when I was given the opportunity to come to America for a year. My English has improved, which will be a help if I become a minister. We don't have a Bible college in Nepal and wherever I study, it will have to be in English.

"When I was preparing to come to America, I had many problems with my citizenship papers and passports. Even though I was born in Nepal, the government offices said it is impossible for me to apply for emigration because I have a Christian name (Samuel). But we prayed and God gave the answer. I learned patience and faith through the experience. God has answered my prayers and has been good to me.

"If we commit ourselves to God completely, he will take care of his people. I am thankful to God for this opportunity to experience his love and peace in my life."

READERS SAY

Paul Sheeler, Parkerford, Pa. I want to give Neil Amstutz an A+ for his article "True Evangelical Faith" (Apr. 24). However I must come through negative on the last part of it under the heading, "My Stand of Faith." Registering does not make you participate in any way with the U.S. military complex. You are writing much about peace. At the same time you are unnecessarily declaring war with the U.S. government. I do not believe that God was leading you or that God nudged you. The decision was your own, not God's (Rev. 22:18, 19).

During the second World War, I registered and when my number came up I quit my job in the factory and took farm work. And I was at peace with the U.S. all during the war. The time to take your stand is when your number comes up. Then be willing to die if it comes to that. In not registering you are obnoxious and a disgrace to the Mennonite Church.

"If possible, so far as it depends on you, be at peace with all men." (Rom. 12:18) ASV.

Edgar Metzler, Mennonite Board of Congregational Ministries, Elkhart, Ind. When Brother Elvin Glick registered during World War II he could register as a conscientious objector (Readers Say, Apr. 10, p. 259). Young men registering today did not have that opportunity and must wait to make their claim until after they have been classified 1-A and ordered to report for induction into the Armed Services. For some young men that difference is a matter of conscience.

If I would elaborate on Brother Glick's analogy of relating to a harlot, I might suggest that the former system allowed the person to say no to the harlot who talked to him out on the street. The present system puts a person's name on the waiting list in the madame's bordello after which the person would be called up to the harlot's room at the appropriate time. Some people don't even want to be put on the waiting list.

Maude Swartzendruber, Hesston, Kan. I appreciate the many excellent articles that appear in the *Gospel Herald* from time to time. We are living in a violent world and Christians need to give a testimony against the violence of destroying people—who are made in the image of God. Occasionally there is an article which reminds us Christians to witness against the horrors of war—nuclear war in particular. I am concerned about this too; however, I note that seldom is there a voice raised to remind us of our duty and privilege to witness against the destruction of millions of unborn babies and also about the slaughter of thousands of people of all ages by drivers of cars who are under the influence of alcohol which everyone knows has the power to destroy the ability of those drivers to safely drive a vehicle on our well-built highways.

Where are the writers who will spell it out as it is? How can we get by to remain silent on these two issues which destroy just as surely as do nuclear bombs? Babies who have been willfully aborted and persons struck down on the highways are just as *dead* as are people on the battlefield and in the cities where bombs have struck.

May God have mercy on us who remain so silent about these awful crimes against humanity.

Robert M. Eshleman, Apple Creek, Ohio. Thank you for printing the series of articles on Central America by Robert Kreider in January. His conversations with the people reveal what President Reagan chooses to ignore. Our Central American brothers and sisters are in a struggle for survival. Their main enemy is a ruling class which owns a majority of the land. Many don't have enough land to make a living raising their own food. When they try to organize, the leaders are often labeled "subversive" and are killed by soldiers supplied by the United States. Is this right? Can we Christians condone such murderous behavior?

I praise God for those who have gone to Nicaragua as a Witness for Peace. I am also thankful for the resources available from Mennonite Central Committee and the mission boards. Some Central American projects are listed that would show Christ's love to the people, regardless of how the U.S. would label them.

We can't expect governments to be Christian. On that we can agree. And any claim that this is a Christian nation is a delusion and a myth. In fact, as Martin W. Lehman stated in "The Trouble with Peace" (*G.H.*, Apr. 10) they (governments) are ". . . in rebellion against him [God]."

It would follow that those in public office are a segment of our mission field. That is why I wholeheartedly agree with Robert Knapp when he said (*G.H.*, Mar. 6) we believers can ". . . speak prophetically to our government about moral issues."

Consider the poor in El Salvador. The present government does not pursue the needed land reforms. Church women and agricultural aides are killed and no one is brought to trial. The United States—specifically Mr. Reagan—winks at this and hands over more military aid. It disturbs me very deeply that such immoral behavior is tolerated. How long will the majority of Christians be silent?

Henry A. Fast, North Newton, Kan. I want to express a special appreciation for the article by Leonard Gross on "The Man Who Has Not Grown Old" (Apr. 24). Paul Erb in his junior year and I in my senior year were roommates at Bethel College. There began a friendship that has endured all these years. We did not see one another very often but I was so glad that we could have another friendly visit in connection with the Bethlehem 83 conference last August.

Ann and Byron Weber-Becker, Goshen, Ind. The article "Liberated at Home" (May 8, 1984) makes an important point: "When we have a just-a-mom attitude toward those who stay at home with their families, we may be stifling the ministry Christ ordains for these Christians."

What the article does not acknowledge, however, is the father's role in the nurture of his children, and the fact that he may assume the "at-home" role traditionally assumed by the mother. As a young couple, we would wish for Byron the same "meditation, prayer, availability, sacrifice, and service" of the stay-at-home parent, as identified in the article.

We are acquainted with numerous Christian couples exploring creative lifestyle options without sacrificing a stable, nurturing family environment: both wife and husband working part time outside the home (with the accompanying loss of full-time fringe benefits); husband and wife assuming work schedules allowing one or the other to be at home before and after school (once children are school-aged); wife working full time outside the home, with husband managing the home full time. There are others.

We would suggest that one means of conforming to Christ's way is to challenge the assumptions society makes about how we "should" live our lives. The notion that *women* must monopolize the high calling of child nurture is one such assumption that must be challenged.

CHURCH NEWS

Women empowered at ministry conference



Virginia Ramey Mollenkott, keynote speaker at Seventh Women in Ministry Conference.

Registrants at the Seventh Women in Ministry Conference, Harrisonburg, Va., May 3-6, numbered close to 200. In attendance were women from as far away as California and British Columbia; female pastors and women who work in church agencies; women who serve the church at the grass-roots level; women from all major branches of Mennonites as well as "sister" denominations; and a good number of supportive men. Numerous other persons joined the group for one session or more.

At each session there was a meaningful time of worship, involving the leadership and ministry of many persons and including a variety of expression—in addition to the usual forms, the passing of flowers, a candle-lighting service, dramatic readings, liturgical dance, and a communion of sorts (with bread, herbal tea, and mixed fruit—the Christian symbolism of each fruit being indicated).

The moving faith pilgrimage stories of a number of women (Nancy Kerr, MCC staff women, Joy Lovett, and Virginia Ramey Mollenkott) were obviously high points in these worship periods.

Three major addresses on the theme "In the Image of God" were presented by the keynote speaker, Virginia Ramey Mollenkott, professor of English at William Paterson College in New Jersey. Mollenkott is a Milton scholar, theologian, and author of *Women, Men and the Bible* and other books.

Exegeting various Scriptures, Mollenkott demonstrated in her first address that although the Bible was written in a patriarchal setting, God's real intention for male-female relationships shines through. To be human, she said, means to be in relationship with God, to be male and female in balanced mutuality, to be co-creators—with God and with each other—of a just and caring society. Equality and unity, however, do not mean sameness in Mollenkott's view.

In contrast to some Christian feminists, Mollenkott feels that the apostle Paul was not chauvinist but the architect of liberation. She pointed out that Paul's reference to the man being the head of the wife is made in the context of Christ laying aside the perks of being divine. Thus, she deduces, a marriage is Christian only if the husband lays aside the perks of being male.

Mollenkott repeatedly spoke of the necessity of laying down our power to empower those who are second-class citizens—not only women but also those oppressed by racism, classism, and economic exploitation. She also criticized secular feminism for valuing autonomy as an end in itself. But to lay down our power for others as Christ did, we must first have the power to choose, she declared; and by allowing ourselves to be doormats, we encourage something in others that is very un-Christlike.

In her second address Mollenkott observed that while the gospel is inclusive, our verbal patterns have obscured that fact. As long as we use exclusively masculine images for God, she said, we forget that women are made in the image of God.

Mollenkott emphasized that the anthropomorphic language used to describe God in the Bible is metaphorical (God is *like* a father). She cited instances of feminine and nature imagery; for example, God is likened to a mother eagle (Deut. 32:11), a woman in labor (Is. 42:14), a woman seeking a lost coin (Luke 15:8-10), and we are frequently said to be born of God (e.g., 1 John 4:7). While the Bible does not contain numerous feminine images, she noted, it is surprising how many there are coming from a strongly patriarchal culture.

Mollenkott recommends that we not "junk" any of our imagery for God, only expand it; and she warns against erring in the opposite direction by using exclusively feminine language for God. If our imagery of God is skewed, she said, so also is our view of human beings skewed. Humorously, Mollenkott referred to the fact that Jesus told us to pray "Our Father ..." and expressed her wish that we would do so well at everything else Jesus told us to do.

Mollenkott's third address focused on

Here is a commentary by Juliet Wiebe on the sculpture which she and Barb Fast (both of Harrisonburg, Virginia) created to serve as a "centerpiece" at the Seventh Women in Ministry Conference:

"I began with the universal image of woman creating life in her womb. I wanted the womb to also remind us of a globe—with life stirring in it: the growing of our awareness of life together. The woman is reaching to God for this gift of life and beauty—of creativity.

"I hope it is clear that this symbol of birth is not restricted to literal bearing and nurturing of children, but includes mission, art, and education, along with every other aspect of our human existence.

"Growth isn't always lovely. Creating includes change, by definition, which often hurts. Much of my journey has been through pain. This is represented by the central figure.

"These two women seem quite self-contained, while the third is sitting back, contemplatively watching what is happening around her. She is shaded by one of the trees which also depict life. We are familiar with the story pertaining to woman and the tree of knowledge.

"Between the trees is a clothesline. Since the beginning of time, women have dealt with dirty laundry. We have often served by cleaning, airing, and hanging out other people's 'laundry.' We have the ability to transform the practical, day-to-day necessity into an organized gay dance of cheer.

"You may notice how the 'clothes' resemble flags, which are a metaphor for pride and hope. The line could also be viewed as a continuous thread through life on which we pin our innermost thoughts and feelings, raising them to God, trusting to be seen and answered."





Mary Schertz (background, to right of center) of Goshen, Indiana, conducts workshop on inclusive language at Seventh Women in Ministry Conference.

"Ministry in the Image of God." Everyone can have a ministry if he or she wants one, she noted, for our lifestyle is our primary witness. She spoke of our being conduits of God's grace into the world that God loves. And to embody God's grace, she observed, involves the totality of ourselves, including our sexuality, which is not merely genital activity.

Mollenkott spoke of our human need for intimate experience with others and made the point that in an I-thou relationship there's got to be an I. While domination and manipulative submission reflect a fear of intimacy and distrust of God's love, she said, in union with Christ we enter a new order. In this new order we—male and female—become co-creators with God in a ministry of healing and reconciliation, in which we reach out to other people and connect in community, submitting to each other out of honor to Christ. Efforts to love and do justice to the millions overseas is meaningless if we do not live lovingly in daily life and practice mutuality in our relationships.

Mollenkott went on to describe God as the cosmic lover, who knows our fantasies and still loves us. Again with a note of humor, she likened many Christians to bloodhounds and appealed to Christians to be less judgmental. When we love, we feel loved, she remarked; when we give judgment, we feel judged; and what we hate in others is often going on somewhere in us. Perhaps Mollenkott's most memorable statement was that only if we didn't know whether we were going to be male or female, black or white, rich or poor, etc.—only then could we make fair rules for a fair society.

Between sessions there were workshops, films, and time for fellowship. Approximately 20 workshops (each person could attend four) covered a wide range of subjects, some relating to personal growth and others to service in the church. Many persons were heard to speak of helpful ideas learned in workshops, the energizing character of Mollenkott's addresses, and the overall warm, caring, and positive spirit of the conference.

The conference was held in the Harrisonburg Mennonite Church and on the campus of Eastern Mennonite College. Serving on the conference steering committee were Pamela Beverage (chair), Margaret Alger, Margaret Foth, Ken Handrich, Dorothy Y. Shank, Arlene Stauffer, Barbara Stoltzfus, Twila Stoltzfus, and Ann Yoder. Beverage and Foth were the conference moderators.—Mary Ellen Martin

July Mission Festival set for Denver

A Mission Festival will be hosted by Rocky Mountain Conference of the Mennonite Church, July 6-8.

The event will take place in Denver, Colo., and will feature from 30 to 40 worldwide missionaries plus a number of Mennonite Board of Missions staff people from Elkhart, Ind.

Normally the annual meeting of Rocky Mountain Conference is held the first weekend of May. However, because MBM's biennial Mission Festival will be held in Denver this summer, only the conference delegates will meet for one day in May to take care of conference business. The Mission Festival will serve as the inspirational part of the annual meeting.

The festival will include four major convocations. There will be two major speakers: Norman Kraus, who will present a biblical foundation for missions; and Wilbert Shenk, who will identify current world and mission issues and make some mission projections for the next decade.

Norman is an MBM missionary in Japan, and Wilbert is MBM vice-president for overseas ministries.

Sunday morning, participants will attend First Mennonite Church, Glennon Heights Mennonite Church, or Arvada Mennonite Church—all in Denver. One focus of these worship services will be on youth as part of the mission force in the world.

Other features during the weekend will include a Saturday morning "skeptics breakfast," structured like the Phil Donahue television show. This will be a time when persons with serious questions about the mission enterprise can dialogue with missionaries.

Saturday afternoon about a dozen workshops will be offered. They will cover issues such as salvation stories and images, peace and social justice, separation of church and state, symbols and rituals, marriage and family, sexuality, education and training, medical ethics, high technology, family devotions, wealth and lifestyle, and youth.

Also on Saturday a "mission fair" will help missionaries and persons attending the festival experience a free-form kind of exchange. Communications will *not* be speeches, but will be personal conversations between the missionaries and interested persons.

Throughout the festival weekend there will be much congregational singing, choirs of all ages, interviews with media reporters, and youth activities. Banners, balloons, flowers, posters, and a very large "mission board" will be part of the festivity. An ongoing children's program will be provided, as well as nursery services for the very young.

The purpose of the Mission Festival is to promote understanding of world missions, awaken and rekindle missionary interest, sharpen understanding of Mennonite distinctives in mission philosophy and practice, and encourage responses to the call to follow, to serve, to proclaim Jesus Christ.

Aid to benefit Vietnamese typhoon victims

Mennonite Central Committee sent three shipments of material aid to Vietnam on March 14. The Aid Reception Committee (AIDRECEPT) in Vietnam will receive and distribute this aid, which is scheduled to arrive in June.

Some of this aid will be given to typhoon victims in Binh Tri Thien Province in central Vietnam, which was struck by a series of typhoons in October and November, 1983.

Nineteen hundred classrooms, 91 health centers, and 53,257 houses were destroyed by these typhoons according to a December bulletin from the American Council of Voluntary Agencies. Over 450 people were killed with many more injured.

Louise Buhler, MCC country representative for Vietnam, who lives in Bangkok, Thailand, visited Binh Tri Thien province in December 1983 and saw the destruction of the typhoons and the floods that followed. "People lost everything.... They have no margin of security—nothing to draw on," she reported. "Valuable crops and orchards were destroyed."

The bulletin indicated that 202,540 acres of rice and vegetable fields were flooded. Food loss was estimated to be 141,000 tons.

The shipment for the typhoon victims includes 200 tons of flour, 93 bales of



New workers assigned

Thirty workers participated in a Mennonite Central Committee orientation at Akron headquarters, April 3 to 13. Eleven are beginning North American assignments; 19, overseas.

Those participating from the Mennonite Church are (row one, left to right): Wilson and Edith Hunsberger of Waterloo, Ont., are beginning a three-year assignment in Calcutta, India; Wilson in rural development and Edith as hostess of the MCC guesthouse. They are members of Rockway Mennonite Church in Kitchener, Ont.

Ralph Lamar and Susan C. Turner of Roanoke, Va., have begun a two-year assignment, working with ex-offenders in Moncton, N.B. They are members of Harrisonburg (Va.) Mennonite Church.

Second row: Lila Garber of Lititz, Pa., has begun a two-year assignment as assistant store manager at the Ephrata SELFHELP store. She is a member of the Akron (Pa.) Mennonite Church. Lydia P. Shenk of Newport News, Va., has begun a three-month assignment with SELFHELP Crafts in Ephrata, Pa. She is a member of Huntington Mennonite Church in Newport News.

Mary F. Shenk of Harrisonburg, Va., has begun a three-month assignment, working with SELFHELP Crafts in Ephrata, Pa. She is a member of Parkview Mennonite Church in Harrisonburg. Daryl and Marlisa Yoder-Bontrager of Harrisonburg, Va., are beginning three-year assignments in Santa Cruz, Bolivia. Daryl will work in community development. Marlisa will be working in public health nursing. The Yoder-Bontragers attend Community Mennonite Church in Harrisonburg.

Not pictured are: Christine Newswanger of Brownstown, Pa., has begun a two-year assignment as administrative assistant for the Urban Ministries Program. She is a member of Hinkletown Mennonite Church, Ephrata, Pa. S. Darlene Shirk from Harrisonburg, Va., has begun a two-year assignment as an administrative assistant in the U.S. Program at Akron. She is a member of Park View Mennonite Church in Harrisoinburg.

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used clothing, 82 bales of new and used blankets, and 20 barrels of bandages.

AIDRECEPT will distribute the other two shipments to hospitals in Vinc Phuc Province and Pediatrics Hospital Number Two in Ho Chi Minh City. This hospital aid includes 100 bales of new and used clothing, 150 bales of blankets and sheets, bandages, hospital gowns, laundry soap, dental equipment, and exercise books.

The flour that was sent from Canada was purchased for $73,200 (Canadian funds). The material aid, valued at over $276,900 U.S., was donated by Canadian Mennonites and Brethren in Christ. The Baptist Federation of Canada, United Church of Canada, and several other groups contributed over $45,000 (Canadian) to help cover the cost of the ocean freight, which was approximately $20,000 (U.S.), and the cost of the flour.

Food Bank farmers tour
Does grain get to the hungry?

Canadian farmers donated 22,590 tons of grain to developing countries through the Mennonite Central Committee Canada Food Bank last year. But did the grain actually get to the hungry?

The answer, according to a group of farmers from Alberta, Saskatchewan, and Manitoba who toured India and Bangladesh on behalf of Food Bank, is yes. "Grain shipped through the Food Bank gets to the needy," says Harold Penner, a tour participant from Arnaud, Man.

The Feb. 28 to Mar. 20 tour gave the 12 farmers a chance to see what happened to over 8,000 tons of wheat donated to India in 1983. They visited Food for Work sites in India, where people receive wheat as payment for road, school, reservoir, and well construction. Wheat donated by farmers created more than two million days of work for people in ten states.

"We have to be honest and admit that some of the wheat is siphoned off," says Penner. "But, by and large, the shipments get to their destinations intact." Tour members indicated that the loss of a small portion of wheat will not deter them from giving in the future.

The tour members are just a few of the 2,500 prairie, Ontario and B.C. farmers who regularly contribute grain to the Food Bank, which sends grain to needy areas of the world. Storage, handling, and shipping of the grain is arranged by the Canadian Food Grains Bank, an interdenominational food relief agency owned by MCC Canada, Canadian Lutheran World Relief, The United Church of Canada, the Baptist Federation of Canada, the Christian and Missionary Alliance, the Christian Reformed Relief Committee of Canada, and the Pentecostal Assemblies of Canada. Each $1 donation of grain receives a grant of $3 from the Canadian International Development Agency (CIDA).

The 22,590 tons of grain donated by farmers last year to the Food Bank was sent to El Salvador, Mozambique, Kampuchea, Mauritania, and India. Total value of the shipments was over $6 million.

Tour members were impressed by the caliber and spiritual commitment of the workers in the distribution of wheat and by the impact the wheat had on the recipients. "One supervisor told me that what we give 'makes a world of difference here in India,' " says Valentine Peters of Boissevain, Manitoba. "We saw how our wheat gave people jobs and food."

"The tour showed me that food aid can be used for more than just emergency relief," says Harold Penner. "Food can also be used as a development tool to build roads, schools, wells, and reservoirs."

They were also moved by the poverty that they saw. "After I saw how poor those people really are I know why I should give," says Susan Rempel of Gretna, Man. "I had a picture of poverty in my mind, but I never really imagined how bad it could be."

All members of the tour agree that the visit had helped them to understand what happens to grain which they give to the Food Bank. All say that it will also help them to communicate the needs of developing countries to their neighbors. "I'm better able to encourage others to donate grain to the Food Bank," says Tony Peters of Portage la Prairie, Man.

Mennonite Church staff persons agree young adults need attention

Participants in a Consultation on Young Adult Ministries on March 27 in Elkhart, Ind., agreed that Mennonite Church boards and conferences should give more attention to young adults—especially those not in college or Voluntary Service.

The consultation, sponsored by Mennonite Board of Missions and Mennonite Board of Congregational Ministries, included 20 representatives from the General Board, from all five program boards, and from two conferences. Most of the participants are involved with young adults in some way.

Orville Yoder of Mennonite Board of Education expressed concern that the Mennonite Church is losing many of its young adults. He cited recent statistics. "If we are not growing as a denomination but 25-30 percent of our young adults are of non-Mennonite background, then we are losing at least that many young adults who grew up in Mennonite families," he said.

In an attempt to better understand young adults, Myrna Burkholder of MBM described eight characteristics of the "baby boom" generation of 18-35-year-olds: they are a large group in North America, they are mobile, half of them are single, the married ones are having fewer children if any, the role of women is changing, they are more open about sexuality, they are better educated, and they are searching for community.

Citing recent research, Myrna said the religious beliefs of young adults are not so different from older adults, but many of them are not actively involved in congregations. During the past two decades, non-involvement has peaked between the ages of 21 and 24, she said, and then young adults have gradually become more active after that.

Myrna described the faith of young adults as a "searching faith" and said the Mennonite Church must be understanding when young adults become critical, explore a variety of expressions of faith, and learn to make commitments.

The participants spent much time listing the ways the Mennonite Church is currently working with young adults and then listing gaps in young adult ministry.

At the end of the consultation, the group selected a four-member committee to prepare a proposal for presentation to the Coordinating Council of the Mennonite Church. The proposal will offer ways to give more attention to young adults and suggest which boards should carry out the new ideas for ministry.

Seventy attend deaf retreat

Camp Amigo near Sturgis, Mich., was the site of the Midwest Deaf Retreat, April 6-8.

Sponsored by Indiana-Michigan Conference of the Mennonite Church with the assistance of Mennonite Board of Missions, the weekend focused on the theme *Jesus Teaches with Parables.*

Retreat leaders were Raymond Rohrer, deaf pastor of First Deaf Mennonite Church in Lancaster, Pa., and Robert and Fern Nathan (both deaf persons) from First Assembly of God in Fort Wayne, Ind.

The input from Raymond, Robert, and Fern was well received with one participant commenting, "I really enjoyed the messages given, making me realize—in spite of what some people have told me—that deaf people can really understand the deep concepts of the Bible."

Parents of deaf children were given special opportunities to visit and share with each other about the decisions they must make while rearing a deaf child. All age groups were represented so parents of very young children were able to receive the counsel of "veteran" parents who have deaf children now grown and on their own.

Appreciation for the mutual support was very evident, especially for one mother of a deaf two-year-old who had never spoken with another parent of a deaf child. Another parent, concerned about the opportunities for Christian community for her young deaf child, said, "After being here this weekend, I

Tielkemeier sent to Bolivia

Nancy Tielkemeier has been appointed to a holistic ministry in Bolivia by Mennonite Board of Missions and Mennonite Central Committee. She will go to that country in July.

Nancy will combine the evangelistic emphasis of MBM and the social service emphasis of MCC in helping meet the spiritual and physical needs of an impoverished section of Santa Cruz.

Nancy served previously with MCC in Bolivia 1977-83.

Born in Freeport, Ill., Nancy graduated from Goshen College in 1976 and studied tropical agriculture at the University of Florida in Gainesville. She has also studied at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Nancy is a member of East Goshen (Ind.) Mennonite Church.



Top: Nancy Tielkemeier, Mennonite worker in Bolivia



Below: Lee and Mary Alice Hertzler, missionaries in Brazil

Hertzlers sent to remote interior of Brazil

Lee and Mary Alice Hertzler of Hesston, Kan., have been appointed by Mennonite Board of Missions to a term of service in the remote interior of Brazil. They will go to that country in July.

Hertzlers will work in leadership training and Bible teaching among the congregations of Brazil Mennonite Church's Region IV. They will live in Conceicao do Araguaia.

Hertzlers served previously with MBM in Brazil, 1968-79.

Lee and Mary Alice (Yoder) are both natives of West Liberty, Ohio, but lived for many years in Virginia. They were engaged in dairy farming and helped establish Powhatan Mennonite Church.

In recent years, Hertzlers lived, worked, and studied in Hesston, Kan. They are members of Whitestone Mennonite Church in Hesston.

FOCUS:
Churches united in sharing

FOCUS (Funding Opportunities for Congregations United in Sharing) adds to the resources congregations can gather to help members with special needs. Needs that result from accident . . . disability . . . disaster. Needs that aren't medically related.

Using matching FOCUS grants, ***church groups double the mileage per dollar they use to help members in need.*** Resources from the local congregations . . . and the larger Mennonite family . . . flow together to help sharing happen.

For a complete description of FOCUS, call toll-free 800-348-7468; or (219)533-9511, collect within Indiana.

Mennonite Mutual Aid

feel there is a bright future for my son."

The weekend held a variety of activities for all ages. Nancy Marshall of Orrville, Ohio, worked with deaf preschool children—as curious and active as hearing preschoolers—meeting their needs with both class input and walks on camp trails.

Susan Geist Smith of Indiana met with the older school-age children in a mixed group of hearing and deaf, where the parable of the Good Samaritan was studied. The children later presented a drama of the parable for the retreat participants.

Talking with people, through voice and Sign Language, making new friends, having good biblical input, and just plain fellowship seemed to be valued by the weekend participants. Comments included: "It was great seeing deaf adults and trying to pick up more Sign Language," "The atmosphere was so homelike," and "It was great having deaf people lead the Bible sessions and having lots of free time to sign."

Because of the careful planning the weekend was considered a success with 70 participants traveling from Illinois, Ohio, Michigan, Wisconsin, Pennsylvania, and Indiana.

Workshop examines roots of hunger

Fifty-five congregational representatives from Michigan, Indiana, Ohio, and Illinois attended a workshop on world hunger at Camp Amigo in Sturgis, Mich., April 28-29. The 55 serve as contacts for Mennonite Central Committee's Food, Hunger, and Justice Committee.

Retreat leaders Art and Jocele Meyer of MCC's Development Education Office in Akron, Pa., emphasized hunger-awareness and the need for Christians to view relations between the rich and the poor as matters of justice, not charity. They compared common myths about the causes of global hunger to actual causes such as poverty, powerlessness, and lack of resources and education.

Participants saw a film called "Edge of Survival," which presented case studies of development projects in Latin America, Africa, and Asia, then discussed reasons for the success or failure of each project. Worldwide military build-ups were criticized for diverting resources from productive to destructive ends.

Wayne Yoder of Uniontown, Ohio, spoke on Sunday morning on hunger and poverty from a biblical perspective. Kingdom persons, he said, should exhibit such qualities as receptiveness, humility, vulnerability, and willingness to be transformed.

A Goshen College student from Jamaica followed Yoder with a speech entitled "Hunger from Injustice." Zilla Marshall, a senior foods and nutrition major, recently won first place for the speech in peace oratorical contests at the college and state levels.

Jane Roeschley of Flanagan, Ill., led a closing communion.



Mennonite Central Committee worker Denise Nester of East Lansing, Mich., is pictured teaching a handicapped student at Broader Horizons School in Atbara, Sudan. Nester writes of one four-year-old child in the school: "She is responding well to toys and simple puzzles. . . . She has learned to stand up using the table as support, and she can now walk by pushing a small go-cart." The school was begun in 1975 by MCC worker Karen Thompson, who felt the need for a school for mentally and physically disabled children who had no other education opportunities outside the home. During the 1983-1984 school year, 108 students were enrolled in Broader Horizons.

MENNOSCOPE

Brussels Mennonite Center in Belgium was formally dedicated in a March 17 service attended by some 30 representatives from Mennonite-related congregations in the area. Willy Hubinont, president of Belgian Mennonite Council, gave a brief history of the events and ideas leading up to the center's creation; Robert Charles, director of the center and a worker with Mennonite Board of Missions, outlined the center's goals. Also participating were MBM vice-president for overseas ministries Wilbert Shenk and MBM Europe director Larry Miller. Opened two years ago, the center is a gathering place for Belgian Mennonites and others. It has a library, meeting room, office, and guest rooms. Its program offerings include lecture series and children's peace activities.



Marvin Musser, new supervisor of The Great Lakes Area Choice Books Program, confers with Pam Beverage, associate director of Choice Books.

Marvin Musser of Goshen, Ind., has been named supervisor of the newly organized Great Lakes Area Choice Books—an inspirational paperback ministry coordinated by Mennonite Board of Missions. Great Lakes Area Choice Books is sponsored by four denominations in Indiana, Michigan, Illinois, and Wisconsin—the Mennonite Church, the General Conference Mennonite Church, the Church of the Brethren, and the Beachy Amish Church. It currently has 45 bookracks in stores and restaurants. Marvin hopes to greatly increase that number.

A retirement center for low-income elderly people in Cleveland, Ohio, has opened with the help of local Mennonites and Mennonite Board of Missions. Construction of the Ministers Alliance Retirement Center was completed ahead of schedule this spring and is already filled to capacity. The center is a four-story 80-unit apartment building in a needy area of the city. It is owned by a group of pastors whose chairperson has been Vern Miller, pastor of Lee Heights Community Church—a local Mennonite congregation. MBM sponsored the group's application for federal funds from the Department of Housing and Urban Development.

Two Voluntary Service couples, who have served longer than anyone else currently in Mennonite Board of Missions VS, were given special recognition recently by MBM Service Ministries director Mary Herr. They are Phil and Mary Mininger in Macon, Miss., and Duane and Gloria Beachey in Spencer, Okla. Miningers, who have been in VS since 1976, oversee VS projects in a low-income black community in Noxubee County and in a Choctaw Indian community in Neshoba County. Beacheys, who entered VS in 1977, assist Spencer Mennonite Church in home repair and other efforts in their impoverished suburb of Oklahoma City.

Ken Johnson Shenk, a new Mennonite Board of Missions worker in Japan, has already mastered most of the studies at a Japanese language school in Tokyo and enrolled as a student at Tokyo Union Theological Seminary. Ken arrived in Japan with his wife, Natalie, in January. His rapid progress in language studies is not too surprising, since he was born in Japan and grew up there. His parents are MBM missionaries Charles and Ruth Shenk. Ken's seminary studies, which started in April, will give him further Japanese language experience, as well as contribute toward the completion of a master's degree at Associated Mennonite Biblical Seminaries.

Phil Loux and Ruth Kanagy completed their three-year term of service in Japan with Mennonite Board of Missions and returned to North America on April 25. The couple's first two years were spent assisting Japan Mennonite Church on the island of Hokkaido while helping support themselves through English teaching and medical technology. The last year was spent as host and hostess at Japan Anabaptist Center in Tokyo. Phil and Ruth's new address is c/o Dr. Norman Loux, 38 Cowpath Rd., Souderton, PA 18964.

David Dueck announces the following premiere showings of the 90-minute film *And When They Shall Ask,* the history of the Russian Mennonites. Except as noted, all showings are at 8:00 p.m. Monday, June 4, Bluffton (Ohio) College; June 5, Central Christian High School, Kidron, Ohio; June 6, Scottdale (Pa.) Mennonite Church; June 7, Lighthouse Youth Center, Chambersburg, Pa.; June 8, 9, Lancaster (Pa.) Mennonite High School; June 10 (3:00 and 8:00 p.m.) Christopher Dock Mennonite High School, Lansdale, Pa.; June 11, 12, Eastern Mennonite College Chapel, Harrisonburg, Va.; June 16, Iowa Mennonite School, Kalona, Iowa. For a review of the film see "Nothing Is Forever" by Katie Funk Wiebe in *Gospel Herald,* May 29, page 379.

Karel Kulik, 79, a Protestant pastor in Czechoslovakia, who escaped from a Nazi concentration camp during World War II and later joined London Mennonite Fellowship in England, died on April 14 of a massive stroke. Kulik was pastor for many years of a nondenominational Protestant church in Basildon near London. He also traveled throughout the British Isles as an evangelist. Kulik and his wife, Constance, visited Mennonite churches in North America.

Bluffton College Board of Trustees at its annual spring meeting on April 28 unanimously voted to extend the term of Elmer Neufeld for another three years as president of Bluffton College. Neufeld, president of the college since 1978, accepted the appointment for his third term.

Norman and Ruth Kraus, missionaries in Japan since 1980 with Mennonite Board of Missions, returned to North America on April 11 for a nine-month furlough. They assist Japan Mennonite Church with leadership training and literature translation. Norman was also in demand in other parts of Asia for Bible teaching. Krauses' furlough address is 615 College Ave., Goshen, IN 46526.

Children's Caring Projects for summer Bible school and the summer quarter of Sunday school are now available. The projects help children learn about missions while giving money to specific causes. The Bible school project, *People Need Each Other,* introduces children to Voluntary Service in an impoverished area of Mississippi. The Sunday school project, *Yo Tengo un Amigo (I Have a Friend),* shows children how Hispanic Mennonites use television and radio to spread the good news of Jesus. Project materials may be ordered from Sandy Miller, Box 370, Elkhart, IN 46515.

A **deaf ministries director** is needed by Mennonite Board of Missions. Candidates should have a background in deafness covering such areas as deaf ministry, deaf education, and sign language. Also necessary are skills in American Sign Language, working with people, and general administration. Interested persons should contact Dan Schrock, Box 370, Elkhart, IN 46515.

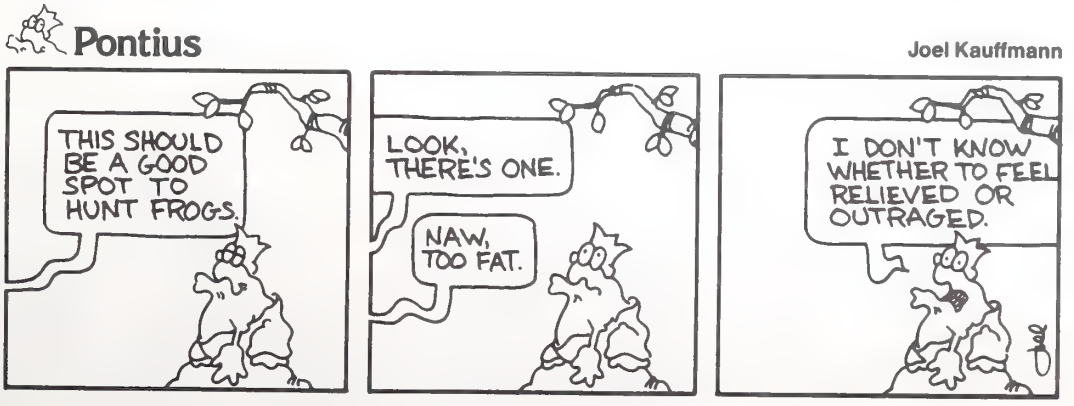
The **Lighthouse Youth Center,** Chambersburg, Pa., is looking for a full-time director. Interested persons should be capable of initiating an outreach ministry to unchurched youth. Contact Ralph D. Lehman by May 31, 1984, at 3430 Gregway Dr., Chambersburg, PA 17201; or call (717) 264-6507.

Associated Mennonite Biblical Seminaries are seeking a person with primary teaching and research interest in church history, beginning fall of 1985. Applicants should be prepared to teach in the area of general church history as well as in historical theology. Please send applications and résumés to Jacob W. Elias, Dean, 3003 Benham Avenue, Elkhart, IN 46517.

Bethany Christian High School, Goshen, Ind., has an opening for a guidance counselor for the 1984-85 school year. Interested persons should contact William D. Hooley, principal, 2904 S. Main St., Goshen, IN 46526; phone (219) 534-2567.

Special meetings: Dan Yutzy, Upland, Ind., at Bosslers, Elizabethtown, Pa., July 19-22.

New members by baptism and confession of faith: Spring Valley, Canton, Kan.: Dan and Marlys Becker and Rodney and Roberta Loucks by confession of faith. Ames Mennonite Fellowship, Ames, Iowa: Lisa Schrag. Salem, Quakertown, Pa.: Judy Hackman and Arlin Nice by baptism and Galan Hackman by confession of faith. Akron, Pa.: Steve Byler, Cristina Graber, Marta Longacre, Kathy Nussbaum, Rita Ruth, Lynn Toews, Leigh Weaver, Steve Weaver, Carla Wenger, and Kristen Yoder. Portland, Ore.: Melvin, Bonnie and David Rogie. Rocky Mount, N.C.: Jason Roth. Sunny-



slope, Phoenix, Ariz.: Jolene Burkholder, Jennifer Jordan, Patricia Kauffman, Brenda Koehn, John Mast, Laura Mast, Ken Roth, and Barry Swartz. Bally, Pa.: David Shalaway by confession of faith.

Change of address: Edward Kauffman from St. Agatha, Ont., to 212 E. Douglas, Goshen, IN 46526. The phone number for Harold Wenger, Pittsburgh, Pa., in the *Mennonite Yearbook* is incorrect. His phone number is (412) 247-7574. New phone number for College Mennonite Church, Goshen, IN is: (219) 534-2405.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Arney, Rodney and Mary Jean (Hofstetter), Dalton, Ohio, second child, first son, Douglas Robert, Apr. 12.

Berkey, Craig and Rosina (Miller), Cleveland, Ohio, first child, Krisha Marie, Apr. 23.

Blank, Clifford and Joyce (Stoltzfus), Kinzers, Pa., second daughter, Lisa Jane, Jan. 25.

Chaffinch, Michael Allen and Carol (Benner), Greenwood, Del., second daughter, Kathryn Joyce Benner, Apr. 27.

Gerber, Paul and Janice (Cawston), Millbank, Ont., second child, first daughter, Shannon Marie, Mar. 28.

Godshall, Charles and Donna (McGrann), Harleysville, Pa., second son, Christopher Ben, Apr. 21.

Good, John and Fern (Bast), Petersburg, Ont., third daughter, Rosanne Janelle, Jan. 12.

Hostetler, Paul and Mary (Byler), Belleville, Pa., second child, first daughter, Amy Nichole, Feb. 15.

Kaufman, Steve and Brenda (Schweitzer), Goshen, Ind., second daughter, Heather Joy, Apr. 14.

King, Lloyd and Mary Janette (Miller), Hartville, Ohio, second child, first daughter, Jessica Danielle, Mar. 30.

Kumher, Greg and Carol (Mullet), Parkman, Ohio, first child, Joshua Albert, Dec. 10.

Miller, Courtney and Joyce (Kindy), Mentor, Ohio, first child, Benjamin Jay, Feb. 12.

Miller, Dale R. and Audrey (Hochstedler), Iowa City, Iowa, second son, Kenton Dale, Mar. 16.

Miller, Roland and Gloria (Stoll), Sarasota, Fla., fourth child, second son, Michael Anson, Apr. 27.

Royal, Joseph and Francis (Nafziger), Milverton, Ont., first child, a daughter, Sabrina Francis, Apr. 17.

Schneider, Ron and Jeana (Kaufman), Hesston, Kan., first child, Clinton Daniel, Apr. 24.

Shenk, Philip and Joyce (Showalter), Williamsburg, Va., first child, Myron Eugene, Apr. 11.

Short, Gordon and Pat, Stryker, Ohio, third child, second son, Michael Edward, Apr. 10.

Stoltzfus, Kenneth and Bonnie (Peachey), Belleville, Pa., first child, Dawn Renee, Mar. 11.

Will, George and Shawne (Baccari), Cochranton, Pa., first child, Mary Rose, Apr. 23.

Wengard, Norman and Pauline (Schrock), Mogadore, Ohio, second child, first son, Joshua Norman, Feb. 21.

Zeager, Lester and Eunice (Stahl), Pittsburgh, Pa., first child, Crystal Anne, Apr. 10.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Barrenengoa — Lichti. — Miguel Barrenengoa, Shakespeare, Ont., Argentine cong., and Ruby Lichti, New Hamburg, Ont., Tavistock cong., by Gordon Bauman, Oct. 7.

Bast — Pettigrew. — Keith Bast and Saundra Pettigrew, both of New Hamburg, Ont., by William Stoltz, Mar. 31.

Bontreger — Brunton. — Rein Bontreger, Fair Oaks, Ind., Burr Oak cong., and Susan Brunton, Morocco, Ind., by Marvin Parli and Edwin Bontreger, father of the groom, Dec. 30.

Gibson — Myers. — Nathan Gibson, Brook, Ind., and Kyra Myers, Morocco, Ind., Burr Oak cong., by Edwin Bontreger, Nov. 26.

Gingrich—Liechty.—Jon Gingrich, Elkhart, Ind., and Rita Liechty, Archbold, Ohio, West Clinton cong., by Paul M. Gingrich, father of the groom, Apr. 14.

Keyton — Mast. — Jeffrey Keyton, Farmington Hills, Mich., and Rebecca Mast, Kokomo, Ind., Howard Miami cong., by Elam Glick, Apr. 28.

McGraw — Wyse. — Brent McGraw, Perrysburg, Ohio, Assembly of God, and Rhonda Wyse, Toledo, Ohio, by James Mason and Keith Leinbach, Apr. 14.

Mast—Boley.—Kevin Mast, Tulsa, Okla., Hesston cong., and Connie Boley, Tulsa, Okla., Baptist Church, Apr. 28.

Maust — Eicher. — Keith Maust and Cynthia Eicher, both of Bradenton, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Apr. 21.

Miller—Miller.—John H. Miller and Lilly Miller, both of Kalona, Iowa, Fairview cong., by John L. Hershberger, Apr. 28.

Roupp—Toews.—Paul Roupp, Hesston, Kan., Hesston cong., and Anna Toews, Hesston, Kan., Mennonite Brethren Church by Lynn Jost and Jerry Quiring, Apr. 28.

Rhodes — Schwartzentruber. —Steven Carter Rhodes, Villa Park, Ill., United Church of Christ, and Donita Marie Schwartzentruber, Oak Park, Ill., College cong., Goshen, Ind., by Art Smoker and William D. Hooley, Apr. 28.

Shoup — Stutzman. — Michael Anthony Shoup, Morgantown, Pa., and Cynthia Dawn Stutzman, Fleetwood, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Apr. 28.

Tillotson — Schrock. — Jack Tillotson, Nashwauk, Minn., Cloverdale cong., and Anna Schrock, Kalona, Iowa, Fairview cong., by John L. Hershberger, Apr. 21.

Troyer—Miller.—Ronald Ray Troyer, Centerville, Pa., and Janet Sue Miller, Hartstown, Pa., Valley View cong., by Arland Miller, Apr. 7.

Wittrig—St. John.—Jay Wittrig, Hopedale, Ill., Hopedale cong., and Lori St. John, Bloomington, Ill., by Howard Wittrig and Jim Smith, Apr. 28.

Yoder—Sellers.—Al Yoder, Morocco, Ind., Burr Oak cong., and Myrtle Sellers, Rensselaer, Ind., by Gerald Flynn, Dec. 31.

OBITUARIES

Fry, Ardith W., was born at Easton, Pa., May 15, 1914; died at Dauphin Manor Home, Harrisburg, Pa., Apr. 26, 1984; aged 69 y. She was married to Sylvester H. Fry. Surviving are one brother (Ira N. Kerber) and 2 sisters (Mrs. Betty Kilgore and Mrs. Evelyn Poole). She was a member of Steelton Mennonite Church Graveside service was held at Shopes Mennonite Cemetery on May 2, in charge of John H. Kraybill and Martin Longenecker.

King, Pearl L., daughter of John E. and Mary (Zook) Miller, was born in Howard Co., Ind., June 17, 1892; died at Dukes Hospital, Peru, Ind., Apr. 22, 1984; aged 91 y. On Feb. 21, 1914, she was married to William King, who died in November 1981. Surviving are 2 sons (Paul M. and Milphert), 2 daughters (Mildred—Mrs. Dwight Birkey and Mrs. Rosella Layton), 11 grandchildren, 21 great-grandchildren, and one sister (Elizabeth Lantz). She was a member of Howard-Miami Mennonite Church, where funeral services were held on Apr. 25, in charge of Elam Glick, Lee Miller, and Keith Miller; interment in Mast Cemetery.

Nyce, Lawrence Moyer, son of Howard H. and Mary (Moyer) Nyce, was born at Hatfield, Pa., Oct. 19, 1918; died of carcinoma at Telford, Pa., Apr. 28, 1984; aged 65 y. On April 25, 1942, he was married to Pearl Ruth, who survives. Also surviving are 2 sons (John W. and Jerald L.), one daughter (Joyce—Mrs. Richard Kratz), 8 grandchildren, his father, 3 brothers (Paul M., Carl M., and Arnold M.), and one sister (Leonora M.). He was a member of Plains Mennonite Church, where funeral services were held on May 1, in charge of Gerald C. Studer and John E. Lapp; interment in Plains Mennonite Church Cemetery.

Schnupp, Martha, daughter of Elias and Amelia (Witmer) Groff, was born in Lancaster, Pa., Dec. 19, 1914; died at Osteopathic Hospital, Lancaster, Apr. 20, 1984; aged 69 y. On Feb. 12, 1936, she was married to Morris Schnupp, who survives. Also surviving are 3 sons (Leon, Melvin, and Marlin), and one daughter (Mrs. Erma Groff). She was a member of Mellinger Mennonite Church, where funeral services were held on Apr. 23, in charge of David Buckwalter, Landis Hershey, and Leon Oberholtzer; interment in Mellinger Mennonite Cemetery.

Stauffer, Michael David, son of David and Julia (McCammon) Stauffer, was born in Aibonito, P.R., Feb. 1, 1977; died of adrenal leukodystrophy at Goshen, Ind., Apr. 22, 1984; aged 7 y. Surviving are his parents, 2 sisters (Christina and Jennifer), grandparents (Don and Dorothy McCammon and Uriah Stauffer), and great-grandparents (Mr. and Mrs. Ben McCammon). Funeral services were held at College Mennonite Church on Apr. 23, in charge of Arnold Roth and Rachel Fisher; interment in Violett Cemetery.

Stoll, Goldie, daughter of David and Mattie (Chupp) Miller, was born on July 19, 1905; died at her home in Goshen, Ind., Mar. 29, 1984; aged 78 y. On Oct. 18, 1924, she was married to Henry J. Stoll, who survives. Also surviving are one son (Dale), 4 grandchildren, 2 sisters (Mrs. Essie Leichty and Mrs. Malinda Chupp), and one brother (William R. Miller). She was preceded in death by one son. She was a member of Burr Oak Mennonite Church. Funeral services were held at the Jackson Funeral Chapel on Apr. 2, in charge of Sam Miller; interment in Memory Gardens, Rensselaer.

CALENDAR

Afro-American Mennonite Association Executive Board, Elkhart, Ind., May 24-26
Comite Administrativo, May 24-26
Goshen Biblical Seminary Commencement, Elkhart, Ind., June 1
Suburban Consultation, Toronto, Ont., June 4-7
North Central Conference annual meeting, Detroit Lakes, Minn., June 8-10
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 15-16
Pacific Coast Conference annual meeting, Salem, Ore., June 15-17
Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Mennonite World Conference, Strasbourg, France, July 24-29

CREDITS

P. 366 by Ruth Sherman, pp. 368, 369 by D. Michael Hostetler; p. 370 by Jim King; p. 372 by Paul Ford; p. 373 by J. Allen Brubaker.

ITEMS AND COMMENTS

Hungary says Catholic priests may teach religion in their homes

In a further boost to Hungary's already cordial church-state relations, the government will allow parish priests to teach religion in their homes if churches are unsuitable, the official MTI news agency reported. The move was announced after the Hungarian primate, Cardinal Lazlo Lekai, said the state wanted a peaceful settlement of its differences with the church. It also coincided with criticisms by Pope John Paul II aimed at interference by governments with Catholic-school education.

Survey says liturgical richness is biggest appeal of Episcopal Church

The Episcopal Church attracts many members from other denominations, says a *Chicago Tribune* poll. Sixty percent of the Episcopalians surveyed said they once belonged to another church, with most saying they changed affiliations because of the richness of the Anglican liturgical tradition.

Religious leaders appeal for halt in deporting Salvadorans

A group of religious leaders urged the U.S. Congress to halt deportation of undocumented Salvadoran refugees from the United States. They support legislation that would suspend deportations for up to three years while the Reagan administration studies dangers the refugees face when they are returned home. An estimated 300 to 400 Salvadorans are deported each month, according to government figures.

Tornado unites churches in North Carolina town

Tornadoes which swept through eastern North Carolina, in late March, left only one church standing in Red Springs, a town of 3,600 people. The lone church was First Baptist, where the wife of the pastor lit a candle and put it in a window to serve as a beacon for people of the stricken community when the town's power was knocked out. Mrs. Mildred Hefner said she didn't know why the church was spared damage. "But we were here," she said. "If the police came by or if somebody was out in the rain, they would see the light and know we were all right." The church became the headquarters of the town's effort to clean up damage, care for homeless people, and meet other needs.

The Sunday after the tornadoes, several hundred worshipers from various churches in the community gathered at First Baptist to hear its pastor, Olin Hefner, thank them for helping the town get back on its feet again. He also told them not to feel that God had punished the town, as he had heard some people say.

Minnesota churches urged to fight harder against lottery proposal

Warren Spannaus, former Minnesota attorney general and a prominent United Methodist layman, says the proposed state lottery in Minnesota is "a bad bet." "If we had insurance companies and fly-by-nighters coming into the state with a similar proposal, we would kick them out," he told a church breakfast of clergy and lay people sponsored by Minnesota IMPACT, an ecumenical advocacy group. He said the chances of being killed and struck by lightning are seven times greater than winning in a lottery. Mr. Spannaus urged Minnesotans to contact their legislators and tell them that a lottery would not be in the state's best interest.

British churches urged to mobilize against alcohol

British society is becoming "steeped in booze" and the Christian church must take the lead in promoting an alcohol-free lifestyle.

This challenge was given to an ecumenical conference on alcoholism held in London. More than 100 delegates from 14 different bodies were told that no angelic host is going to halt the growing world epidemic of alcohol-related diseases. Dr. Stuart Horner, chairman of the British Medical Association's central committee on community medicine, said Christianity had to wake up from its slumbers on the alcohol problem. He produced statistics to show a direct link between the considerable increase in consumption of alcoholic drinks and acute social problems, especially to do with health and family life.

Philadelphia Quakers seek to increase their numbers

Philadelphia Quakers, alarmed at their declining numbers, are aiming to proselytize. The Philadelphia Yearly Meeting, down to 13,000 members, has abandoned traditional aloofness to campaign to increase membership 10 percent by 1990. Members have dropped by 25 percent since 1960, according to general secretary Samuel D. Caldwell. Mr. Caldwell attributed the membership decline to several factors, including migration from the area, a declining birthrate, and a "non-joining attitude" among liberals. "They don't sign their children up for membership," he said.

The outreach campaign will be aimed specifically at unchurched people. Mr. Caldwell said he believed the Friends would attract many new members just by letting people know the doors are open.

Amish and Minnesota quarrel over vehicle emblem

Members of the 47-family Amish community at Harmony, Minn., are getting traffic tickets because they refuse to put required orange emblems on the back of their buggies. State law requires use of the triangular emblem on the back of slow-moving vehicles, but the Amish have refused, saying their religious beliefs preclude displaying bright colors. "I do hesitate to tamper with a man's religion, but it is a law," said Fillmore County Sheriff Don Gudmundson. He said some of the Amish do use the emblem, but those who don't get tickets. So far, the Amish have paid the fines of $10 plus a $1 surcharge, but there is talk that they may choose jail instead of paying the fine, not only because of the money, but because of the principle involved.

Church trip changed Chicago bank aide's mind on Central America

Barbara Reynolds, a suburban Chicago bank official who is also a registered Republican, says a recent trip to Central America with a United Church of Christ study group has turned her against the policies of her president and party leader. "I now feel that the administration's policy (of military aid to Central America) is not consistent with my perception of what is needed in Central America," Ms. Reynolds, member of a UCC study mission, said after returning from visits to Nicaragua and Guatemala in early March. "What is needed are people-oriented programs to combat human injustices, malnutrition, and illiteracy."

Pope's 1982 visit to Britain reckoned a commercial failure

The pope's six-day visit to Britain, in 1982, is about to be declared a commercial failure. The final accounts of Papal Visit Limited, the company set up to oversee the historic occasion, are now being audited. A loss of several hundred thousand pounds is authoritatively expected when they are published this summer. The biggest loss was in money collected from royalties on officially approved souvenirs. Hundreds of tons of unsold memorabilia, from papal spoons to auto clocks, still languish in warehouses.

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On the death of Paul Erb

Paul Erb died on May 7 a week and a half beyond his 90th birthday. But those of us who lived near him could observe that he was slowly slipping away from us throughout the past winter. Paul Erb did us the favor of living and dying among us. By a unique arrangement, he and his wife, Alta Mae, retired with their daughter and son-in-law, Milford and Winifred Paul, and so have lived among us at Scottdale. This has been good for us since to us middle-aged it has been a demonstration of what may be our experience thirty years hence. Not that we have been comfortable in the contemplation of dying, but it has been useful.

Because Paul Erb was only the second editor of the *Gospel Herald* and so is considered to "belong" to the *Herald,* it is planned to publish a special memorial issue in a few weeks. This will provide an occasion to reflect on his work within the period in which he served the Mennonite Church. In the meantime, a few thoughts on the manner of his living.

Erb, as he used to call himself on the interoffice phone, entered into publishing reluctantly. When the call came to edit the *Gospel Herald,* he had already spent a quarter of a century in Mennonite education at Hesston and Goshen colleges, and was head of the English department at Goshen. Go to Scottdale to edit the *Gospel Herald?* Not if he could help it!

But having been persuaded to make the shift and having gotten into the task, he was grateful to God and those who insisted that he take the assignment. Education, indeed, had been the Erbs' second choice after the British government refused them visas to India during World War I. So Paul Erb discovered that he could enjoy a second and even a third choice of career if he took it as a call from God and the church. For Erb, a call from the church was seen as basically a call from God.

Paul Erb retired gracefully, graciously, and in stages. As a former editor of *Gospel Herald,* he was good to have around, for he always read our magazine, but seldom criticized or made suggestions. Also, he kept working at various tasks to which the church called him. Among others, these included serving as field worker for Allegheny Mennonite Conference from 1966 to 1969 and publishing four books—two in 1969, one in 1974, and one in 1978 when he was 84 years old. Finally, he concluded that it was time to stop writing. "We are too productive," he told me when I interviewed him on the occasion of his 88th birthday. "I don't write anymore because I feel enough is being said."

A positive, optimistic person, Erb could not resist an occasional negative remark. He complained to me mildly on one occasion that "they don't ask me to preach anymore." A preacher myself, I could understand how he felt. If I could have known how to say it, I would have called his attention to the strong sermon on peace which he preached on Peace Sunday 1980 after Carter had called for military "registration" of young men in the U.S.

The pamphlet, "A Crisis Among the Mennonites," distributed by George R. Brunk II troubled him and we talked about it. I encouraged him not to worry about this controversy, but I had a feeling that he did worry because at 89 he could no longer quite get hold of the issues.

Although he was not physically able to attend the "Conversations on Faith" at Laurelville at the end of this past February, he came into my office later and asked for a report. The welfare of the Mennonite Church was always on his mind.

Erb's identification with the church and its work began early in his life. He told me how one night soon after he became a member of the church, a committee of the Sunday school met at the Erb home to draw up a list of nominees for the coming election. Already he was so interested in the work of the church that he sat at the top of the stairs where he could hear what was going on. One thing he heard was his own name placed in nomination for "assistant librarian."

In due time he was elected and decided that he ought to know what was in that library. So he assigned himself the task of reading all the books. The rest, as they say, is history.

I think that Paul Erb would have acknowledged that he was ambitious. But his ambition, like his temper, was under the control of a Higher Power. It is reported that as a boy he was given to angry outbursts. So his father took him aside on one occasion and explained that if this temper were not brought under control, he would have difficulty in life. He took this counsel seriously and few who knew him as an adult would have experienced his temper.

An article published in the *Gospel Herald* on January 15, 1963, about six months after he retired as editor, was entitled "The Church Is a Good Employer." At the conclusion of this article he summed up his own perspective as follows: "My work in the church has been the means which I could use to serve God and my fellowmen. I have not wanted to live selfishly. Mere success has no attraction to me. Money I consider chiefly as something to give away. To glorify God has been my ambition. My church has showed me at least one way to do it, and has offered me the opportunity."

Each person is a unique expression of God's creativity. No one else can be Paul Erb, nor should we try. But viewing his own earnest dedication to the will of God and the cause of the church may encourage us to believe that there is fulfillment, even happiness, to be found in serving both.—Daniel Hertzler

GOSPEL HERALD

May 29, 1984

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The cross comforts me

by Terry Smith



As a young follower of Jesus who is disabled by a mild case of cerebral palsy, I try hard to put my faith and experience together. It is difficult.

It hurts when able-bodied people with no sign of scars quote verses or give intellectual answers; their words seem hollow. I can only trust, listen, and take comfort from someone who has gone through my experience. Jesus the disabled, God's Son, knows what I go through: I can see his wounds. He is a comfort.

God and I fight many times about suffering. He hears my complaints, my bargaining to be spared another affliction, my cries of self-pity. He listens as I weep inside and outside as I face losses most able-bodied people know little about.

Why suffering? Why me? When I was younger and wiser, my faith in God was bolder—and yet hollow. I said the right words, did some things, and avoided others. I wanted to be victorious. For me, now, a victorious person is one who keeps going on with God no matter what. In that sense alone I am victorious.

God knows that at times I've treated suffering as a remote academic issue. But he also knows that on a deeper, far more private level, I am seeking for assurance that everything will be all right in the end. He knows I am often powerless, and one day I will die; he knows I need comfort and hope.

As I have wrestled with suffering in God's world, in my life and in the lives of so many people that I meet, I have often felt like giving up. For some people faith and obedience might come easy; for me, it is a struggle.

I have few answers—Jeremiah, Job, Habakkuk join me here. And yet, I cannot leave a God who is revealed in Jesus on the cross. Jesus is one, and God's Son at that, who is bloodied by life. He understands.

The cross is, for me, a compelling force which helps me face life and go on.

The main answer I can give to those who question why I follow God in such a rough world is this: I follow because in Jesus he speaks to my pain. I cannot speak for others who are disabled—there are more than two million in Canada alone. But I can say a few words about how Jesus on the cross helps me to live with courage and hope.

1. **God is not playing tricks with me.** I do not know why I suffer, but in the cross I see that my pain costs God too. Whatever God is doing, he is not fooling around. Dorothy Sayers writes that for whatever reason God made humankind the way he did, he has played fair and taken his own medicine. He does not enjoy or mock

The hawk in dove's clothing

His button said "Peace."
His Placard said "Arms are for loving."
His outstretched hand said "Brother,"
but mischief was in his heart:
Bondage
My bondage
Was in his mind.
Why even his wings were
Dove-wings
And his deep eyes dove-eyes.
If I hadn't seen the rough edges of his tongue
I would not have flown
away in time.
—Robert L. Roberg

my pain as if it were of no account.

2. **God shares my pain.** Leonard Griffiths, a United Church minister, writes that suffering alone is worse than suffering. As I ponder questions too great for me, I say that if God will not immediately take away my disability (for whatever reason), I want him to feel along with me.

I remember when I had surgery at age 16. Doctors carved into my hips, and turned my leg bones out so that I could walk straighter. Hours later, muscle spasms hurt me, and I would tense and twist in pain. Dad and Mom were near, and they hurt with me. I could see pain reflected on Mom's face. I like to think God is like my parents—he hurts when we hurt. The cross helps me believe that this is so.

Are there any who say that God does not understand? John Merrick, who lived in England during the 19th century, is perhaps one such person. He was so disfigured that he was called "The Elephant Man." He once cried out: "I am not an animal! I am a human being!"

He has been described as follows: "His form, disfigured, lost all the likeness of a man, his beauty changed beyond human semblance. He was despised, he shrank from the sight of men, tormented and humbled by suffering." A picture of Merrick? Yes! But also a picture of Jesus—the words are taken from Isaiah 53:2-3 (New English Bible).

Jesus knows what it is like to *be* an Elephant Man, to have his human-ness denied. I do not know whether John Merrick was helped by Jesus. But, as part of a group of persons who are disabled, and often thought to be partial persons, I am helped.

3. **God can work through "weakness."** He created people—who rebelled. He rescued a nation—it became proud. He chose 12 men—one committed suicide, the others ran. He sent his Son—we crucified him.

God is open to such foolishness. If he can fulfill his purpose even when a man dies at 30 of a broken heart and human hatred, then God can work through me. If the model of being a person is a man whose feet and hands were crushed and useless, then I am whole in Christ, and have work to do in this world.

God can work through my weakness. This is his word to Paul and through Jesus. I do not have to enjoy weakness and suffering, and I can seek to avoid it. But when I cannot avoid it, God can use it.

I don't know how God will use some of what I go through. But experience has taught me that God can use my weakness and suffering for good—even if I squirm at my desk while in class!

4. **God will end suffering.** Jesus died, but he was also raised. Suffering—crucifixion—is temporary. The empty cross and risen Christ help me look and work for peace from all suffering. God is working in history; his purpose shall stand. God's concern is shown in his efforts to overcome suffering. He is the inspiration and force behind my efforts to overcome it as well.

Does all this really help me? All I can do is report my experience. I am often troubled, shaken in faith, discouraged and depressed. But God's actions in Israel and his coming in Jesus, who died suffering and faithful, to be raised up, really strengthens me.

At times I have magnified my suffering by self-pity. Beyond such illusion, however, are real difficulties lived with now and losses to be faced later. In my suffering, I have been helped by Jesus on the cross.

For some severely disabled persons, young men and women awaiting placement into personal care homes or now living in municipal hospitals, my words might ring hollow—my scars cannot compare with theirs. Still, I think that Jesus can speak to them too.

What I know for sure is that some people are not yet comforted by the cross; its meaning is lost because of their tears, grief, or confusion. I know little about how to help people who suffer. But I have learned to sit nearby, to touch, to share pain. It does not help to turn people quickly from kleenex to the cross; it is better to sit in concerned silence.

But the suffering of others does not keep me from looking at the cross. I can move closer to people and share their pain because Jesus has moved close to me and shared mine. And perhaps, just perhaps, I can help someone move on with few answers, by the strength of a little hope and faith because we are both understood by Jesus the disabled.

Terry Smith is a writer and researcher for Mennonite Central Committee Canada

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Nothing is forever

by Katie Funk Wiebe

I put down my $16 for two tickets, muttering to myself: "It had better be good." Not a frequent movie attender, I had come for the premiere showing of *And When They Shall Ask*, produced by David Dueck Films, depicting the Russian Mennonite experience, not sure what to expect despite the positive reviews.

The auditorium was comfortably full. Most of the forebears of the Mennonites in this area left Russia in 1870s, so their descendants are another generation removed from the grim experiences in Russia during World Wars 1 and 2. But as one person said afterward, "It was a timely film, speaking to more than Mennonites about our belief even today that our wealth and creature comforts are permanent fixtures."

Having grown up with stories of the revolution around the supper table, I was a willing viewer. For years I have hoped that somehow, someday, this generation will be confronted with the events of this particular history. So I admit I watched less critically than some, for I wanted this film to be done well, yet more critically than others, for I wanted it to be right—not a highly romanticized, sentimentalized version. I wasn't disappointed. In fact, I went back to see it a second time the next day.

Yet why do I want this generation to know this story?

This docudrama successfully captures the flavor of the golden years of the Russian Mennonites, when culture, education, and industry were at their height. The rich expected their gracious living to continue indefinitely; the poor, particularly the Russian peasants, were disregarded.

Their wealth supported a vast educational program with over 400 elementary schools, several high schools, a business school, and two teacher colleges. Young Mennonites studied at universities in Russia and in Europe. The colonies also supported hospitals, an orphanage, a school for mutes, a deaconess home, and a mental hospital. Large beautiful churches graced the landscape. Life was good, but spiritual vitality was diminishing.

The film gives the viewer no mercy as it relentlessly moves on to also show how World War 1, the revolution, and the following period of anarchy and famine, brought the Mennonites to their knees. Looting, murder, rape, burning of the buildings became a nightly reign of terror.

The film, like the popular film *Reds*, uses as witnesses older people who were children during the long nightmare. They tell their story without literary embellishments, and herein lies strength of this film. Listening to these simply told stories is like having your neighbors telling you what it was like then, back there, when after they had suffered as much as seemed possible, a new horror broke upon them. In the telling, we learn how it affected them then—and now, after years of reflection.

The Mennonites are not made to appear like saints. Their struggles to be true to their pacifist beliefs in the face of growing violence are openly presented. The self-defense movement, often criticized in this age as a stain on the record, becomes easier to understand when depicted as the rash, yet bold reaction of young men to protect the vulnerability of women against unrestrained violence during anarchy. As one witness says, "When you see a soldier on the edge of the bed of your mother, your thinking changes."

Another witness admits that the Bolshevik ideology caused them to question every belief, every faith-based action. Some questioned and turned their backs on God; others, bereft of all earthly props, found trust in God to be the only answer to unexplainable suffering.

The film uses a variety of techniques to bring the viewer closer to the experience—the witnesses shot against a black background, numerous dramatizations, clips from old documentaries. Those who know the history find the film runs smoothly; for the uninformed the action slips by too quickly at points.

The actors may not be Dustin Hoffmans and Jane Fondas. Sometimes one expects a little more evidence of being terror-stricken when accosted by ruffians, and maybe a little less glow of health and vigor on the part of those who have just come through the famine. Yet these are minor criticisms.

The statement *And When They Shall Ask* makes about life is not just for Mennonites, but for everyone. It needs to be heard again and again: Nothing is permanent in this life. Nothing is forever, especially houses, lands, money, and all that money can buy. No one believed then that the magnificent culture the Mennonites had built up for many years would one day disappear. Nor do we believe that about ourselves today.

When our children ask us, "What do these things mean?" there is but one answer: Faith may mean suffering. "The true golden age is of the spirit, of faith." To maintain that faith means separating ourselves from the spirit of the age, a lesson difficult to learn when resources are so plentiful waste doesn't matter.

The church in Russia learned their lessons the hard way. Today, as the film reveals, the church of Christ not only exists in Russia, but is thriving in some areas despite opposition. Must we learn this lesson the same way?

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

On the veiling of women

Considerate, harmonious relationships

by Samuel J. Troyer

Symbols of Divine Order in the Church, by Sanford G. Shetler and J. Ward Shank, published jointly by *Sword and Trumpet* (Harrisonburg, Va.) and *Guidelines for Today* (Johnstown, Pa.), 1983.

This 105-page booklet of seven chapters and seven appendices is presented as a compendium on 1 Corinthians 11:2-16. The authors quote a wide range of sources, mostly from the late 18th and early to middle 19th centuries.

The introduction, written by George R. Brunk II, states, "This book represents the settled conviction of the publishers that the teaching of 1 Corinthians 11, with regard to the veiling for women is being misunderstood, misinterpreted, and generally disobeyed by the majority of professing Christians." Although the chapters titles vary, this "settled conviction" resurfaces and is reinforced in each one. The purpose of the booklet very clearly is to promote the view that the covered head on the part of women in worship is meant to be observed for all time and that failure to do so is to disregard the teaching of 1 Corinthians 11.

Not only is the non-wearing of the veil an issue, but also what the authors interpret as a disregard of the created order and the matter of subordination or the lack of it on the part of women. The lack of observance of the veiling is seen as opening the door for the general breakdown of the home and all its accompanying evils prevalent in our society today. Carl F. H. Henry is quoted to support this view, "At stake is the acceptance or rejection of a divinely established order; to annul this order leads finally to rejection not only of apostolic authority but also of divine authority" (p. 20). If one were pessimistic, one could almost conclude that when the covering goes everything else will follow.

While I affirm the stance of this book as valid and want to affirm all who hold to it as my sisters and brothers in the Lord, my prayer is that they will likewise affirm me for a stance on 1 Corinthians 11 which I feel is equally valid. The authors' interpretation of 1 Corinthians 11 is not the only one.

According to archivist and historian Melvin Gingerich, our foremothers did not know their wearing of the cap had anything to do with 1 Corinthians 11 until within the last one hundred years. In *Mennonite Attire Through Four Centuries*, Gingerich says, "J. S. Hartzler (1857-1953), an Indiana schoolteacher, who was ordained as an Amish Mennonite minister in 1881, told J. C. Wenger that at that time he did not know there was 'any Scripture' for the cap. But when Protestant women began to attend religious services bareheaded, conservative Mennonite groups began to stress the biblical basis for the practice of the covered head. At first the emphasis was primarily upon the head being covered, in the simple application of the teaching of the Apostle Paul, but in time there was a shift to the concept that the covering was to be a special religious symbol and the practice of the wearing of the cap was raised to the level of a religious ordinance."

According to Gingerich, Daniel Kauffman's *Manual of Bible Doctrines* (1898) is the first writing to refer to the prayer cap as an ordinance: "Thus that which had been taken for granted as a long-established custom, although a biblical one, came to be looked upon as a distinctive Christian ordinance. The word "ordinance" now took on a new, hallowed meaning, a biblical symbolism almost in a class with the Lord's Supper" (pp. 130-131).

The question remains: What was Paul's major concern in 1 Corinthians 11? Most agree that Paul was dealing with the problem of disorder in the worship service. The first part of the chapter deals with disorder in what we could call decor; the second part deals with disorder at the communion service. In other words he was saying, "Do not be indecorous, or do not lightly disregard the norms of convention," which was that all women, except those of very questionable morals, wore the traditional veil of that time. Shetler and Shank subscribe to the view, "... that only the lewd women (*heterae*), who were numerous in Corinth, went about the streets unveiled" (p. 131).

Paul's concern through all of 1 Corinthians was for considerate, non-offending, harmonious relationships which bring honor and glory to God and for the discovery, development, and utilization of all the gifts of the body for the common good (1 Cor. 9:22; 10:31—11:1; 12—13; 14:26, 40).

Paul then took the conventional norm of that day, the traditional veil, to symbolize that desire on the part of women to be in God's will. He was not introducing anything new, nor was the veil a particularly Christian symbol; all women except those of questionable morals were veiled. When this argument is carried forward nineteen hundred years the basic message remains the same, which is the desire for mutually enhancing relationships under the headship of Christ, where each member freely offers his or her gifts for the common good and for the glory of God. Ironically, 1 Corinthians 11-14 is often used to limit rather than liberate the gifts of women.

What about the literal application of the teaching on the veil today? Obviously, there should be room for differences. I believe it should be optional as long as those who wear it, or don't, "... do all to the honor and glory of God" (1 Cor. 10:31).

Samuel J. Troyer is pastor of Slate Hill Mennonite Church, Camp Hill, Pa.

The new coverings

by Kathy Shenk Haddad

Some years ago *Gospel Herald* published an article entitled "Why I Cover My Head" (Sept. 27, 1979). I got some mail in response, and so did the editor. This morning's mail brought yet another response! Can it be? This "covering" issue isn't finished yet?

How about an update?

What do I feel today? Well. . . .

Today my greatest (cheerful) concern is simply this. (Listen carefully. I haven't at all "flown the coop" on this issue. . . .) Let no one discontinue the "covering" who considers "the white cap" too difficult. For there are many alternatives. Consider . . . *the new coverings.*

But, for a moment . . . some personal notes.

Some years ago I followed 1 Corinthians 11 by "covering" with a white Spanish mantilla. (A bit obtrusive!) But why that?

I was concerned with "covering." And I wasn't trying to escape the teaching. I was sincere. Certainly the mantilla served its "covering" purpose. It "covered" all right. But I think, with hindsight, that it looked rather odd in the supermarket. . . . And I have this growing certainty. *Oddness is not a divine requirement.*

So now what? I reread 1 Corinthians 11. No *mode* of covering is given. None. Only the "covering" is important. The method is left to individual discretion.

I consider history.

Coverings have changed through the years—even as we change.

Am I the only one in my age-group still struggling with this issue? No, I'm not. I know of other Christian women—usually Mennonite or of Mennonite background—who creatively choose alternatives to the white cap.

I honor these women. I admire them! Conscience says "cover." (Or, in some cases, "Avoid offense.") And they do.

(Remember, Scripture doesn't say how. Neither, by the way, do the church fathers. They shouldn't, necessarily.)

Am I done asking questions? Not quite. I must be honest. Avoiding the (often recognized) religious symbol carries with it a definite loss. The following is just one example.

Witnessing opportunity used to come easier, oftener. It fell into my lap, so to speak. How? Well . . . curious individuals stared. . . . Occasionally they questioned. . . . And these questions invariably led to talk of the Lord Christ.

Do I miss that? Yes. These days *I* must initiate "spiritual discussions." And that's scary. (You know what I mean. You and I both would much rather talk "Reagonomics," if it's all the same with the next fellow. And it usually is.)

But I relax in this one certainty. I do choose to obey what I understand of God's Word. And I think I can live with that.

Certainly we are not "of the world." (We *struggle* not to be!) We shrink from this world's rotten standards of morality. (Yes!. . . Christians march to a different drumbeat. Yes!) But, bless our hearts . . . we live *in* the world. We are "salt" in a hodgepodge goulash.

Do hats and scarves (and mantillas and tiny nets)—*the new coverings*—obscure the issue? They needn't. Let us be more free to examine creative ways to obey the dictates of conscience.

I cover my head. I can't do otherwise.

For others of my sisters who, like me, can't quite write off 1 Corinthians 11 . . . I applaud the creative ways they are choosing to obey it.

Kathy Shenk Haddad is from Scottdale, Pa.

What my prayer veiling says

by Gladys H. Kennel

I did not dare to presume or even perceive that I knew what wearing the prayer veiling says to my friends at Parkesburg Mennonite Church. Therefore, I asked a large number of them from a wide range of ages. I feel that the answers were sincere, and they did vary widely. One teenager answered, "I don't have the least idea why you wear it, but it's okay." A man stated, "I know you as a woman who knows the teaching is in the Bible and you want to obey it."

The words "respect" and "reverence" seemed to surface with the young folks under the age of 25. Several said, "It seems that you have a respect or reverence for God when you wear it." One added, "And I think it says that you have respect for the Bible."

A couple of teenagers answered by first waving their hands and smiling and saying, "I think maybe I know what it really means. But anyway I do know it means you are a Christian." Only one person answered, "I'd say it means you are a Mennonite. I don't know what it really means."

One youth in her early twenties said, "I think it is good. I'd be sorry to see you change." Another young person replied with enthusiasm, "I like to see you and the other women wear it. It wouldn't seem quite right for you 'older' women not to wear prayer veilings."

A young R.N. said, "I like to see women such as you wearing the veiling. It gives a feeling of stability to our church. It is rather as if we are being steadfast and not being pushed by changes like so many churches are."

A young man who knew very little about Mennonites before marrying one seemed eager to answer, "I think your wearing the prayer veiling is consistent with living Bible teachings. I like to see these little teachings kept up and not let go."

A woman about my age: "I look at you as one who has a conviction to wear the veiling and that you won't buckle under peer pressure." When I looked puzzled at her using the term "peer pressure" for mature women, she added with feeling, "And don't think that we folks our age don't have peer pressure, we do!" You know, she just might be right.

A young mother was pleased to be asked and replied, "Your wearing the veiling shows me that you have the fortitude to show outwardly the kind of person that you are inside. Truly, it sets you apart. But I think it is in a positive way, and that's not bad."

A businessman answered, "To me, it says that you concur to what you understand to be Bible teaching."

One woman laughed at my question: "Why your veiling is just part of you! I expect you to wear it until you die." She hastened to add, "I do know the Bible teaching, and as you see, I wear one too."

Some of my most interesting answers came from folks who did not worship with us until recent years. One of these, a man, responded, "Your wearing your veiling says to me that you have a deep respect for God. I feel it is good for women to wear them, although I certainly don't feel strongly about it."

Two older Christian women who worship with us but are not members had these great compliments, "I think you women who wear the veiling are honest, gentle people. You have peaceful faces and you women think more on spiritual things than most women. Wearing the veiling does set you apart, but maybe that is good. Your religion seems to be part of all your living."

If some of you as Bible scholars are questioning whether many of the Parkesburg folks know the teaching that the veiling symbolizes, I am assured that many do. It was stated concisely, "Your wearing the veiling shows God-planned order to us." Another man wondered if it isn't a lot easier for me to live in the order God has planned than it is for him to stand in right relation to Christ. He accepts my veiling as a reminder of his order.

I must not omit the thinking of a woman who did not know this Bible teaching until she was married for some years, "To me, your prayer veiling is Bible teaching. I am not ready to do away with 1 Corinthians 13 and its teaching, so why should I reject 1 Corinthians 11?"

I have grown from the thinking of those with whom I worship. Although some have not accepted the veiling as part of their Christian living, they have affirmed my doing so.

Gladys H. Kennel is from Parkesburg, Pa.

HEAR, HEAR!

Are we really only conscientious objectors?

Conscience as I understand it from the Scriptures (Rom. 2:15 and 9:1, etc.) is a dynamic "inner voice," a moral-spiritual governor given by God to all humankind as a monitor for one's attitudes and behavior. God has created the conscience in a way that it can be affected, conditioned, trained and even modified to complete reversals of change. The sources for these conditionings and modifications come from such as the following: pressures from one's cultural systems, sustained peer group associations, programmed religious teachings by institutions with which one is identified (such as the church), direct exposure to the Holy Scriptures, or controlled propaganda by the state.

A conscientious objector is one who objects overtly to demands placed upon him/her which run contrary to the conscience which has been conditioned by varying kinds of external stimuli. Because of this conditioning the inner voice of a sensitive conscience will say "no" in such instances when and where behavior is demanded which violates that voice. This becomes complicated when the objections raised are over emotionally charged issues which society at large considers legitimate if not important for its own survival and its ongoing goal achievements. Hence conscientious objectors to the military defense of one's country are frequently called upon to give answers for their positions.

The question we face then is this: Is an Anabaptist's answer as an objector of conscience really sufficient, accurate, and effective in this violence-prone world? Do his/her objections go no deeper than that of mere conditioned conscience? Wherein lie the roots of faith—in the conscience, in the history of the movement, in the vogue of the times? If the convictions on which the objections are based go no deeper than the conscience, then those with questions can easily assign the objections to wrongly conditioned consciences, to cowardice, selfishness, some kind of narcissism, lack of patriotic sensitivities, and so on. In fact, many of us have been exposed to such criticisms in times gone by.

Are not the historical roots of the peace position for the Mennonites much deeper than the conscience? Are they not deeply imbedded in the interpretation of the Scriptures? Should not, then, the teachings of the divine Word be given as the prime cause and grounds for the peace position rather than the conscience (which can be conditioned by relative and fluctuating forces)? If we really believe and claim the authority of the Holy Scriptures as moral-spiritual absolutes of truth, then we stand on more sure ground when basing our objections on the Word of God than to the conscience alone. Let's reflect this to our neighbors, to the societies around us, to our governments, and to the world at large!—**Les Troyer,** Sugarcreek, Ohio.

Sit Up and Hear

Some people have a "growing faith." Others struggle to hang on to a "nongrowing faith." The "growing faith" people increase in wisdom, love, and Christian graces. The "nongrowing faith" people are losing out. Love, wisdom, and the graces of the Christian life lie dormant and inactive. They don't grow in their spiritual life.

I am a minister, and as a rule I observe my audience. I generally notice how they listen or don't listen.

The Bible says: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) The "growing faith people" are the ones who are consistently involved in the service of the church. They are known to be on time. They listen attentively. They are awake and observant, taking in the Word as it is preached. The anticipative and expectant look on their faces "urge on" the speaker. Their countenance says they are "with it," ready to hear, ready to grow—preach on, brother!

The "nongrowing faith people" are different. They often come late, and skip many of the services. When they are there, the pew becomes a place to pass some time. They look around at others, stare out the window, clean their fingernails, pass notes, nudge others around them, whisper, and other related things. Then there is the old standard bypass of the preached Word—they fall asleep.

The outcome is simple. The sincere hearers of the word are growing. The non-hearers are losing out and falling by the wayside.

Your future is your responsibility. The direction of your future could be determined by the way you hear or don't hear. Since "faith cometh by hearing," then the hearing of the Word of God should be a priority in your life. It should be worth getting a good night's rest so you can stay awake and alert.—**Simon Schrock,** Fairfax, Va.

READERS SAY

Delton Franz, Mennonite Central Committee, Washington, D.C. The editorial "Innocence Lost?" (Mar. 6) was one that I read with special interest. I commend Richard Kauffman for wrestling with some of the complex questions related to the role of the church and Christians to the political sector.

The editorial suggests that Mennonites, "on the way to social respectability," become "politically wise as serpents" but in so doing we may have "lost our dovelike innocence." If it can be substantiated that significant numbers of Mennonites are falling to the "temptation to think and act as though political power is the solution to human problems," or that many of our people "expect too much of government," then, indeed, there is legitimate cause for concern. Hard data is not available, however, to verify that such perspectives are, in fact, widespread among us. More Mennonites are communicating concerns to government today than was true 10 or 20 years ago, but not (from what we can determine) with naivete or unrealistic expectations.

Governments cannot be expected to function according to biblical ethics. Nevertheless, governments *cannot* violate biblical principles of justice without humankind suffering the consequences. The law of the harvest—"Whatsoever a man sows, that shall he also reap"—is a universal principle. It applies to governments as well as to individuals. Hunger, torture, and death from an over-armed world represent the bitter fruit of the harvest.

With this in mind, I would pose the problem we face somewhat differently than the editorial did. Is not our problem more one of being too out of touch with government-caused hurt and suffering in the world, of being too insulated by our affluence and our sheltered surroundings? Consequently, there are too few among us for whom there is a sense of urgency to utter the prophetic voice which our society and government should be hearing. Is ours a problem of "innocence lost" or of being too innocent?

When our people have been truly exposed to the reality of unnecessary suffering and hurt experienced by the victims of government actions, they have been moved to speak to government. Some recent examples follow:

—The unduly prolonged war in Southeast Asia would clearly have gone on longer, with untold additional casualties, had the voice of the churches been silent. On August 15, 1973, congressional legislation took effect terminating all funding to finance combat activities in North and South Vietnam, Laos, and Cambodia. Congress intervened to halt bloodshed that two presidents refused to halt. The conscience of the people was translated into law.

—Had Patty Erb (abducted, imprisoned, tortured, and expelled from Argentina) not come to Washington in 1977 and been the catalyst to move Senator Frank Church to introduce the amendment to stop military training aid to Argentina, the escalating "disappearances" would have continued instead of dramatically turning downward. The senate passage of Senator Church's legislation sent a strong signal to Argentina's brutal military regime that led to curbing the death squads and saving thousands of innocent Argentine lives.

—Had Don Jacobs, then executive secretary for Eastern Mennonite Board of Missions, not asked us in 1977 to make appointments for Ugandan Bishop Festo Kivengere, Idi Amin would likely have stayed in power and his atrocities of over 300,000 massacred would have multiplied even greater. A 1½-hour meeting with Senator Hatfield persuaded him to obtain senate passage of a U.S. coffee import embargo which led to the termination of Amin's ruthless rule. Uganda is still plagued by violence, but Festo Kivengere's witness needed to be heard at that time.

So the question is not whether we expect too much of government. We should not. Mennonites, on the whole, do not. But when human life is at stake, our propensity is similar to that of Moses at the burning bush, to rationalize why we are not the person(s) to speak out.

Paul Sheeler, Parkerford, Pa. I want to respond to "Reflections on the Death Penalty" by Al Wengerd (May 1).

Al, you are doing a good job for Jesus Christ and the church. Keep it up. However, you are not working for the government. In Genesis 9:6 when Noah stepped out of the ark he set up an altar to God and God said to him, "Whoever sheds the blood of man, by man shall his blood be shed." This was changed for the church but not for the government. And who are you to say that what God commanded does not work? I believe that this commandment is the very foundation of government and if government does not carry it out they are in trouble.

Ethel G. Yoder, Goshen, Ind. Thank you for your sensitive and comprehensive coverage of church news and issues. I would like to respond to the lead article in the May 8 issue:

Bless you, Denise Williamson for saying so well that a woman can be fulfilled as a stay-at-home wife and mother. There is no limit to the way a woman can use her God-given talents to bless husband, children, neighbors, and strangers.

I hope your speaking out will encourage homemakers to feel joy and, as you say, "a sense of call" in work at home.

Melanie Zuercher, Lancaster, Pa. Denise J. Williamson's article, "Liberated at Home" (May 8), provided a much-needed perspective from the other side of the "career woman" coin. I agree that women who choose "stay-at-home motherhood" should not be made to feel in any way inadequate or inferior.

However, I also question our so quickly conforming to society's expectation that *women* only be the ones to make that choice. Men cannot bear or nurse babies, but I think they *can* be just as capable and gifted at providing "the behind-the-scenes support for a busy *wife* and well-adjusted children" as can women. Servanthood, as we know, should not be limited by specifics such as religious denomination, career choice, *or* gender.

Ira E. Miller, Chesapeake, Va. Thank you for selecting that article "A Tribute to My Mother." It is the best article on forgiveness that I have ever read. I read it over three times with tears.

Bruce Yoder, pastor, First Mennonite Church, Richmond, Va. Thank you for the fair and equitable portrait of our congregation in our struggle to be the faithful people of God ("Talking About Money," May 15). Did I not know our congregation well, however, I would have drawn the inference that we are an exclusive, ethnic Mennonite enclave. In fact, over one third of the adults who worship with us regularly are from nonethnic Mennonite backgrounds. These individuals and families are neighbors of the church as people, not the church as building.

Also, Gene Kraybill may have projected his journalistic bias onto Martin Luther. The quote from Luther is not that the "press" will not end but that the "process" will not end.

Thanks again for portraying us as a congregation who are and who are seeking to become the people of God.



Ensford Maskall, pastor in Belize City, Belize.

What do Mennonite

by Daniel Hertzler

Missionaries, we used to understand, go to faraway, exotic lands to tell the heathen about the good news of Jesus Christ. Last fall I spent two weeks in Belize, Honduras, and Guatemala visiting Mennonite missionaries and I didn't find a single one who appeared to be working in direct evangelism. Instead they were doing secondary, supporting tasks and leaving evangelism to the local Christians.

The first missionary I met on the trip was Rick Showalter, who smiled at me as I made my way off the plane at Belize City Airport. As soon as I got through customs, he conducted me to a small plane whose pilot took us on a quick 20-minute ride across the flat Belizean countryside to the area of San Felipe in the western part of this thin strip of a country squeezed between Guatemala and the sea.

Rick was until recently pastor of the Mennonite congregation in Belize City, but in July 1983, this responsi-



issionaries do today?

bility was assigned to Ensford Maskall, whom Rick led to the Lord in November 1981. But, as Ensford described it, "I had been seeking for some time." He had contacted the Adventists, the Jehovah's Witnesses, and the Mormons, but "I did not agree with them. When I came to the Mennonite Church, I realized this was something different." In less than two years he was pastor of the congregation and Rick moved into leadership training. Indeed, some aspect of leadership training was what all the missionaries I met in Central America were doing.

Henry Buckwalter came to meet me at a little air strip three miles from San Felipe and took me to the village where a leadership training seminar was in session. It had been organized by Henry, who is in charge of leadership education for the Spanish-speaking Mennonites of Belize. The teacher of the course on "Leadership and Authority in the Church" was James Sauder, a Mennonite missionary based in Miami who had invited me to visit these three countries in connection with a trip of his own to the area.

I was impressed by the efficiency of modern transportation (when it works). I left my home early in the morning of October 19 and in the evening of the same day I attended a midweek meeting at the San Felipe Mennonite Church. The service was conducted in Spanish, since the people of Northwest Belize are Spanish-speaking. However, Belize is an English-speaking country with English schools and a number of these pastors are bilingual.

After two days James Sauder and I hurried off to Honduras. In Honduras, there was time to visit another seminar and a rehabilitation school and to attend church twice. On Sunday morning we visited the Mennonite Church in Tegucigalpa and in the evening the one in San Pedro Sula, some 120 miles away, the largest of the Honduran Mennonite congregations.

Missionaries I met there included Mark Brenneman, manager of the rehab center, Harold Lefever, a regional coordinator for the Honduras Mennonite Church, and Janet Brenneman, a teacher in the Bible institute. Lefever spoke with enthusiasm about his trips into the country to visit mountain congregations. "My purpose here," said Lefever, "is not to be a regional coordinator, but to reproduce myself. One thing I would like to do more is to take leaders in training with me.

"I enjoy my trips out into the mountains. The people are so open. They would give you anything."

At the evening service at San Pedro Sula the Honduran pastor gave an altar call and one third of the congregation came forth. It was an intensive meeting.

My longer time in Guatemala made it possible to visit two mission endeavors as well as some activity of Mennonite Central Committee. There is indeed the Guatemala Mennonite Church and the Mennonite Church of Guatemala. The former is Kekchi Indian with a reported membership of 880. The latter is Spanish, a little more than half as large, and located mainly in Guatemala City. (There are additional Mennonite missions in Guatemala. The two churches I visited were organized by missionaries working with Eastern Mennonite Board of Missions, Salunga, Pa.)

The Kekchi are one of 23 Indian tribes in Guatemala, each with its own dialect and most of them unable to talk to a person of a different dialect. The Mennonite missionaries among the Kekchi are engaged in literacy and in leadership education. Ruth Sauder is a literacy worker. Of some 300,000 Kekchi, as high as 96 percent were reported to be illiterate. But this is changing, particularly in the church.



Left: Leadership school at San Felipe, Belize. Second from right in the front row is Teodoro Torres, president of Belize Evangelical Mennonite Church. North Americans present are James Sauder (left front), instructor, and Henry Buckwalter (center), director of leadership education.

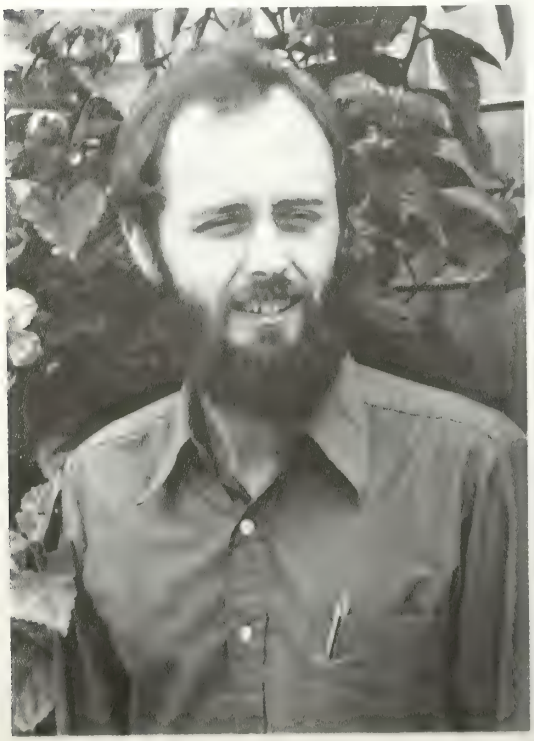
Right: Janet Brenneman, who teaches in the Honduras Mennonite Bible Institute.



Right: Ruth Sauder, Barbara Miller, and Doug Miller, missionaries with the Kekchi Indians.

Below left: Brent Liechty, director of the Mennonite mission with the Kekchi.

Below right: lesson writer Allen Eshleman with Kekchi Mennonite pastor Dominga.





Learning to read is a major accomplishment among the Kekchi, Ruth reported. It increases respect for the reader in the village. It makes available a very small basic list of reading materials in the Bible, agricultural subjects, and health subjects. It makes people hungry for knowledge as they begin to realize how limited they are. Becoming Christians helps to build up their self-image, said Ruth. "Within the realm of the church they begin to blossom as individuals."

Writing study books for leadership classes is a second major project for missionaries with the Kekchi. The plan calls for 14 courses of three books each for total of 42 books. These are developed in programmed learning style. Considerable of the current missionary effort goes into work on these courses.

Brent Liechty, director of the mission, reflected on how much longer an outside "mission" would be needed with the Kekchi. "I am overwhelmed," he commented, "with the responsibility in our hands. The base we build will be theirs for two to three generations.

"We are now at the peak of our time here," he observed. "The role is changing from guidance to servanthood. Our last major task will be completing the lessons. These should be finished early in '85."

Doug Miller stressed the opportunity for missionaries to learn from the Kekchi. He observed that humility is a general characteristic of Kekchi culture, one worth emulating. "On one occasion I was walking behind an older man and noticed his body movements depicting humility. It spoke to me of how we can model Christlikeness in the way we walk."

The Kekchi, like other Indian groups in Guatemala, live with repression. Doug felt that Christianity is an asset to them in the sense of making them "a people at peace with God and at peace with each other. Being of one accord should help them be able to confront their situation."

The church in Guatemala City began among the poor, but is now including also persons from the upper middle class: professionals and those in business. The mother church in the city is Casa Horeb, where I worshiped on my Sunday in Guatemala. This congregation is able not only to care for its own needs, but to provide support for others.

Mennonite Central Committee is also at work in Guatemala and it was emphasized that "mission" and "service" are undertaken in cooperation. Rich Sider, who was MCC country director in Guatemala at that time, said, "We want to do our 'development' work through the Mennonite churches, to present a more holistic picture. All over Central America, everywhere you see MCC you see Mennonite churches. We believe the two belong together."

Juan Vega, originally from Puerto Rico, was one of the longer-term career missionaries I met on the trip. As director of the Bible institute in Guatemala City, he is now in his third term in Guatemala. Since 1973, he said, he has done "church planting and pastoring, administering and teaching. Somehow I like pastoring better because you are closer to the people." But although with his Spanish accent and name, Juan might seem to us as a native, he too is a missionary from outside the country.

Another missionary, only recently arrived in Guatemala, is Amzie Yoder, executive secretary of the Mennonite Church of Guatemala. Amzie stressed that "missionaries should always be expendable" and listed as his first priority to "train someone to take my place as executive secretary."



Above: Cesar Del Aquila (left), an elder at Casa Horeb Mennonite Church, and Juan Vega, missionary and director of the Bible institute.

Below: Gilberto Flores (left), president of the Mennonite Church of Guatemala, with Amzie Yoder, executive secretary.



The next step may be to invite leaders from some of these churches to minister to us. I put this question to Gilberto Flores, president of the MCG. He responded playfully: "Would it be more helpful to North Americans or more detrimental to the missionaries?" The implication, I think, was that we do not fully comprehend the danger we face from the economic and political pressures of our culture. "It seems to us," he said, "that North Americans don't want to lose what they have gained. World systems tolerate the church; they do not accept it. Sooner or later, if we are the church, they will reject us."

Singleness: a gift?

by Loretta Lehman



Editor's note: *Loretta Lehman was assigned by her congregation to speak on the topic "The Gift of Singleness." This is an edited version of her address to Hyattsville (Md.) Mennonite Church.*

My first reaction to this topic was singleness—a gift?! I have never thought about it that way before! There are decidedly gifts, privileges, perhaps, that go with being a single, but at this point in my life I don't perceive of my singleness as a gift. Singleness is a way to describe my current life situation. It is not necessarily a permanent state, since I have made no decision to be single all my life. Things could work out that way, but I'm not choosing it. Single, like married, is a subcategory under adult. So I don't see my singleness as a gift, but simply my current adult status.

How can I fairly address this experience, one that has been very painful for me, the source of not a few struggles of the soul? I have been through seasons of doubting, bitterness, despair. Do I have a message of hope? And how do I share in honesty, my personal situation, my desires and hopes, without making this sound like an "In-Search-Of" ad in the *Washingtonian* magazine?

> 31-year-old single Mennonite woman desires relationship with Mennonite man. Include size of farm and number of tractors.

But the struggle to put my singleness into words has been a cleansing experience. I hope and pray that what I share will raise some questions, perhaps answer one or two and bring us closer in our joint effort to receive healing and to be healers of brokenness.

Statistically speaking, people over the age of 18 who are not married are single. One out of three adults over 18 is single. The percentage of single persons drops significantly after the age of 25, but from my experiences in single life there is no boundary by age. For example, my mother has been a widow for approximately two years. She is 72 years old. She and I are peers. We are both single women. We have no spouse to join us for supper. We sometimes keep in our hearts what we would like to share with a husband. We each arrived at our single status in quite different ways but we have that bond. Age is no discriminator of single persons.

Single simply means not married. I hesitated to use this negative definition, but I think we all understand it. It is important to remember single includes a variety of persons who have important differences. There are those who have chosen never to marry for various reasons. There are those who have never married but who wish to marry. Singles also include divorced and widowed persons. There are special needs faced by each of these groups. But they all face similar problems.

I was born and received my early training in Lancaster County in one of the moderately conservative Mennonite churches. I was a shy teenager who found security and stimulation in the world of literature and academics. I dated little. I had fanasies of being a single career woman, perhaps a missionary. I went to college, then to graduate school. It was during this time I worked very hard at taking social risks. I tried hard to break the shy exterior which had an extra layer of self-effacement. I focused much energy in my professional development, gaining satisfaction from acquiring the skills of my profession. It was after I was 26 that I began to date more. I was somewhat contentedly single for a few years, moving in and out of the Washington singles scene with the ebb and flow of my growing boldness.

A critical issue for me during these years has been maintaining self-esteem. True, there are other circumstances in my life which have contributed to my struggles to build self-esteem, to love myself as I am to love others. But aloneness, not being chosen, involves a burden all its own. Sometimes the old wounds open and wonderful friends, a supportive family, a caring church, just aren't enough. My success in my career is not enough. I am alone.

Turning 30 years of age was an important point for me as a single woman. I faced in a new way my finiteness. The 20s have a ring to them. But becoming 30 set my biological clock off on a frantic alarm. I had to face the fact that my child-bearing years were numbered. My desire to bear a child is very strong. The calm sensible side of me says, but do you really want to be on call all night? Do you want to give up those lazy Saturday mornings in bed? Do you want to sacrifice your independence? But part of me cries inside when my friend at work has twins—two beautiful baby boys—and I have none.

Singleness—aloneness—involves a burden all its own. Sometimes the support of family, church, and friends is not enough.

Another concern unique to some of us is who do you date? My traditional upbringing left me ill-equipped to look for a husband in a metropolitan area. I am not in a Mennonite world, hardly a Christian world. I didn't find my mate back home in the Mennonite community, or in the Mennonite college. Now I'm in the world. Who do I date? How important is it to me to marry a Mennonite man? What, realistically, are my chances of meeting the right Mennonite man in Prince William County where the Mennonite population is perhaps 1-me? Additionally, I am educated. The statistics say that men tend to marry down the educational ladder. Perhaps if I want to marry I should disregard my plans to get a Ph.D.?

So, the primary issues facing me as a single person are: 1) maintaining self-esteem, 2) facing my limited time to bear a child, and 3) how do I find a man who has values similar to my own Christian concerns?

Questions about singleness. I decided to conduct an unscientific poll among single people I know to find out what things are of importance to them. In addition to concerns I've already mentioned two more came up. They are 1) single persons and sexual expression and 2) single persons and participation in a church. I will address each issue briefly, probably to raise more questions than I will answer.

First is sexual expression. How does a Christian single deal with the teachings of the church and sexual activity? These teachings are clearly engraved on our Mennonite consciences and I will not reiterate them at this point. How can one responsibly and ethically express one's desires? Sexual activity is an affirmation of maleness and femaleness, a rite of passage to adulthood. A most special form of intimate expression is denied biblically to single persons. I have read numerous writers who espouse celibate lifestyles for single persons.

I recently heard of a Christian middle-aged single woman who said sex is all in your head. If you think hard enough you can remove these thoughts from your mind. The trick is to keep these thoughts out of your mind. Perhaps this woman is exactly on target. My experience with human nature, however, tells me it's not all in your head.

The desires of single persons are no different from those of married persons. I have observed that a certain amount of sexual activity among unmarried persons can be expected. We need to admit it is taking place, not necessarily approve of it.

What about the single person in the life of the church? The world is coupled up. The church is coupled up—with the family attached. There is no denying the validity of that. There are single people who mesh comfortably into that pattern, who don't mind being lone individuals among families. But many single people feel displaced. There are other singles here, and there is strength in numbers. But for singles in less urbanized areas and in smaller churches, the feeling of being a minority can be oppressive.

On one of my visits back home I had a chat with Harry. My mother and I, on a shopping trip, met Harry and his wife, Anna Mae. My mother talked to Anna Mae. I talked to Harry. It was a pleasant 10-minute chat about his job and my job. No mention was made of my marital status. At the end of the conversation he said to me, "Don't come back again until you are married."

Apparently I looked appalled and was speechless. Anna Mae soon said, "Oh, Harry didn't really mean that. You can come back any time you wish." I smiled and left. So what had I done to deserve banishment from this man's world? Could I, a single woman, be a threat to this man? Was he in any way representative of others? Why does he need to have me married?

The pain, the struggle each single person experiences is different from the pain of the married person. The pains are different but just as searing. We decide whether to use the pain for cleansing toward wholeness and increased sensitivity or whether to use the pain to take us toward bitterness, cynicism, and despair. My prayer is that each of us may know the healing and wholeness that comes through Christ.

CHURCH NEWS

Minority education programs jeopardized by funding shortfall

The two churchwide minority leadership education programs are in jeopardy, according to Joy Lovett and Sam Hernandez, Mennonite Church associate secretaries for black and Hispanic concerns, respectively. The James Lark Program (for blacks) and the Hispanic Ministries Program, both based at Goshen College, will have an accumulated debt of approximately $70,000 by the end of this fiscal year.

It is projected that the programs will face a shortfall next school year again, which could result in cuts in the programs and a reduction of the number of students who can be enrolled this fall. Cuts in program would be especially devastating for the James Lark Program since it has only one staff person who is in charge of administration, recruitment, and teaching.

Cuts have already been made in the budget which has resulted in a reduction of the number of students in the program. This move is especially painful for minority churches because of a critical need for additional trained leadership.

"I have nine [black] congregations right now who are without pastors," says Lovett. "I have six more in which either the pastor or the conference has told me there won't be a pastor in the next 12 to 48 months and I don't have anybody in the pipeline to supply these congregations."

The need for pastors "is not as critical in Hispanic churches," says Hernandez, "but there's almost a waiting list of students [who want to get into] the Hispanic Ministries department."

While Mennonite Board of Education is working toward a funding plan to rectify this shortfall for the long-range, Hernandez and Lovett are taking several steps to make up for the difference between what is needed during the next school year and what is projected will come in through conference giving.

The first idea was for minority congregations to participate in a Minority Ministries Sunday on April 29—or on some other Sunday appropriate to individual congregational calendars. Minority congregations were being asked on that Sunday to pray for these programs, take up a special offering for the support of these programs, and to pledge themselves to support the programs in the future. At this writing six congregations out of approximately 120 had reported contributions toward these programs.

The other part of the emergency funding project is an appeal to individuals in other congregations to sponsor students in the minority ministries programs.



Joy Lovett and Samuel Hernandez are making an appeal for special donations toward the James Lark and Hispanic Ministries programs. Both programs may have to be reduced if more money isn't forthcoming.

Potential donors are being asked to contribute toward a pool for all students rather than to specific students. The appeal is for above budget giving—to those persons who have money to contribute to projects in addition to giving through their congregations.

Sponsors are actually being asked to give only that amount (or a portion of the amount) not being covered through conference and congregational giving. It now costs approximately $12,000 to $13,000 per student each year for tuition, housing, and other expenses. The amount not covered is $4,000 to $5,000 per student. Lovett and Hernandez and others have been publicizing this need for individual giving at annual conference assemblies.

The minority leadership education programs based at Goshen are only two facets of broader plans for the training of leaders for minority congregations. Another phase of the leadership training program, this one aimed at ministers serving in congregations, is to begin this fall.

Deterring war: write a peace letter to the Russians

A grass-roots program called Letters for Peace offers Americans a way to take personal action against the growing dangers of nuclear holocaust. The program provides a way for individuals to send letters of concern and friendship to individual Soviet citizens.

MCC U.S. Peace Section is encouraging Mennonites and Brethren in Christ to participate in the Letters for Peace program, as a practical way to reach out to people who have been named the enemy.

"When Jesus said, 'Love your enemies,' he asked us to do what God does," says John Stoner, executive secretary of MCC U.S. Peace Section. "God loved me when I was God's enemy, and I believe God loves the Russians. This is perhaps only a symbol—but in the end, a great deal rises and falls on symbols. Friendship is still the best deterrent to war."

Started in the village of Rowayton, Conn., as a local effort in the fall of 1982, Letters for Peace has now spread to some 30 states, and internationally.

According to Richard Conarroe, founder of Letters for Peace, thousands of copies of a standard letter have been signed and sent by Americans to people in the Soviet Union. Conarroe says that to avoid the possibility of incriminating Soviet recipients, the letters point out that names and addresses have been picked at random from Soviet telephone directories.

"So far," says Conarroe, "we have indirect evidence that at least some of our letters are getting through. Our Soviet experts tell us that each letter that gets through probably influences an average of 25 pass-along readers."

He says he recognizes that some letters may be intercepted by the KGB, the Soviet secret police, but feels that even these may have a positive impact by making an impression on government officials who see them.

The standard two-page letter is handwritten in Russian. Many senders add a personal message in English at the end. Some also enclose a photo of themselves and their families.

The letter says in part:

"I am writing because I am aware of the frightening danger of deadly combat between our countries. We Americans do not want to cause you any harm and we believe that you, too, do not want this. But the thousands of nuclear warheads aimed at each other could cause the suffering of people and the devastation not only of the USSR and the United States but of all our earth, which is so beautiful.

"For the sake of our children and the future of humankind we and you must try to find a way to prevent a fatal mistake by either side.

"The rulers of our governments are searching for ways to lessen the danger of nuclear war, and we hope that we can help those efforts by extending our hands to one another as a sign of our struggle for nuclear disarmament.

"We Americans love life no less than

you Russians. Please accept this letter as an expression of our hope for the establishment of heartfelt and fraternal relations between our peoples."

Those wishing to send a Letter for Peace receive a packet containing a description of the program's purpose, an instruction sheet, an English translation of the letter, a copy of the Russian letter, an envelope pre-addressed in handwriting to a Soviet individual, and a card to return to the Letters for Peace office as notification that the letter was sent.

For more information and to order letter packets, write to Letters for Peace, 59 Bluff Avenue, Rowayton, CT 06853, (203) 853-8038. Packets cost $1 each and a minimum of ten packets per request can be handled.

A supplementary packet of information on a Christian response to enemies, not including letter packets, is available from MCC U.S. Peace Section, Akron, PA 17501 for $1.

General Conference to sponsor "Dialogue on Faith" sessions

The General Conference Mennonite Church has scheduled a three-day consultation to promote mutual listening and understanding across the theological spectrum in the General Conference. It will be held Oct. 26-28 at Camp Wonderland near Camp Lake, Wis.

The consultation, called "Dialogue on Faith," is modeled somewhat after the "Consultation on Faith" meetings sponsored by the Mennonite Church last February. The General Board of the General Conference decided to sponsor a similar meeting upon hearing positive reports from the Mennonite Church consultation.

The catalyst for this meeting in the General Conference, according to Larry Cornies, GC news services director, is twofold. First, there is tension and misunderstanding between persons who participate in peace demonstrations involving civil disobedience and those who think such actions are inappropriate for Christians.

Second, a GC congregation withdrew from the conference last fall over the issue of homosexuality. This congregation, located in Salem, Ore., had gotten the impression from the discussions at Bethlehem 83 on the human sexuality study that the General Conference is moving in the direction of accepting homosexuality. The human sexuality study is conjoint with the Mennonite Church.

Discussions at the "Dialogue on Faith" meeting will revolve around three main themes: biblical interpretation, authority issues, and Anabaptism for today.

At a meeting in Chicago on April 25, planners of the GC confab identified its overarching goal as being "to allow the unity of the Spirit to hold us together while we open dialogue on diverse interpretations in discerning biblical truth and practice."

To achieve that objective, planners agreed that "Dialogue on Faith" would be designed "(1) to actively hear and understand each other without the need to resolve all potentially divisive issues at this time; (2) to clarify the meaning of being Anabaptist within our complex society; and (3) to use dialogue, prayer, worship, learning, and fellowship as a means of hearing what the Spirit and the Word have to say to us today."

Consultation participants will also hear presentations on each of the three themes, take part in plenary and small-group discussions, and "share faith stories" as part of the weekend.

Conceived by the conference's General Board at its sessions last March, "Dialogue on Faith" was originally seen as attracting about 150 people from various theological groups within the church. Wide interest in the event since then, however, prompted the planning committee to search for a site with a greater capacity. Camp Wonderland can accommodate 450 people.

Thrift and SELFHELP shop representatives exchange ideas

Mennonite Central Committee headquarters, Akron, Pa., was the site of two weeklong workshops for representatives from Canadian and U.S. thrift shops and SELFHELP stores. Approximately 200 participants gathered to share experiences and exchange ideas with each other, April 24 to 27 and May 1 to 4.

Some of the workshops were held at the SELFHELP Crafts Center in Ephrata, Pa., where participants learned about designing effective displays, repairing handcrafts, advertising, store inventory, and ordering. At the Material Aid building in Ephrata, representatives shared ways to transform unsalable items into salable ones.

In the past two years, 24 new shops have opened. In a panel discussion, representatives from these shops shared the "spark" that inspired them to open. Some were impressed by the workshops held two years ago; others responded to requests from individuals for inexpensive clothing; another began out of a desire to give needy people a chance to buy used clothing and in this way preserve their esteem.

Workshop coordinator Lois Kreider commented that "many of the reasons for starting shops were based on the influence of those who had contact with people in other countries."

In lively discussions participants shared the need for more volunteers, the question of who can volunteer and how to include younger volunteers, handicapped people, and non-constituent volunteers.

Betsy McCrae, manager of Jubilee Shop, Minneapolis, Minn., served as resource person for the two weeks of workshops. She spoke to the participants about management techniques and ways to motivate volunteers.

Elvin Kraybill, attorney from Lancaster, Pa., addressed legal concerns and gave suggestions for shops interested in owning their own building or planning to incorporate.

MCC Executive Secretary Reg Toews talked about the future of MCC shops. "Is it a marathon or a sprint?" he questioned, regarding the MCC shops' present situation and future. The shops are now in a second generation and must make plans for the next decade if they are to continue.

Toews believes there will be a long future for the shops. "We need this kind of inter-Mennonite activity," he said. Toews recognized the need for the shops to continue, to provide a market for crafts from developing countries, to educate people about MCC's programs, and to encourage a simpler lifestyle.

Representatives from shops in British Columbia, Alberta, Saskatchewan, East Coast, and Central States regions attended the first week of workshops. The second week representatives from shops in Ontario, Manitoba, the Great Lakes, and West Coast regions gathered for the meetings.

An estimated 6,000 volunteers are involved in thrift and SELFHELP shop programs, working in 48 Canadian and 59 American shops. In 1983 the sale of



Kay Derksen and Margaret Schmidt from Morris, Man., show their Morris Community SELFHELP Center poster to workshop participants.

donated items by thrift shops generated an income of $1,416,000, which went to the various MCC offices. Total SELFHELP Crafts retail sales in 1983 through the 107 shops was approximately $2 million.

Sunbelt groups gather for fellowship, sharing of resources

Representatives from three Mennonite groups in Southern United States met on April 26 at the Mennonite Christian Fellowship Church, Atmore, Ala. Groups represented were the Southeast Mennonite Convention, the Gulf States Mennonite Fellowship, and the Alabama-Northwest Florida district of Lancaster Conference.

The meeting was planned so the Mennonite groups in the Southeast could become acquainted with each other and for fellowship. It was generally agreed by those present that the geographical area covered by these three groups (six states—Ala., Fla., Ga., La., Miss., and S.C.) is too large to form one conference.

According to Robert O. Zehr, pastor of the Des Allemands, La., congregation, much of the time spent in this meeting was sharing about the character of each group—their identity, structures and resources, and programs. Church planting and evangelism emerged as a mutual interest.

The Southeast Convention reported its plans for pastoral training. The result was that the other two groups agreed that they would like to participate in what Southeast Convention is launching for new pastors.

The pastoral training program calls for all new ministers in the convention to go through a twelve-month, largely self-guided study in quarterly segments. The themes for each quarter are personal development and counseling, public ministry, administration of the church, and evangelism and church growth. The self-study (recommended reading plan and writing of papers) is supplemented by each new pastor being assigned an experienced pastor as a mentor, plus all pastors in the program will meet together at the end of each quarter for a retreat.

Southeast Convention agreed that Gulf States Fellowship and the Alabama-Northwest Florida district could cooperate with them in this program.

"One of the things that came out of the meeting was that we have some good things happening in each group and we need to avail ourselves of what each has to offer," says Zehr. "The importance of common interests in the Sunbelt of the U.S. draws us together for mutual sharing of resources, fellowship, and discipling."

The group agreed to meet again next year, sometime in the summer of 1985, in Sarasota.

Illinois congregation spawns offspring

The first 20 members of Trinity New Life Mennonite Church in Henry, Ill., were accepted into fellowship during an April 29 charter membership service. The congregation, which was planted by Trinity Mennonite of Morton, Ill., also welcomed its first pastor, Ron Garber, during a licensing ceremony conducted by Conrad Wetzel of Illinois Mennonite Conference.

Eight persons were baptized and 20 were accepted into membership in the fellowship, 12 by confession of faith. This new congregation had conducted its first worship service on September 11 in a Lacon, Ill., home.

The impulse to start this new congregation goes back several years to when Gary and Sandy Eidson, from Trinity Mennonite Church, Morton, Ill., moved to the Henry-Lacon community. After a year of searching for a congregation to their liking in the new area, the Eidsons began to travel back to Morton to church, a trip of 45 miles one way.

The Eidsons, however, became very involved in their new community and made many friends. When they led their neighbors to Christ, they too began to travel to Trinity Mennonite in Morton for church.

Upon hearing of the spiritual needs of the Eidsons' community and the fact that many people in the Henry-Lacon area are unchurched, the Trinity congregation released its pastor and his wife, Mahlon and Dorothy Miller, to conduct Wednesday evening Bible studies for nine months in Lacon. In that time the group grew from four persons to over 30.

Then in September 1983 morning worship services were begun. Lay leaders were commissioned to lead the small group—Max and Lorraine Decker and Ron and Suzie Garber.

During an afternoon service on April 29, Ron Garber of Metamora was licensed as the group's first pastor. Garber, 32, presently works with Peoria Tractor and Equipment.

Before the licensing, Mahlon Miller urged Garber to be an honest student of the Word of God, to preach the Word in season and out of season, and to walk as a humble servant of God.

"It is a ministry among peers," he said. "We serve as peers. And we lead by serving."

Garber, the father of two children, will serve the congregation with his wife, Suzie.

Administrative elder of the church is Gary Eidson of Lacon, Ill. Visiting Elders are Max and Lorraine Decker, also of Lacon. The congregation meets in a room of a former bank building.



Beno Giesbrecht of Winkler, Man., was one of about 25 Winter Voluntary Service workers who assisted nine Mennonite congregations in Florida with outreach earlier this year. Here Beno repairs the Sunday school building of Southmost Mennonite Church in Florida City. He and his wife, Alma, enjoyed the Florida sunshine while serving one month as part of the new Vacation with a Purpose ministry, sponsored by Mennonite Board of Missions and Southeast Convention of the Mennonite Church. They and a couple from Indiana strengthened the building's foundation, installed new windows, and put on new siding. "I don't want to go on vacation and do nothing!" Beno said.

Lecturer analyzes, critiques TV evangelists

An explosion of fundamentalist television programs since the late 1970s has drawn "extravagant claims" about audience size and evangelistic impact from supporters and "hysterical fears" from secular and Christian critics. Sociologist William C. Martin drew that conclusion while speaking at Goshen College's Umble Center. Fifteen years of researching the electronic church, said the Yoder Public Affairs lecturer, has led him to challenge both.

Professor and chairman of the sociology department at Rice University in Houston, Tex., Martin specializes in the sociology of religion. His research and writings on the electronic church

Sukhwati Singh was a nurse at Dhamtari Christian Hospital in India for 36 years before she retired last year. She joined the staff in 1947, worked mostly in obstetrics, and later married a co-worker. A trained midwife, Singh also delivered many babies and taught in the hospital's nursing school. "She was a dedicated and congenial nurse and a faithful Mennonite Church worker," recalled Jonathan Yoder, a retired physician who was serving at the hospital with Mennonite Board of Missions when Singh first came to work there. Founded by MBM missionaries, Dhamtari Christian Hospital is now operated and staffed by Indians. "Most of the staff members are Christian," Jonathan said, "and the hospital tries hard to keep it that way."



have appeared in other popular magazines such as *The Atlantic, Harper's,* and *Esquire,* as well as academic journals.

The history of the electronic church, said Martin, is "as old as radio itself: the first broadcast of a human voice in 1906 was of a Christmas service." But religious broadcasting would not have entered the limelight without television.

In television's early years, national networks gave free air time to religious broadcasters who preached "broadly held values and a generic form of Christianity that would be unlikely to offend many listeners," he said. This policy "unofficially but effectively" kept fundamentalists off the airwaves.

The breakthrough for fundamentalists came in the latter 1970s, when UHF stations struggling to compete with established VHF stations came to regard fundamentalist broadcasters willing to pay for long-term contracts as "a godsend." Since mainline churches were either unable or unwilling to buy air time, the result has been an "evangelical monopoly" of the airwaves, with fundamentalists controlling 90 percent of the religious broadcasts on T.V.

This monopoly, he continued, has resulted in both unfounded claims by the fundamentalists and unfounded fears and criticisms from secular and mainline Christian circles.

His research of audience surveys, said Martin, has convinced him that television evangelists and the media have both grossly exaggerated the impact of the evangelists and the size of their followings. Not only are there far fewer persons watching the evangelists than they and the media claim; virtually all who watch are already Christians.

Martin said he believes most television evangelists are sincere, but their own egos, ambitions, and the need to maintain $50 or $100 million annual budgets can undermine ethical integrity.

The nature of television itself, he added, encourages the evangelists to oversimplify and sensationalize the gospel rather than emphasize the need for discipline, sacrifice, and self-denial. Critics of television preachers, said Martin, say they "haven't just simplified the old, old story; they have changed its essential nature."

Even so, he said, some criticisms "have the ring of a tinkling cymbal hit by a sour grape." While television evangelism may not draw listeners to local churches, neither does it keep people away. And while some critics claim that the electronic church diverts money from local church coffers, the opposite may be true. By raising people's awareness of the need to give, the evangelists may actually benefit local congregations.

Finally, he said, while he is convinced that "the public is best served by a wide range of viewpoints," the current evangelical monopoly is perhaps just deserts for those who earlier sought to keep their more fundamentalist brethren off the airwaves.

Now that the estimated 35 to 50 million American evangelicals "notice that virtually all the religion on television and radio is their own kind," they realize that they "are not a beleaguered, backwater minority, but a significant and thriving part of mainstream American Christianity."

Integration of academics and spirituality the goal of new EMS courses

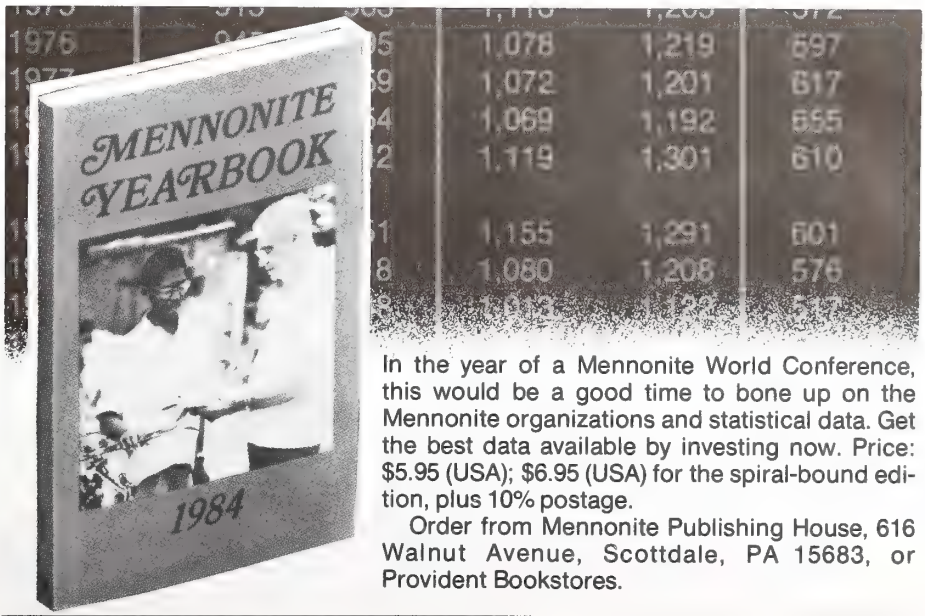
Students at Eastern Mennonite Seminary now spend more time charting their spiritual pilgrimage along with their academic and professional growth.

A sequence of three interdepartmental courses initiated this school year "grew out of a general curriculum revision at EMS over the past two years," according to John R. Martin of the seminary faculty.

"Our aim is to provide classroom, small-group, and off-campus experiences that will help students to integrate academic studies, experience in ministry, and faith development," said Martin, who is registrar, director of field education, and associate professor of church ministry at EMS.

The course sequence, called "formation studies," represents "a refinement of several earlier courses and the addition of several new components," Martin pointed out. "All three are team-taught and one builds on the next," he added.

A student working toward a three-



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year master of divinity degree will take all three components, starting with "formation in personhood," a course designed to orient students to seminary life and to clarify their identity as ministering persons. Spiritual disciplines such as Bible reading, prayer, and meditation are stressed.

The second phase, "formation in ministry," uses a seminar format in helping students to reflect on their supervised field experience and to help determine vocational direction.

"Formation in discipleship," the third stage, "essentially seeks to put theory into practice in students' lives," Martin said. "The focus is on helping students to articulate what it means to follow Christ and to develop the skills for sharing that experience with others."

Readings, journal entries, and interaction with faculty and peers are integral to the course, Martin noted.

Throughout the sequence, "the identification of persons' gifts and abilities and how these relate to vocational calling" are worked at quite intensely, the seminary professor said. "Our aim is to help students integrate their academic, professional, and spiritual growth."

Edith A. Shenk, a second-year seminary student from Harrisonburg, called her "formation in ministry" class "a stretching, enriching one," noting that she was required to select an area in which she wanted to grow and then was guided in applying theology to that experience.

Mennonite-sponsored productions win awards

Five television and radio productions with Mennonite sponsorship won Angel awards of excellence recently from Religion in Media, an inter-faith organization in California dedicated to encouraging quality and integrity in religious public communications.

Cited for "excellence in religious and moral quality media" were: two TV spots, *Exploding the Myth*, which challenge the idea that military power brings true security; *Stopping the Nuclear Clock* radio spots that ask listeners to consider Jesus' nonviolent way to peacemaking; 20 *How To's for the Family* radio programs that shared insights for enriched family relationships.

Also cited for awards were a one-hour radio special, *The Christmas Connection*, that helped listeners encounter the true spirit of Christmas, even if they could not be at home with family; and *The Weight*, a feature film showing youth wrestling with Jesus' call to peace and nonviolence as a way to deal with conflict and the military draft.

The Mennonite-sponsored projects were honored on Feb. 16 during the annual Angel Awards banquet in Beverly Hills, Calif.

Mennonite Board of Missions was directly involved in all the projects except the last one, produced by Sister and Brothers, an independent media group.

News analysis:

Laos and U.S. work to re-establish diplomatic ties

In mid-December, nine years after the end of the war in Indochina, the first official U.S. delegation visited the crash site of an American plane shot down in southern Laos. The visit of the Joint Casualty Resolution Center (JCRC) team signaled a crucial breakthrough in the negotiations between Laos and the United States.

Lao officials say the ball is now in the U.S. court. "The Laos gesture [in allowing the crash site visit] is the maximum response we can make," a Lao foreign ministry official said in January. The Lao are waiting for a lifting of the ban on American aid to Laos.

The U.S. State Department has said that the aid ban imposed by Act of

THE REVISED FOUNDATION SERIES FOR CHILDREN

Its relation to home and congregation



With this issue of *Gospel Herald* we begin a series of brief articles to interpret some of the changes in the revised Foundation Series curriculum for children that become effective with September-November materials.

The role of the congregation is not to usurp the functions of the natural family, but to strengthen, support, and encourage nurture in the family setting.

In the revised Foundation Series, activities will be included that provide ways for children to discuss and interact with parents in home settings. Each week students in Nursery, Preschool, Kindergarten, and Grades 1-2 will have a take-home piece that can help alert parents to build upon the learning of Sunday school. For example, Grades 1-2, Lesson 1, has a letter to parents which begins: "Each week your child will receive a four-page take-home sheet like this one. It will contain the Bible story and picture and an activity on page 2. . . ."

In Grades 3-4 the Student Guide contains a box called "This Week at Home." Lesson six says, "Ask your parents about your own history. Where did they come from?" Grades 5-6 or Grades 7-8 will find messages to the parents in the Teacher's Guide or Student Guide. For example, Lesson 3 of Grades 7-8, Student Guide, says, "For next session talk to persons who have lived through some great disaster. Ask what it was like and what they learned from it."

Pastors and congregational leaders will also be alerted to themes, faith concepts, and the music of The Foundation Series for their overall planning and coordination.

—David Cressman, Marketing Manager

Congress in 1977, in response to an inadequate account of servicemen missing in action, will not be lifted without permission to visit more crash sites.

Washington has been disappointed by the slow progress in getting an account of the 550 American servicemen missing in Laos. So far, the Lao have only turned over three bodies, one of which has been positively identified as American. The Lao, on the other hand, have been frustrated that the United States has refused to provide economic aid since the end of the war.

This year Laos is facing a food shortage due to drought and floods, which seriously decreased rice production in 1983. A recent report by the U.N.'s World Food Program (WFP) estimated the shortfall to be 88,000 tons, or nearly 15 percent of Laos' annual food needs.

The Lao government says that it would like the United States to help with food aid. In February, Deputy Foreign Minister Soubanh Saritthiraj said that Laos is "considering the American request for another crash site visit." But he hinted that the United States must first take some steps to improve U.S.-Lao relations since "relationship is a matter of mutual benefits."

In 1981 through the efforts of two congresspeople, the United States donated medicine to a Lao hospital. In 1982 the Lao government invited a delegation from the National League of Families, a private group representing families of MIA s, to visit Laos.

Last October the United States decided to vote in favor of loans to Laos through the World Bank and other international lending institutions. Washington had abstained from loan votes in the past. The Lao responded by inviting the JCRC team in December.

Some American diplomats see the current Lao food shortage as an opportunity for the United States to show goodwill. The State Department is trying to persuade Congress to authorize emergency aid for Laos. But there is strong opposition among conservatives in Congress against sending any aid to Indochina.

Mennonite Central Committee has had programs in Laos since 1975. In the last few years MCC has spent about $130,000 annually. Last year MCC assisted a leprosy village and two villages populated with people maimed during the Indochina war, by providing sewing machines, gardening and blacksmithing tools, cows, and setting up water systems. Also provided were equipment for an agricultural school in Houa Phan and supplies for an experimental village based soap-making project.—Linda Gibson Hiebert, a former MCCer is currently codirector of the Indochina Project in Wash., D.C.

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

The annual **Adoptive/Foster Families Week** will be held in two sessions, June 24-28 and July 15-19, at Laurelville Mennonite Church Center. Families and all with interest in improving their adoptive and foster care are invited. The theme "Self-Esteem and Growth for the Adoptive/Foster Family" will focus on the importance of a positive self-understanding as one relates to God, self, and others. Leadership for June will be by Rose Kasdorf, Jack Frank, and Elvin Sommers. Leadership for July will be by Laurie Flynn, Julie Swope, and Paul Reitnauer. Carl Keener will share his personal birth search experience in both sessions. For more information and registration, contact Laurelville Mennonite Church Center, R.5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The annual **Retreat for Deaf Persons, Their Families and Friends** will be held June 29-July 1 at Laurelville Mennonite Church Center. Deaf persons and all who relate to deaf people are invited. The retreat theme is "Communication: The Key to Wholeness in Relationship." Resource person is Kent Olney. For more information and registration contact Laurelville Mennonite Church Center (address and phone above).

The **Manna 84** renewal conference will be held June 29-July 1 at Trinity Mennonite Church, Morton, Illinois. Main speaker is Gerald Derstine. For more information contact Ron Eigsti, R. 1, Morton, IL 61550.

The **Abundant Life Conference** will be held July 13-15 at Bingeman Park, Kitchener, Ontario. For more information contact the Abundant Life Conference, Box 130, Baden, ON N0B 1G0

Print

In **What We Believe About Children** Marvin K. Yoder addresses important questions about children and Christian faith, laying a firm foundation for belief and action. He presents insights on the scriptural teaching concerning the place of children in God's kingdom. Volume 13 in the Mennonite Faith Series. $1.50 (U.S.) from Provident Bookstores and Mennonite Publishing House.

Have a Great Day Every Day! by Art McPhee is a devotional book which offers biblical reflections on nine important principles for spiritual growth—a meditation for each day for eight weeks. Daily Scripture readings are suggested, as well as questions for evening reflection designed to help readers put the principles to work. The principles help with developing positive spiritual habits and attitudes and overcoming harmful ones. The themes include: Turn Your Troubles into Triumphs, Learn the Joy of Others, Get Your Priorities in Order, Get to Know God Better, and Learn the Habit of Daily Prayer. $6.50 (U.S.) / $7.80 (Canada) from Provident and other bookstores.



Audiovisuals

Wichita 78 documents many of the happenings at the Tenth Mennonite World Conference in Wichita, Kansas. A sampling of the events includes excerpts from speeches, the mass meeting at Cessna Stadium, singing groups, small groups, drama and signing—a good reminder of an important event in the life of the church and a basis for further discussion. The 12-minute film is recommended for junior high-adult audience. Rental is $15 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515; (219) 294-7536, ext. 231.

Ninth Mennonite World Conference documents the 1972 MWC in Curitiba, Brazil: the composition of the delegates, the issues raised, some of the speeches and reactions to them, the question of whether to hold another conference. Leader's guide available. The 38-minute film is recommended for junior high-adult audience. Rental is $30 from MBCM Audiovisuals (address and phone above).

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

MENNOSCOPE

Jose Ortiz, associate professor of Hispanic ministries at Goshen College, will become director of the Hispanic Ministries Department on July 1. He will replace the interim director, Associate Professor Ron Collins. Ortiz is an ordained minister; his previous



Jose Ortiz

experience includes an eight-year term, 1974-82, as assistant general secretary for the general board of the Mennonite Church. Ortiz' new responsibilities will include teaching, counseling Hispanic ministries majors, and public relations. His major concern will be to procure funds so Hispanic ministries graduates can continue serving the growing Hispanic population in the U.S.

Former **Hesston College** nursing department coordinator Bonnie Sowers will return to the position this summer. Currently an instructor in the nursing department, Sowers is completing her eleventh year with the college. She is replacing Naomi Lederach, who will be leaving the college at the end of the school year. Sowers served as coordinator from 1980 until the birth of her first child in 1982, when she resigned the post and was replaced by Lederach. Sowers holds a master's degree in nursing from Ohio State University, is a graduate of Goshen College, and is a former Hesston College student.

Carl Good, director of Mennonite Mental Health Services, encourages mental health workers to register with MENNO-SEARCH, a confidential listing of health workers. MENNO-SEARCH, an inter-Mennonite personnel service of Mennonite Health Association, lists over 8,000 health and service professionals in 33 career classifications. The purpose of MENNO-SEARCH is to bring together human service needs and Christian health professionals. MENNO-SEARCH informs listed health professionals of openings in their field in Mennonite-related health and human service programs. For more information write Ken Schmidt, MENNO-SEARCH Services, Mennonite Health Services, Box 370, Elkhart, IN 46515-0370.

Sharon L. Risser has been named administrator of Greencroft Home Health Services, Inc., a new program offered to persons in Elkhart County and adjacent area. Risser will direct the delivery of Home Health Services from the Greencroft Corporate office in Goshen. Greencroft communities in Goshen and Elkhart provide independent retirement living, assisted living, and nursing care options. Through this new program Greencroft now plans to provide outreach services to help persons continue to live in their own homes. Risser has held supervisory and health education positions at Goshen General Hospital, Elkhart General Hospital, and has been involved in community health promotion. She and her husband, Doug, and son Jay live in Goshen.

Clarence R. Bauman of Willow Street, Pa., has been named director of financial aid at Eastern Mennonite College and Seminary. Bauman begins his job on Apr. 30, succeeding J. Duane Swartley, director of financial aid for six years, who has accepted half-time positions with a local credit union and a Harrisonburg computer software firm. Bauman has been marketing and sales director of Goodwill Industries in Lancaster, Pa., since 1979. Bauman is a 1970 graduate of Goshen (Ind.) College and is married to the former Marian Sauder.

Magda Trocmé, a French woman who helped hide Jews from the Nazis during World War II, has praised a children's story about her experience which appeared in last fall's Family Mission Thanks-Giving materials produced by Mennonite Board of Missions. The story tells how Magda and her late husband, Andre, a Huguenot pastor, inspired their town of Le Chambon to harbor Jewish refugees at great risk. "Magda likes the story and accompanying materials very much and asked me if I could get more of them for her," wrote Neal Blough, an MBM worker who met Magda recently in Paris. The story, entitled "The Little Town Who Cared," was adapted with permission from Phillip Hallie's *Lest Innocent Blood Be Shed.*

A **second book** by Goshen College faculty member A. Rafael Falcon on the theme of migration to New York in Puerto Rican literature has been published in New York. *La emigracion puertorriquena a Nueva York en los cuentos de Jose Luis Gonzalez, Pedro Juan Soto y Jose Luis Vivas Maldonado* analyzes all short stories written by Puerto Rican authors between 1914 and 1972, with special emphasis on three of the island's most famous authors. The book will be sold in Latin America and the U.S. Falcon's first book, published in 1983, dealt with the theme of migration to New York in novels by Puerto Rican authors.

George W. Webber, professor of urban ministry at New York Theological Seminary and a former president of that school, spoke on April 29 at EMC's 66th annual commencement. Taking his text from Jeremiah 29, he challenged the graduates to bring justice, compassion, and hope to people around them. More than 200 students received 224 degrees in the commencement, which was held in the convocation center at James Madison University. For the second year in a row, the exercises were moved there from the EMC front lawn because of wet weather.

"If we applied our standards of success to Jesus, he wouldn't have made it," Manfred T. Brauch told the graduates of Eastern Mennonite Seminary during commencement ceremonies on May 11. Jesus was born in a manger, Brauch said. In three years of ministry, he managed to accumulate little more than a dozen disciples and even they fled when he was crucified, said Brauch, vice-president and dean of Eastern Baptist Theological Seminary. Yet American culture is set on winning, Brauch said. And as a result, "countless persons are intimidated and crushed" when they don't reach society's expectations for success. Of the 21 students who graduated this year from EMS, eleven received master of arts in church ministries degrees, seven received master of divinity degrees, two bachelor of divinity degrees, and one master of arts in religion. It was the first year for graduates in the master of arts in church ministries program.

Mennonite Mental Health Services (MMHS) has selected six scholarship winners for the 1984-85 academic year. The mental health scholarships were awarded to: Rebecca Oyer Meyers of Goshen, Ind., is studying at University of Michigan in Ann Arbor, in the field of psychiatric social work. John Bauman from Bronx, N.Y., is studying pastoral psychotherapy at Blanton-Peale Graduate Institute of Religion and Health in New York City. Yvonne Garber of Denver, Colo., is studying social work at the University of Denver. Kevin Jordan, Los Angeles, Calif., is studying clinical psychology at Wright State University in Dayton, Ohio. Michael W. Regier, Fresno, Calif., is attending California School of Professional Psychology in Fresno, Calif. He is working in a doctoral program in clinical psychology. Patricia Yoder, Belleville, Pa., is attending Penn State University, University Park, Pa., studying human development and family studies.

The **48-member Hesston College Chorale** departed May 23 on a thirty-day, five-country European tour. The group is scheduled to sing in churches in the Netherlands, West Germany, Czechoslovakia, Austria, and Switzerland, and will return to the United States on June 21. The trip will be the third Hesston College choir tour of Europe in the past six years, and the second for director Dave Rhodes. The itinerary mixes sightseeing with singing, and includes visits to such sites as Amsterdam, Köln, Prague, Salzburg, Lucerne, and Vienna, where the group will visit the Imperial Palace to hear the Vienna Boys Choir. The choir will also visit Oberammergau and attend the Passion Play there.

Lodging for overnight guests in Philadelphia is now available at the Germantown Mennonite Information Center building. As



Richard Detweiler (center), president of Eastern Mennonite College, and Joseph Lapp of Souderton (right), chairman of the college board of trustees, accept a check from Franconia Mennonite Conference treasurer, Richard Moyer, during Franconia Conference's spring assembly session on May 4. The check represented a part of over $81,000 in cash, pledges, and employer matching gifts raised for the college by 40 Franconia Conference congregations. In response to a January fire which destroyed the administration building at the college, the conference launched an offering project with a barn-raising theme. Members were invited to "give a day's wage to EMC" as a symbol of physical labor on the rebuilding project.

part of its adaptive reuse, the building now houses the Mennonite Information Center, a guest room, offices, and Sunday school rooms for the local congregation, and offices for local peace and community groups. Persons can also make arrangements to stay at the historic Johnson House, a hiding place on the Underground Railroad. For more information or to make reservations, contact the Germantown Mennonite Information Center, 6117 Germantown Avenue, Philadelphia, PA 19144.

Goshen College has a full-time teaching position available in accounting. Rank will be based on education and experience. CPA with experience required; graduate degree desirable. Send letter naming three references, résumé, and transcripts to Provost John A. Lapp, Goshen College, Goshen, IN 46526.

Goshen College has an opening for an Admissions counselor to serve prospective students and their families in Indiana. A self-starter, good communicator, and manager is needed. This is a faculty-level, 12-month position beginning on Aug. 15. Candidates should be preferably Goshen College graduates. Write or call Alice Roth at (219) 533-3161.

A full-time continuing position in math and computer science teaching is open at Hesston College. Ability to teach introductory physics is desirable. Prefer Ph.D. in math with experience and interest in classroom teaching. Send résumé to Dean's Office, Hesston College, Box 3000, Hesston, KS 67062. Phone (316) 327-4221, ext. 107.

A Christian couple is wanted to provide a family-type setting at Carmel House, an MCC Saskatchewan sponsored group home in Saskatoon. Houseparents will be responsible for up to five boys, ages 12 to 16 years, with some behavioral problems. Related experience is preferred. Duties to commence on July 15, 1984. Send application to: Otto Driedger, 410 Needham Way, Saskatoon, SK S7M 4X7; telephone (306) 384-3808. Applications to be in by June 15.

The **Prescott (Ariz.) Mennonite Church** is now meeting in a new location at 723 N. Third St. Sunday morning services begin at 9:00 a.m. Stephen Penner is the pastor. For more information call (602) 445-4357 or 445-3407.

Ken Shook was licensed to the ministry on April 15, 1984, to be pastor of the Rock Island (Ill.) Mennonite Church. The church there is a new work begun in 1981. Emery Hochstetler, Iowa-Nebraska Conference Minister, delivered the sermon for the service, and J. John J. Miller, Conference Leadership Board Chairman, had charge of the licensing service.

Ha Baccam was licensed to the ministry on May 6, 1984, to serve as associate pastor, with Paul H. Martin at the Des Moines (Iowa) Mennonite Church. Brother Ha is one of the Thai Dam people that came to Iowa several years ago in search of a new home. In the service there was a devotional message by Pastor Chanthone Kounthapanya, president of Lao Conference of Churches: a sermon by Emery Hochstetler, Iowa-Nebraska Conference Minister; remarks by former Iowa governor Robert D. Ray; Refugee Program Initiator; and a licensing and installation ceremony in charge of J. John J. Miller. The Des Moines church is currently being attended by approximately twice as many Thai Dam-Lao people as Anglo people.



Three people were recognized as part of the academic year-end activities at Conrad Grebel College recently. Walter Klaassen, Pauline Bauman, and Peter Dyck, who all joined the Conrad Grebel staff in 1964, the first year the residence program was in operation, were honored with wall plaques commemorating their twenty years of service to the college. Klaassen joined the college as both professor and dean of students. Since the early seventies he has served full time as a faculty member in history and religious studies. Bauman has served in a variety of secretarial and bookkeeping capacities. Peter Dyck is the head maintenance man, the only one in the college's history.

Correction: A reference made to the contributions of certain politicians in Daniel Hertzler's editorial for May 15 was not quite correct. As reported by William H. Willimon in *Christian Century*, April 25, 1984, the charitable giving by these four persons in 1982 was roughly as follows: Walter Mondale, 3 percent; Ronald Reagan, 2 percent; Jesse Jackson, .4 percent; Gary Hart, .1 percent.

Special meetings: John Koppenhaver, Streetsboro, Ohio, at Crown Hill, Rittman, Ohio, July 6-8.

New members by baptism and confession of faith: Blooming Glen, Pa.: Sheryl Detweiler, Karen Frankenfield, JoAnn Grasse, Dale Ruth, and Daryl Gross. Mt. Pisgah, Leonard, Mo.: Teresa Troyer, Jill Troyer, and Jane Johnston. Park View, Harrisonburg, Va.: Harry Brunk III. Berea, Atlanta, Ga.: Roy Metzger and Keith Foster by confession of faith. Frazer, Pa.: Jim and June McKee and Terry and Vickie Moore.

Change of address: Wilbur A. Lentz from Anderson, S.C., to W. Farmersville Rd., R. 1, Leola, PA 17540. Roy L. Bender from Canton, Kan., to AMBS, 3003 Benham Ave., Elkhart, IN 46517.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Bell, David and Marlene (Aschliman), Elkhart, Ind., third child, first daughter, Rachel Marlene, Feb. 10. (One child deceased.)

Bender, Rich and Terri (Cody), Parnell, Iowa, fourth child, second son, Ross Richard, May 9.

Birkey, Marlin and Cherie (Smith), Manson, Iowa, third child, second daughter, Brooke Marie, Apr. 23.

Breakstone, Steven and Sandra (Miller), Fairbanks, Alaska, first child, Sonya Lynn, May 6.

Brubacher, Paul and Cathy (Metzger), Waterloo, Ont., first child, April Joy, Apr. 13.

Deichert, William and Carol (Smith), Zurich, Ont., first child, Lacey Lee, Apr. 13.

Dezort, William and Alta (Paul), Normalville, Pa., third son, Michael Paul, May 12.

Fulton, Steve and Linda (Allen), second child, first daughter, Brandy Leigh, Jan. 30.

Gant, Edward S., Jr., and Lori (Kaufman), Harrisonburg, Va., first child, Rebecca Elizabeth, Apr. 25.

Garber, Dale and Jane Hochstetler), Jupiter, Fla., third child, second daughter, Gina Marie, May 2.

Geiser, Darrel and Elizabeth (Kline), Dalton, Ohio, first child, Brandi Marie, May 5.

Gingerich, Richard and Margaret (Vermant), Zurich, Ont., first child, Megan Elizabeth, Feb. 7.

Hamsher, Brian and Gwen (Kandel), Sugarcreek, Ohio, third son, Joseph Patrick, Mar. 7.

Hochstetler, Lynn and Debbie (Leichty), Kalona, Iowa, first child, Brandon Ray, May 5.

Holsopple, John and Cindy (Eby), Archbold, Ohio, first child, Jennifer Erin, May 8.

Kauffman, Ken and Queena (Rhodes), Greenwood, Del., second child, first daughter, Candace Dawn, Mar. 3.

Kuhns, Doug and Monica (Good), Mantua, Ohio, first child, Justin Douglas, Apr. 30.

Kurtz, Wendell and Bonnie (Mayer), Sarasota, Fla., second son, Justin Dean, Apr. 7.

Mahaffa, Mike and Connie (Hoover), Goshen, Ind., first child, Julia Nicole, Apr. 17.

Mast, Don and Cheryl (Plank), Apple Creek, Ohio, first child, Craig Allen, Apr. 16.

Maust, Gale and Sharon (Swartz), Bay Port, Mich., second son, Gregory Scott, Feb. 16.

Mease, Dean and Rhonda (Horst), Orrville, Ohio, second child, first son, Patrick David, May 4.

Miller, Mark and Martha (Holsopple), Boswell, Pa., fourth child, third daughter, Alexia Kate, Mar. 26.

Miller, William and Phyllis (Yoder), Accident, Md., first child, April Marie, Apr. 26.

Mishler, Mark and Karen (Burkey), Elkhart, Ind., fourth child, third daughter, Vanessa Nichole, May 8.

Paul, Roger and Marianne (Herr), Beckley, W.Va., second daughter, Adrienne Herr, Apr. 15.

Ropp, Mervin and Gloria (Ropp), Tavistock, Ont., first child, Janna Lynn, Mar. 1.

Roth, Phil and Joyce (Kropf), Tavistock, Ont., second daughter, Maegan Marie, Apr. 11.

Scharf, Marc and Janice (King), Kokomo, Ind., second son, Austin Bennett, Apr. 19.

Soukup, Tim and Grace (Lichti), Bolivia, S.A., first child, Jonathan Tim, Apr. 29.

Steider, Mike and Edie (Fullerton), Cochranton, Pa., first child, Chad Michael, Apr. 25.

Swartzentruber, John David and Carlene (Swartzentruber), Bridgeville, Del., first child, Krista Rose, Apr. 21.

Swartzentruber, Roger and Wava (Shetler), Greenwood, Del., third and fourth children, first and second sons, Ryan Ray and Regan Jay, Jan. 13.

Weber, Bob and Thresa (Chapman), Winchester, Va., first child, Stephanie Jane, Feb. 8.

Wenger, Ron and Tina (Weaver), Elizabethtown, Pa., third child, second son, Ashton Kyle, Dec. 16.

Wesselhoeft, John and Debbie (Yoder), Richfield, Ohio, first child, Kristen Marie, Apr. 28.

Williams, Frank and Gail, Elkhart, Ind., fourth child, third daughter, Ashley Nicole, Apr. 23.

Woodson, Ryan and Karla (Yoder), Champaign, Ill., first child, Nathan Ryan, Apr. 11.

Woolner, Peter and Catherine (Brooks), Waterloo, Ont., first

child, Christine Joy, Mar. 21.

Yamaguchi, Oki and Carol (Olsen), Elkhart, Ind., second child, first daughter, Rebecca Reika, Mar. 10.

Yantzi, Gary and Elaine (Baechler), Tavistock, Ont., third child, first daughter, Jillian Brooke, Mar. 2.

Yoder, Michael and Mary (Lehman), Normal, Ill., second daughter, Anna Naomi, Apr. 23.

Yoder, Stan and Barb, Elkhart, Ind., second child, first son, Eric Allen, Apr. 27.

Yoder, Warren and Rhoda (Byler), Jackson, Miss., first child, Andrew Dean Byler, Apr. 16.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Bush—Horst.—Tim Bush, North Lima, Ohio, Church of the Brethren and Jane Horst, Columbiana, Ohio, Leetonia cong., by Leonard D. Hershey, May 5.

Coleman — Yoder. — Bill Coleman and Sharon Yoder, Arthur (Ill.) cong., by Joe Diener, Apr. 15.

Ernst—Mitchell.—Bruce Earl Ernst and Karen Mitchell, Colorado Springs, Colo., First Mennonite cong., by LeRoy Redding and Paul Wicker, May 5.

Good Brenneman.—Timothy Good, Wauseon, Ohio, Living Word Fellowship, and Bonnie Brenneman, Elida, Ohio, Salem cong., by Larry Rohrer and Sam Wenger, Apr. 14.

Leis — Harbridge. — Dwight Leis, Waterloo, Ont., Erb Street cong., and Penelope Harbridge, Waterloo, Ont., United Church, by Wilmer Martin, Apr. 28.

McConnell — Zuercher. — James McConnell, Archbold, Ohio, Tedrow cong., and Margaret Zuercher, Archbold, Ohio, Central cong., by Charles H. Gautsche, Apr. 21.

Nussbaum — Wiebe. — Gene Nussbaum and Marcia Wiebe, both of Smithville, Ohio, Oak Grove cong., by Peter B. Wiebe, Apr. 7.

Rembold — Stefancic. — Richard Rembold, Springs, Pa., Springs cong., and Regina Stefancic, Central City, Pa., Catholic Church, by ____ Larry, May 5.

Ross — Stout. — Robert L. Ross, Osceola, Iowa, and Carol Stout, Washington, Iowa, Washington cong., Apr. 25.

Ruby—Ruby.—Paul Allan Ruby, Kitchener, Ont., and Grace Elaine Ruby, Kitchener, Ont., East Zorra cong., by Homer E. Yutzy, Mar. 31.

Schrock—Moore.—Harry J. Schrock, Alta Loma, Calif., Mountain View cong., and Diana Moore, Upland, Calif., Four-Square Church, by Steve Harris, May 5.

Zehr—Baer.—Donald Zehr and Heidi Baer, both of Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., May 5.

OBITUARIES

Buckwalter, Florence M., daughter of Elam J. and Mary (Buckwalter) Huber, was born in Lancaster Co., Pa., Jan. 2, 1902; died at Lancaster, Pa., Apr. 27, 1984; aged 82 y. On Mar. 28, 1923, she was married to Freeland N. Buckwalter, who survives. Also surviving are 2 sons (Leon and Clair), 4 daughters (Ellen—Mrs. John Mumma, Marian—Mrs. Earl Rohrer, Kathryn—Mrs. John Landis, and Evelyn—Mrs. Robert Stauffer), 19 grandchildren, and 9 great-grandchildren. Funeral services were held at Stumptown Mennonite Church on Apr. 30, in charge of Amos Sauder, David Weaver, and Glenn Hoover; interment in Mellingers Mennonite Cemetery.

Byler, Alvin D., son of David and Leah (Yoder) Byler, was born on Aug. 23, 1889; died at Smithville-Western Care Center, Apr. 30, 1984; aged 94 y. On Jan. 12, 1912, he was married to Nettie Seigley, who died on July 17, 1970. Surviving are 3 daughters (Mildred Byler, Ruth—Mrs. Forest Kornhaus, and Dorothy—Mrs. Chester Horst). He was a member of Oak Grove Mennonite Church. Funeral services were held at Gresser Funeral Home on May 3, in charge of Peter B. Wiebe; interment in Oak Grove Cemetery.

Graber, Henry S., son of Samuel and Elizabeth (Schrock) Graber, was born at Arthur, Ill., Aug. 8, 1917; died at Plain City, Ohio, Apr. 29, 1984; aged 66 y. On Mar. 9, 1939, he was married to Martha Farmwald, who survives. Also surviving are 2 sons (Robert and Terry), 4 daughters (Yvonne—Mrs. Marvin Stutzman, Carol—Mrs. Olin Slabaugh, Linda—Mrs. Merlin Miller, and Patricia—Mrs. Thomas Shoemaker), 14 grandchildren, 2 brothers (Joe and Amos), and 2 sisters (Mrs. Mary Otto and Martha—Mrs. Alvin Kauffman). He was a member of Sharon Mennonite Church, where funeral services were held on May 2, in charge of Kenneth Benner and Walter Beachy; interment in Sharon Mennonite Cemetery.

Kasermann, Emma, daughter of Jacob and Eliza (Mauerhoffer) Kasermann, was born in Tazewell Co., Feb. 7, 1894; died at Restmor Nursing Home, Morton, Ill., May 5, 1984; aged 90 y. Surviving are 2 sisters (Leah and Hilda Kasermann). She was preceded in death by 3 sisters and one brother. She was a member of First Mennonite Church. Funeral services were held at Woolsey Funeral Home, Pekin, Ill., May 8, in charge of James Detweiler and Paul Rupp; interment in Mount Hope Cemetery.

Kauffman, Edna K., daughter of John and Lydia (Wittrig) Birkey, was born at Tazell Co., Ill., Nov. 6, 1909; died at Aultman Hospital, Canton, Ohio, Apr. 6, 1984; aged 74 y. On Feb. 19, 1930, she was married to Glenn Kauffman, who survives. Also surviving are 4 sons (Donald, Wayne, Marlin, and Ronald), 2 daughters (Vera and Joan), 24 grandchildren, 11 great-grandchildren, and one sister (Irma—Mrs. Norman Kauffman). She was preceded in death by 3 grandsons. She was a member of Sonnenberg Mennonite Church, where funeral services were held on Apr. 10, in charge of David Garber and Ray Himes; interment in Sonnenberg Church Cemetery.

Shantz, Ivan, son of Israel and Leah (Bauman) Shantz, was born in Waterloo Co., Ont., Apr. 22, 1900; died of heart failure at his home on May 1, 1984; aged 84 y. On Jan. 10, 1921, he was married to Irene Bauman, who died on Oct. 25, 1979. Surviving are 2 daughters (Gladys—Mrs. Abner Brubacher and Muriel—Mrs. John Hayes), 4 sons (Mervin, Floyd, Eugene, and Wilfred), 27 grandchildren, 21 great-grandchildren, and 2 sisters (Elvina—Mrs. George Brubacher and Susannah—Mrs. Paul Martin). He was preceded in death by one daughter (Vietta), 2 brothers, and 2 sisters. He was a member of Elmira Mennonite Church, where funeral services were held on May 4, in charge of Ray Brubacher and Ken Bechtel; interment in Elmira Mennonite Cemetery.

Sommers, Curtis John, son of David and Nancy (Bender) Sommers, died at St. Mary's Hospital, Kitchener, Ont., Apr. 27, 1984; aged 67 y. On June 20, 1940, he was married to Erma Steinman, who survives. Also surviving are 3 sons (Richard, Gary, and David), one daughter (Mrs. Betty Schulz), 8 grandchildren, 2 brothers (Clayton and Wesley), and 3 sisters (Ada—Mrs. Oliver Zehr, Mrs. Christian Ruby, and Viola—Mrs. Nelson Yutzi). He was a member of First Mennonite Church, where funeral services were held on Apr. 30, in charge of Glenn Brubacher, interment in Fifteenth Line Cemetery, East Zorra.

Stauffer, Nora Ellen, daughter of Aaron and Lizzie (Miller) King, was born at Garden City, Mo., Apr. 24, 1897; died at Municipal Hospital, Tofield, Alta., Apr. 28, 1984; aged 87 y. On Jan. 22, 1920, she was married to Ben Stauffer, who died on May 12, 1924. Surviving are one son (Harry), one daughter (Verda Burkholder), 8 grandchildren, 19 great-grandchildren, and one sister (Christina Bender). She was preceded in death by an infant son (John). She was a member of Salem Mennonite Church, where funeral services were held on May 3, in charge of Carl Hansen and Clarence Ramer; interment in Salem Cemetery.

Stoltzfus, Sadie, daughter of Isaac and Susan (Esh) Kurtz, was born at Morgantown, Pa., May 31, 1891; died at Tel Hai Retirement Community, Honey Brook, Pa., May 1, 1984; aged 92 y. On Nov. 28, 1912, she was married to Stephen H. Stoltzfus, who died on May 20, 1973. Surviving are 4 sons (Emery, LeRoy, Clarence, and Ralph), one daughter (Mae—Mrs. Phares Shreiner), 15 grandchildren, and 17 great-grandchildren. She was a member of Conestoga Mennonite Church, where funeral services were held on May 4, in charge of Harvey Z. Stoltzfus, Nathan Stoltzfus, and Christ Kurtz; interment in the church cemetery.

Thacker, Mary Gertrude, daughter of Joseph and Jocie (Powell) Good, was born on May 28, 1905; died of cancer at Harrisonburg, Va., Apr. 10, 1984; aged 78 y. On Oct. 3, 1926, she was married to Delbert R. Thacker, who survives. Also surviving are one son (Donald) and 3 grandchildren. She was a member of Park View Mennonite Church. Funeral services were held at Weavers Mennonite Church on Apr. 12, in charge of Owen Burkholder, Albert Rice, and Lewis Good; interment in Weavers Cemetery.

Unzicker, Leslie W., son of Christian and Elizabeth (Haun) Unzicker, was born at Cullum, Ill., Apr. 8, 1899; died at Goshen, Ind., Apr. 23, 1984; aged 85 y. On Dec. 26, 1925, he was married to Ruth Whitmyer, who died on Jan. 27, 1974. On Aug. 23, 1978, he married Zoe Cripe, who died on Feb. 26, 1981. He was a member of Prairie Street Mennonite Church. Funeral services were held at Hartzler-Gutermuth Funeral Home on Apr. 25, in charge of Philip Bedsworth and Dorsa J. Mishler; interment in Rice Cemetery, Elkhart.

CALENDAR

Goshen Biblical Seminary Commencement, Elkhart, Ind., June 1
Suburban Consultation, Toronto, Ont., June 4-7
North Central Conference annual meeting, Detroit Lakes, Minn., June 8-10
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 15-16
Pacific Coast Conference annual meeting, Salem, Ore., June 15-17
Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Southwest Conference, Paso Robles, Calif., June 21-24
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Rocky Mountain Missions Festival, Denver, Colo., July 6-8
Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1

CREDITS

Cover by Camerique; pp. 384-387, Daniel Hertzler; p. 388 by Rohn Engh; p. 390 by Richard Kauffman; p. 391 by Kathy Hostetler; p. 396 by V. G. Schlabach.

ITEMS AND COMMENTS

Church hunger lobby assails administration on Africa aid

A leading Christian anti-hunger lobby says Reagan administration "budgetary bungling" and lack of political will has caused a U.S. response to continuing famine in Africa that is too little and often too late. Bread for the World strongly criticized the administration in a 23-page report which also sets forth a "starvation intervention plan" aimed at improving the response to severe food shortages in 24 African countries. The plan calls for "quick and comprehensive" assessment of areas facing the most severe shortages, an immediate airlift of food and supplies "to prevent outright starvation," and approval by Congress of increased aid. Also proposed is the appointment of a "U.S. special ambassador" to coordinate the response.

Ecumenical visitor reports keen Chinese interest in ideological dialogue

An American professor of religion who recently lectured in China on interreligious and interideological dialogue said the concept was met "with the most intense interest and curiosity" by Chinese officials.

"To put it colloquially the idea 'blew their minds,'" said Leonard Swidler, professor Catholic thought at Temple University. "To them, the concept of religion is superstition. They couldn't imagine they would have something to learn from it. I was surprised by the great interest of officials and especially the interest of faculties and students," he said. "They were just hungry for knowledge, hungry for new ideas."

Lawmakers kill lottery bill that Minnesota churches opposed

Minnesota voters will not get to vote next November on whether to amend the state's constitution to permit a state-operated lottery. A proposal that provided for submitting such an amendment died in the Minnesota Legislature before it adjourned its annual session. It had been opposed by many of the state's churches. Minnesota Gov. Rudy Perpich backed the proposal for a state lottery, which he wanted to provide funds for economic development.

United Methodists put cap on general church spending

Heeding clear signals from the grass roots, delegates to the United Methodist General Conference voted to put a limit on general church spending. Debate on the question pitted advocates of "fiscal responsibility" against proponents of the view that new or expanded programs are needed to revitalize the denomination. Delegates voted 546-419 to limit to 26 percent the increase in funds local churches will be asked to give to general church budgets for the next four years.

Growing religious repression in China asserted in new appeal

Since last August, according to human rights groups in Washington, D.C., and in Hong Kong, the Chinese government has arrested hundreds of evangelical Chinese Christians and has brought new pressure on Catholics loyal to the Vatican. Speaking at a news conference in Washington, Rep. Tom Lantos (D-Calif.), who is a Jewish Holocaust survivor, said that Christians "who have chosen to function outside the official churches have been subject to persecution, and in some cases execution."

Gallup poll finds faith of Americans 'self-centered'

Pollster George Gallup says his latest religious poll has revealed "evidence of a self-centered kind of faith" among Americans. Two thirds of those polled had engaged in one or more of 15 religious activities tested in the surveys in a typical day, Dr. Gallup said. The two most frequently mentioned activities were thinking about God and solitary prayer, followed by talking to someone about God, meditation, Bible reading, and prayer with others. Dr. Gallup said many respondents indicated their religious life made them "feel good." He reported that "people are not getting a sense of challenge in their prayer or Bible reading. They're not getting the feeling that they've got to go out and change the world. It's sometimes a superficial sort of feel-goodism."

Nicaraguan bishops stir conflict with new pastoral letter

A pastoral letter issued by the Catholic bishops of Nicaragua has sparked a new round of confrontation between the church hierarchy and the leftist Sandinist government there. The letter was read aloud on Easter Sunday in churches throughout the country. In it, the bishops sharply criticized the government, urging it to open a "dialogue" with United States-backed rebels "who have taken up arms against the government" and with those who fled the country after the 1979 revolution. "If this does not happen, no settlement is possible and our people, especially the poorest, will continue suffering and dying," said the letter signed by Nicaragua's nine Catholic bishops.

In response, top Nicaraguan officials assailed the letter as "criminal" and said they would "never negotiate" with the right-wing rebels whose attacks have resulted in the deaths of hundreds of people in the northern part of the country.

Honeywell stockholders defeat church ethics proposal

A United Church of Christ proposal to force Honeywell, Inc., to adopt an ethics policy concerning its military contracts was rejected at the company's annual shareholders' meeting. The proposal was favored by 5.29 percent of those who voted at the meeting, while 94.71 percent of the votes cast by the estimated 400 persons in attendance were against the proposal. Zelle Andrews, representing 84,600 shares of Honeywell stock held by the United Church of Christ and its affiliates, and who introduced the proposal, said she considered the results a partial victory. However, she noted that under the rules of the U.S. Securities and Exchange Commission, the proposal cannot be reintroduced next year because it had not received 6 percent of the vote.

"I had hoped for 6 percent," she said.

Christian activist group sticks to its figures on homeless

The Community for Creative Non-Violence has stood by its figures on the numbers of homeless people in the U.S., despite criticism by the Reagan administration. According to a newly released report by the Department of Housing and Urban Development, there are between 250,000 and 300,000 homeless people, a fraction of the two million frequently cited. HUD cites the CCNV, a group of Christian activists in Washington, D.C., as originator of the two million estimate. The group has used the number in testimony before congressional panels and in its popular book, *Homelessness in America.*

In response, Mitch Snyder, a spokesperson for the CCNV, said the government's estimates were "ridiculous" and accused the Reagan administration of trying to "downplay" the problem of homelessness in an election year. Mr. Snyder said the CCNV's estimate is a "reasonable approximation." He contended that the figure was superior to the government's because the government's survey used such sources as city governments, which have constantly underestimated homelessness, and sampled many cities in which there were no groups experienced enough to make reliable estimates.

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Is there a Russian Mennonite lesson?

"And When They Shall Ask," a film on the Russian Mennonite experience, is making the rounds. A schedule of planned showings in the Eastern part of the U.S. appeared last week in Mennoscope. Katie Wiebe comments on the film in this issue. As a prelude to the coming of the film to our area, I have had access to a book which is said to be related to it, *Czars, Soviets and Mennonites* by John B. Toews (Faith and Life Press, 1982). I have read the book and it has set me to wondering. What if anything can be learned from the Russian Mennonite experience as a guide for us as followers of Christ?

In broad outline, the Russian Mennonite story is familiar. It is a story of a people of faith and conviction who had migrated eastward from Holland into Prussia and after two centuries there were invited into Russia along with many other Germans to develop farmlands in southern Russia. The first came in 1788 and after a slow start they thrived economically.

It was a buyers' market in Russia and the Mennonites negotiated special terms of settlement, especially freedom from military service, an oppressive practice which had come to annoy them in Prussia. But almost as soon as the last ones arrived from Prussia, some became concerned that the powers that be were moving in on them. By 1874, emigration to North America began.

But the Mennonite colonies remained strong until World War I, which brought on a time of troubles which has continued until the present. The Mennonites of Russia have been subjected to disasters in waves. The disasters included conflict, disease, famine, and a hostile government.

On contemplating the exile of Israel, the writers of Kings and Chronicles expressed the conviction that Israel had brought exile down upon themselves by their unfaithfulness. As one reviews the unhappy Russian Mennonite experience, one wonders whether in any sense they brought their troubles on themselves.

A number of things may be noted, some more questionable than others. The Russian Mennonites did follow a number of practices which made them stand out as subjects for persecution. They kept their German language and culture, for example, and strongly emphasized their special privileges. They lived in separate villages and interacted with their fellow countrymen only on a peripheral basis. Numbers of them hired native Russians and their labor relations were not always found to be satisfactory. Some of the Mennonites became rich. On occasion there were those who gave the impression that they were more loyal to Germany than to Russia. During a time of anarchy, a Mennonite self-defense league was organized in violation of their nonresistant principles. This league managed to support the losing side and so when the flood came, some were swept away in vengeance against the violence of the defense league. Ironically, in 1920 an outbreak of typhus "claimed more lives than either war or anarchy," according to John B. Toews in *Lost Fatherland* (p. 40).

After the new regime in Russia was finally established early in the twenties, persecution subsided for a time. But it was revived in the thirties, in the forties, and again in the fifties under Khrushchev.

If it had been only the Mennonites who suffered during these purges, we might assume like the Chronicles that the fault was altogether theirs. But we discover on examining Walter Sawatsky's *Soviet Evangelicals* that Mennonites were not the only Christians subjected to systematic harassment. According to Sawatsky, there has been an evangelical movement in Russia since the middle of the 19th century. In the days before the revolution when the Russian government supported the Orthodox Church, evangelicals had hard going. After the revolution, there was a short time of friendly relations between the Soviet government and the evangelicals. But a growing church did not fit with an espousal of atheism. The persecutions of the thirties rested heavily on the indigenous Russian evangelicals, as well as on the German Mennonites. "The war on the churches was related to the general purges," writes Sawatsky, "and one can speak of similar waves of arrests" (pp. 45-46). Again "The Khrushchev antireligious campaign of 1959 to 1964 was second only to the Stalinist persecutions of the 1930s and did major damage to the religious bodies" (p. 68).

So although from the standpoint of discipleship we can see obvious mistakes in the Russian Mennonites strategy, we cannot imagine any manner of life approaching faithfulness which would have spared them from trouble during these convulsive times in Russia. If there is any lesson from the Russian Mennonite experience, it seems to be that churches can survive determined efforts to wipe them out. This is nothing new; it has been demonstrated many times.

"Do the documents of the 'Great Terror' supply a Mennonite perspective on suffering. . . ? asks Toews. "There were no witnesses to record and glorify this northern martyrdom. . . . In the silence of the high arctic, some Mennonites believed and died; others survived. There are few dossiers for these heroes of faith. Isolated records suggest only that they accepted exile, hardships, and death, and did not despair" (p. 175).

Should our time for suffering come, God grant that we might be this courageous.—Daniel Hertzler.

GOSPEL HERALD

June 5, 1984

JUN 4 '84

Would the towel and basin go out with a merger?

by Thomas W. Goodhue

One fear people often have about any proposed church union is that the special traditions of their denomination will be lost in merger. Would important practices of the Mennonite Church or of the General Conference disappear in GCMC-MC merger? Would each group lose its uniqueness? Would MC folk who value foot washing, for example, see the practice disappear as a result of union with a group (such as the GCMC) which generally does not wash feet any longer?

The loss of this act of worship *would* be a tragedy for all who have learned much at the basin about caring for each other, about the equality of all believers, and about kneeling with the downtrodden. And it *is* true that Dutch Mennonites did stop washing feet after they joined with Reformed congregations in the Netherlands. The Mennonite-influenced United Brethren in Christ, many of whom washed feet, gave up the practice after they merged into the Evangelical United Brethren Church in 1946 (which in turn joined with the Methodist Church in 1968 to create the United Methodist Church). The basin also was lost as the Christian Connection found its way through successive mergers into the United Church of Christ. The fear of losing uniqueness is certainly understandable.

Was it church union, though, which lead to the demise of this custom? Foot washing *also* declined among those "Old Constitution" United Brethren who did *not* enter the EUB. Only about 3 percent of the congregations in the General Conference of Mennonite Brethren Churches wash feet today—and *both* of its parent bodies once practiced foot washing, nearly universally. Likewise, foot washing declined in the Evangelical Mennonite Brethren Conference without any merger. Foot washing, along with the holy kiss, slowly disappeared among early Disciples of Christ without merger. (The mostly black "assembly" congregations who later joined this denomination learned foot washing from their Free-Will Baptist neighbors in North Carolina, not from Disciples.) So, too, without any church union, the Moravians abandoned the basin in the nineteenth century and substituted the handshake for the kiss.

So what *is* the culprit? Perhaps some have abandoned this tradition because it really was not really important to them. Certainly another reason is acculturation, the accommodation which minority groups make with the ways of the dominant culture, devaluing the things which set them apart from others. One Evangelical Mennonite Church editor explained their declining use of the basin this way: "We are emphasizing our ties to other evangelicals rather than our Mennonite background."

Foot washing also has suffered from mental neglect. Almost none of the many denominations which have practiced it have produced any educational materials, either for children or for adults, which explore its meaning. John 13 seldom receives fresh interpretation from preachers and theologians. (One happy exception is the Church of God, based in Anderson, Indiana, which has probably published more articles on basin ministry than



"Jesus washing the feet of the apostles," artist unknown.

I told them that

I wanted to volunteer.
They said, "Bravo, bravo."

I wanted to go overseas
where all the fighting was.
They called me a real patriot.

I knew it didn't pay much,
but that was all right.
They said I was self-sacrificing.

I'd be leaving my family and friends,
but I still wanted to go.
They patted my shoulder
and called me a man.

I was looking forward to my training.
They said, "That's the spirit, son."

I was going into Voluntary Service.
They called me a fanatic.
A fool.

—Bill Robinson

all the other hundred or so foot washing denominations put together!) And remaining an isolated sect usually means that tradition is never reexamined. An Amish historian remarks about Amish foot washing, "No one has questioned it, which means no literature to any extent has been written defending or encouraging it." Isolation and neglect can kill a tradition more easily than church union can.

What does it take for unique beliefs and customs to be kept alive? My own experience, with the Evangelical United Brethren-Methodist merger, suggests that two things help: First, it is important to negotiate in advance the right to keep things that really matter to you. Second, it helps if both groups want to learn from each other. We did pretty well with the first—and we Methodists benefited from some good changes our more hierarchical denomination probably would not have made otherwise—but I think we Methodists tended to welcome the Evangelical United Brethren as "German Methodists" into our midst, ignore the unique features of their heritage, and go merrily on our way.

One might hope the GCMC and MC could do better than we did. The two bodies are closer to each other in size than the EUB and Methodist churches were. They have had experience working together on joint ventures such as magazines, curriculum material, a hymnbook, and the Mennonite Central Committee. Uniting the two groups could strengthen their common witness for simple living and peace which they share in common but which find little support in the larger society.

It is possible, of course, that in a united church folks from the General Conference would learn from their MC brothers and sisters to wash feet once again. More likely, and more important, joining the two bodies would lead many MC folk to take a new look at the meaning of basin ministry: as we explain to others why something is important to us we often discover anew ourselves what it means to us.

And those of us who follow John 13 literally can learn something about its meaning from those who have tried to follow it in nonliteral ways. And in GCMC history we can find some powerful examples of basin ministry. Some old General Conference foot washing hymns could also help us rediscover one aspect of Jesus' basin work which has generally been overlooked in the church: loving touch. One is "Have Thine Own Way, Lord" from their 1940 *The Mennonite Hymnary:*

"Thou art the Potter; I am the clay.
Mould me and make me . . . .
Wash me just now . . . .
Touch me and heal me, Savior divine!"

Another foot washing hymn, included in the same hymnal, is Charles Wesley's "All Praise to Our Redeeming Lord," which celebrates the human touch which should follow *our* basin work:

"All praise to our redeeming Lord,
Who joins us by His grace,
And bids us, each to each restored,
Together seek His face.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

Unique traditions are lost in church union, I propose, only if they have ceased to mean very much to us. Perhaps if we can reach out to our brothers and sisters in Christ with a desire to learn from them, they will learn about our heritage, too. And we will go on together, hand in hand.

Thomas W. Goodhue is a United Methodist minister who teaches at the Riverside Church Weekday School in New York City. He has made a special study of foot washing as a Christian practice. He is the author of "Peacemaking and the Ministry of the Basin" (*G.H.*, July 21, 1981, p. 561).

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The power of the Holy Spirit

by Alan Gill

The process known as baptism in the Holy Spirit, a feature of the charismatic renewal movement, is often described in terms of a second conversion or initiation, as if the first experience "didn't take." The late David Watson, Britain's foremost evangelist of the past decade, neither agreed nor disagreed, but offered a formula which many found appealing.

His own involvement in the renewal began during a curacy in Cambridge. He set out to study more deeply the Acts of the Apostles, noticing a dynamic which had previously escaped him. "I began to see how poor in spirit I really was before God in spite of my experiences of him in the past . . . and I became hungry for a fresh discovery of God's spirit."

The word "charismatic" had not then come into being. But Canon Watson was aware one morning of being filled absolutely with the Spirit of God. "I was in love with God, in love with Christ, in a way I had not known before."

Watson described this experience as "a leap in faith." I remember someone saying once that lovers have many ways of expressing their love, but two especially—one is the phrase "I love you" and the other is the kiss. God's word in the Bible is always basically "I love you," and his Spirit is his kiss. I think the essence of Pentecost was that those present were so embraced with the love of God that simply nothing could stop them.

Love and forgiveness were important to David Watson, who said a fruit of Christian conversion was that it enabled you to love people whom ordinarily you wouldn't like very much. He once preached a sermon during which he asked each member of the congregation to think of a relative or friend with whom they quarreled, and to make peace with that person, preferably before the morning was out. When the service ended, telephone booths near the cathedral were jammed as worshipers hurried to do just that.

In an interview, Mr. Watson was asked why the charismatic renewal movement had led to splits in churches, and the labeling of people as first- and second-class Christians. He said this was because terminology had been too loosely applied, and admitted that he personally had misgivings about the phrase "baptism in the Spirit."

"The truth is that the moment I am in Christ or you are in Christ, we have everything, all the riches are there. I think of it as a multiple parcel, when you open it there are other parcels inside. It is our job to unwrap them and enjoy them, but everyone has the whole lot to begin with." Watson said the first- and second-class notion was aggravated by "mystique" associated with speaking in tongues.

"I had totally rejected 'tongues' for years, thinking that it all died out with the Apostles, but I began to find that my English was limited and longed for a language with which to praise God. In a very intimate relationship like that of husband and wife you don't always need to speak in grammatical sentences to convey love. I found unexpectedly that I was able to praise God in, if you like, an unknown language, a language of the Spirit, or of love.

"It so happens that I do speak in tongues. . . . I believe it's a gift of the Spirit and I praise God for it, but I don't look upon anybody who doesn't as a second-class citizen at all; in fact I usually find they are streets ahead of me in spirituality."

Watson said his involvement in the renewal had changed his attitudes in a number of areas, making him more tolerant of Christians of other persuasions. "I used to be terribly narrow in my thinking. I would have wonderful fellowship with those who dotted exactly the same i's and crossed the same t's as myself, but I was terribly negative and suspicious, almost antagonistic, toward other people, particularly Roman Catholics.

"I have now met countless people throughout the world who are manifestly in Christ, who know and love the same Savior as I do, but who say things or believe in things that are different. I have found that God has made real to me the sense of the body of Christ, of belonging to one another, being members of one body with Christ as its head."

His experience had led him to consider that both the emotions and intellect should be satisfied in religious worship. "Sometimes in church we are so cerebral, so heavy and wordy, cold and clinical, that when you go from a football match or a concert into a church it's like going into a deep freeze with no emotion allowed at all.

"The opposite danger is that you become so emotional that there is no substance to your worship; it's pure feelings and, frankly, feelings are terribly fickle things that depend upon how much sleep you've had, your health, and what sort of cheese you had the night before. Therefore, it seems to me that what we need is a combination of very clear teaching so that our minds understand the truth of God's Word, plus a very real experience of the incredible love and joy that God wants to bring."

Alan Gill is a correspondent for Religious News Service.

Loving your neighbor by the language you use

by Harold E. Bauman

As I move among congregations, I sense some tensions which grow out of the language used in worship. I want to think with you about applying Jesus' teaching, "Love your neighbor as yourself," to this tension.

Traditional language. Persons who think that traditional language should continue to be used in worship have several strong reasons for their position.

One reason for continuing to use traditional worship language is that it has a long, rich heritage. It infuses hymns and prayers. It is in the language used in conversing about our faith. It has been modeled before us during our lifetime. Why change?

A second reason for continuing the use of traditional worship language is that it has come out of English translations of the Bible. Our translations use masculine pronouns for God, refer to God as father, and use "man" in the generic sense to include both male and female. These patterns therefore are viewed as having biblical authority. Why change?

To make progress in resolving the tension over language in worship, each view must be willing to consider the other side.

A third reason for continuing the use of worship language is that the new worship language seems strange and out of place. The traditional language feels right. Let us acknowledge that we become emotionally attached to our forms of worship: order of service, kinds of hymns, language in worship, and the ways we do and do not use our bodies in worship. Any change feels not only threatening but also less religious. Why change?

Persons wanting the use of traditional language want others to know they feel deeply about the issue. If their neighbors (other members) really love them, then they too will favor using only traditional worship language.

Inclusive language. Persons who think worship patterns should use inclusive language and a less sexist approach to speaking of God have several strong reasons for their position.

One reason for using inclusive language in worship is that the original language in the New Testament is often more inclusive than our translations. One example is 1 Corinthians 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ" (King James Bible, 1611). The New King James Bible (1979) says, "For no other foundation can anyone lay. . . ." Thus more accurate translations would give us much more inclusive language in Scripture readings in worship. Why not change?

A second reason for using inclusive language in worship is that there are images of God in the Bible which indicate God is more than masculine. Male and female were created in the image of God (Gen. 1:27). Is not God more than male or female? We know God is not a man (Num. 23:19). The early church knew God as father, a precious way of speaking of an approachable and loving God. Yet God is also the woman seeking the lost coin (Lk. 15:8-10), the God who conceived and gave birth to Israel (Deut. 32:18; Is. 46:3-4). There are feminine images of God which are needed along with the masculine images. There are many images of God. We need to avoid holding any one image too tightly, for that is idolatry. Why not change?

A third reason for using inclusive language is to use language which includes all persons. To say it more strongly, we want to keep anyone from feeling as a nonperson. "If any man would come after me. . ."—is a woman not invited to follow Jesus? When one is sensitized to exclusive language, then to use "man" generically is to make women nonpersons. While Webster's dictionary says "men" used generically is obsolete, men who are in positions of power can operate as though it were not. Some women then feel as nonpersons. Why not change?

Persons who affirm the use of inclusive language in worship want others to know they feel deeply about it. If their neighbors (other members) really love them, then they too will favor using inclusive language in worship.

Love your neighbor. To make progress in resolving the tension over language in worship, each view must be able to "sit where the other view sits." One needs to feel into the concerns and often the pain of the other.

Not only should neighbors (other members) love us, but we should love neighbors as we love ourselves. We want our views respected; we must respect theirs. It is not a matter of either view approving something that is inherently "wrong." It is a matter of taking each other seriously and making changes toward each other.

Harold Bauman is associate secretary for congregational leadership, Mennonite Board of Congregational Ministries. This article appears also in the June issue of *Builder* magazine.

We can say together that while we need more accurate translations of the Bible, we do not rewrite Scriptures.

We can say together that the English language has a sexist bias and that language does shape thought. (Just have someone call you stupid each day for an extended time. What happens to your self-image? What happens to girls and women when "man" and "he" predominate in our language?)

We can agree that in sermons the number of masculine pronouns referring to God can be greatly reduced by careful wording and repeating the nouns "God," or "Jehovah."

We can agree that in prayers we can speak of God as "you" and not "he." We can use images of God as a father who pities his children and as a mother who gives us birth and carries us with protection.

We can agree to choose hymns which address God in the second person (you) in contrast to hymns which speak of God in the third person (he). In some hymns the pronouns can easily be changed to direct address.

We can agree to replace at least sometimes "heavenly father" with "gracious God" or "merciful God."

We can agree not to permit some "far out" suggestions for change to keep us from making those changes, which can prove that we do love our neighbor as ourselves. No longer do we need to make nonpersons of more than half the people in congregations by saying, "Christ died to save all *men*."

Good people make me nervous

by Martin W. Lehman

There will be "a retreat for parents and adult siblings of homosexually oriented persons.... The retreat is sponsored by the listening committee of the Eastern States Council (formerly Region V) of the Mennonite churches. Members of the committee are Bruce Yoder (chairperson), Margaret Foth, Martin Lehman, George Brunk III, and Bob and Mary Ann Schreiner."

The above news release crossed my desk on its way to the editor of the "Proclamation," our conference newsletter, and I felt apprehensive. I was listed among the listeners. I thought the editors of church publications would probably print the news release in full, but I wished they wouldn't do it. I'd rather my listening could be kept secret.

But it's true, I had listened. It began at Washington, D.C., in a meeting of invited leaders of conferences in Region V. The meeting had been called by an ad hoc group concerned for the church's ministry to homosexuals. Since I was going the next day to Harrisonburg, Virginia, for a meeting of the Region V executive council, I decided to accept the invitation to attend the workshop.

The resource persons were Mennonite scholars whose credentials and faith could not be questioned. A reoriented homosexual, now a husband and father, spoke to us. All were concerned that Mennonite congregations respond to homosexual persons in ways which would foster growth and change.

Hearing from scholars was not the same as listening to homosexuals. I felt the difference when two representatives of the homosexual community spoke intensely to us for only 30 minutes. From them I heard that they wished to be our brothers but we were rejecting them. They felt unloved because they were being excluded from meetings at which homosexuality was the topic of discussion. They felt they were being treated like children since they had been denied meaningful dialogue. It was not a pleasant encounter.

Near the end of the day, the conference leaders present arranged for a report of their meeting to be given to the executive council of Region V. The next day the council appointed the listening committee and instructed it to listen to representatives of the Mennonite Brethren Gay Council based in Washington. This "listening" took place at Bethlehem 83. There, just above the drone of a business session, the listening committee heard a tale of past attempts at communication, some of which were congenial, but all without practical results in the judgment of our homosexual friends. They said they didn't want this meeting to be nonproductive.

"What would you like to happen?" asked a listener. Almost without hesitation the reply came: "The church should do something for our parents. They're hurt by what we are. They feel failure and guilt. The church shames them because of us, and the rejection we experience is felt by them, too." So the idea of a retreat for the parents and siblings of homosexuals was born.

The listening committee gave its report to the last meeting of the executive council of Region V. At the same meeting, as part of a "last will and testament" the dying Region V organization requested that the new Eastern States Council authorize the listening committee to plan for a retreat as recommended in its report. Now the retreat is to be. And as I look back over the events which brought it about, it seems like a logical kind of happening. So, why am I apprehensive about having my name associated with it in public?

I am apprehensive because of the paranoia of many good people toward homosexuals and those who listen to them. Paranoia is defined as "a tendency on the part of an individual or group toward excessive or irrational suspiciousness and distrustfulness of others." This paranoia makes good people do strange things.

Ordinarily, good people understand the difference between wanting to do and doing. But many good people cannot understand the difference between homosexual

Martin W. Lehman is general secretary of the Southeast Mennonite Convention.

orientation (wanting to do) and homosexual behavior (doing).

Ordinarily, good people understand the difference between obesity caused by glandular activity and obesity caused by gluttony. But many good people are unable to distinguish between homosexuality of unknown origin for which no one can be blamed, and homosexuality chosen knowingly and willfully.

Ordinarily, good people know that one can be a friend of sinners without being a friend of sin. But the paranoia of many good people causes them to regard anyone who befriends a homosexual also to be a friend to sin.

Ordinarily, good people distinguish between unavoidable consequences of the fall, like thorns on a rosebush, and the avoidable consequences for which one is accountable, like coldly calculated murder in the first degree. But many good people are unable to believe that some homosexual orientation is not avoidable, has not been willfully chosen by the person experiencing it.

Ordinarily good people distinguish between unavoidable consequences and deliberate choices for which one is accountable. But on one subject, many good people seem unable to make this distinction.

Ordinarily, good people understand that a scholar's research may be motivated by a desire to rightly divide the word of truth, or it may be motivated by a desire to excuse sin. But many good people in their distrust of the scholarly process believe that only scholars wishing to excuse sin will research either the Scriptures or the scientific data on homosexuality.

Ordinarily, good people understand that at times it is necessary and good for the church to change its mind and at another time the mind of the church must remain unchanged. But many good people are unable to consider even a remote possibility that a change of mind about any aspect of homosexuality may be both required and beneficial.

Ordinarily, good people forgive when a confession is made, and are able to distinguish between an unintentional stumble, and acts repeatedly and willfully done. But many good people seem almost unable to really forgive a homosexual, and if one stumbles, ever to forgive again.

Ordinarily, good people know that parents should not be shamed because of their adult children. But many good people so shame the parents and siblings of homosexuals that their retreat must be off usual Mennonite turf with the assurance that only they and the resource persons will be present.

Paranoia is not a happy word. Persons who suffer from it rarely know it. Perhaps I am the one who is paranoid about good people knowing I have listened to homosexuals. But I do know that strange things have happened since Bethlehem 83. I've been told by a dear friend that I am a theological liberal, and that judgment came in the context of a discussion of homosexuality. I heard a rumor that I had spoken on the floor of Bethlehem 83 in favor of homosexuality.

I recall being pressed to answer "Yes" or "No" to the question, "Is homosexuality sin?" and my discomfort because I could not give the categorical answer demanded. If listening to homosexuals caused this to happen to me, what must it be like to be homosexual, or to be the parent of one?

Though sometimes made nervous by good people, I must confess an abiding faith in them. I believe that the good people of the church, once they realize the power of it, can become a warm, caring, and redemptive community in which some homosexually oriented persons will find refuge and therein change, and in which others will be given the strength to bear the burden of being different.

HEAR, HEAR!

Whose land?

In Honduras huge banana stalks wave their rich green leaves in the tropical breeze. The banana plantation, a vast expanse of green, belongs to an American fruit company. Mr. Menno Knight, a North American, is interested in that plantation for three reasons: first, he loves bananas; second, his son is a volunteer worker with a church agency in Honduras; third, having saved up a little money, he has invested in a few shares of stock in the fruit company. Thus he owns an interest in some of the best land in Central America.

Menno, curious about how the rest of the world lives, decides to visit his son in Honduras. While there, he also tours the plantation in which he holds shares. Later his son introduces him to an acquaintance named Pedro, who speaks with a blunt intensity uncharacteristic of Latins. "You like our bananas, no? You eat many bananas from my country. But my children get few bananas to eat.

"Your own country has plenty of good land. It produces plenty of food for you and all your people. In my country, good land is scarce. Food is scarce. That land which grows your bananas should produce food for *my* people. You are well-fed, but my children are hungry."

Menno stiffens. "That is sad, Pedro, but I am not responsible for your children. Perhaps you have too many. As for the bananas, they are ours. The banana fields are ours. The company bought the land from your government, and it worked hard and spent a lot of money to plant and care for the bananas. They are ours."

Pedro persists. "Yes, you bought some of our land. But our government did wrong to sell it to you. They were bad people, who did not care for the hungry children of Honduras. They cared only about making themselves rich. We must drive them out, as our neighbors in Nicaragua drove out the bad men of their government. We must drive out the fruit company, too, so that our land can feed our children, not you rich North Americans. The land belongs to us, the people of Honduras!"

Menno explodes: "But you're talking revolution! It's *our* land! How can you. . . ."

Pedro is wrong, of course; the land is not his. But Menno too is wrong: ultimately, the land is not his. Since "the earth is the Lord's," will he want the North American—or the Honduran—to enjoy the fruit of that land?—**Ray Elvin Horst,** Houghton, N.Y.

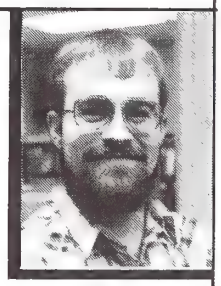
FIVE GOOD REASONS TO SUPPORT MENNONITE HIGHER EDUCATION*

And this year there are 2,743 more good reasons at Eastern Mennonite College and Seminary, Goshen Biblical Seminary, Goshen College, and Hesston College.



David Driver
Dayton, Virginia

"If you want to be a journalist, why are you here?" True, Eastern Mennonite College has no journalism major. And sportswriters aren't the usual product of a Christian liberal arts college. But I have been able to pursue my area of interest — and to broaden my awareness of other subjects as well. It has been rewarding to grow in such a diverse academic environment.



Rick Martin
Elora, Ontario

I have widely diverse interests, ranging from math and physics to communication and psychology as well as education, Bible, and music. Courses in all these areas and others have enabled me to make responsible decisions concerning my vocational and career goals. I chose Goshen College because I believe Christian liberal arts is the best preparation for lifelong learning and service.



Twila Bacher
Wolford, North Dakota

Hesston College created a home for me in a warm, caring campus community. I have experienced learning, both academic and spiritual, through classroom, religious life, and social activities and sports. I have learned to know myself and how to function in a new dimension of the world.



Edith A. Shenk
Harrisonburg, Virginia

Earning a degree at Eastern Mennonite Seminary has been a stretching and enriching experience. Studying the Bible, church history, world religions, hymnology, and Christian counseling, with worship and fellowship along the way, have strengthened my personal commitment to Christ and to the church. With the help of my family and encouraging professors, my Master of Arts in Church Ministries has become a reality.



Linford Martin
Lancaster, Pennsylvania

Biblical understanding has been central to my studies here at Goshen Biblical Seminary. Teachers dedicated to the Bible and to our church tradition have led in evaluating interpretations from an Anabaptist perspective. Practical application through involvement with a local congregation has enriched my learnings. Increased self-understanding better equips me to serve others.

Preparing young people like these as future members and leaders of the Mennonite Church is important. Our colleges and seminaries are committed to meet the church's educational needs. Because this education benefits the whole church, we do not expect students and their parents to foot the whole bill. Providing the kind of learning we want for our young people costs more than is covered by tuition.

Our colleges and seminaries are approaching the end of their fiscal year. Giving from the church (through congregations and directly from alumni and other individuals) to our church colleges and seminaries at the end of April was down slightly (one percent) from a year ago. This means that $815,000 is still needed from the church by the end of the fiscal year on June 30. (An additional $200,000 is needed from other sources.) Contributions last year totaled almost $710,000 in May and June. Your contribution is important. Remember, there are 2,748 good reasons for you to give!

Charles Gautsche, President
Mennonite Board of Education

CHURCH NEWS

EMC & S Board approves new campus center

The Board of Trustees of Eastern Mennonite College and Seminary has authorized the design and construction of a new campus center building.

The new building, to be located on the site of the administration building which was gutted by fire on Jan. 17, is not to exceed the cost of $4 million. This figure for the project includes construction, furnishing, equipment, and a $500,000 endowment for the building's upkeep.

Although only rough exterior sketches were available at the board meeting on May 21, architect LeRoy S. Troyer had some initial information on a 50,000-square-foot facility to be built on three levels.

To be included in the building are student services, the bookstore, an auditorium, some classrooms, administrative and faculty offices, and academic departments including business, education, and nursing. A 4,000-square-foot greeting hall for large campus gatherings also is part of the building.

The campus center is 5,000 square feet smaller than the most recent renovation design for the administration building. However, architect Troyer told the trustees that more efficient use of space in the all-new building will mean a net loss of about 2,500 square feet. (The original design included 70,000 square feet of space on four levels.)

Speaking of the reduction in space, EMC&S President Richard C. Detweiler said a campus steering committee has discussed the need to reallocate space in the smaller building. The space problems "have not been resolved," he said, but the committee is aware of the need and will work with some of the smaller academic departments and offices which may not be located in the new building.

The projected timetable for the new building calls for four months of design work before the project is let for public bids by early October. Following a bidding and negotiation of time of one month, construction is expected to take 12 months. This would mean the new building could be occupied as early as December 1985.

In voting unanimously for the new building, the board rejected a proposal to incorporate the wings and stair towers of the old administration building into a post-fire renovation design.

Although architect Troyer said he would have no strong recommendation about which route to take, board of trustees treasurer Delbert L. Seitz gave several arguments for the all-new building.

Selective demolition costs more, he said, and contractors would find it more difficult to submit bids for the part-old, part-new building. Further, there are "risks in keeping the old building," particularly in light of the wings' wooden floors which would require fire walls between the wings and the new construction in the center of the building. And there also is a question about how well the old brick would hold up. Seitz said the winter rains have caused further deterioration since the fire.

The board also voted to take up the offer of Mennonite Disaster Service (MDS) to provide volunteer labor for demolition of the fire-gutted building. That work can begin as soon as an insurance settlement is reached.

The insurance settlement remains under negotiation but action is expected soon. However, school officials have cautioned that the settlement will not recover all the value of the building because it was undergoing renovation and had been stripped down to prepare for rebuilding.

Seitz and Carl B. Harman, a trustee from Harrisonburg and chairman of the campus center building committee, told the board that funds raised so far for the campus center include $1.7 million in cash and pledges and a $500,000 challenge match from an anonymous Harrisonburg donor—the largest single gift ever to EMC&S. That match will provide one dollar for every three raised.

While predicting that response from donors might exceed the $4 million goal for the project, Seitz said one million needs yet to be raised by bid opening in October. "This process may go on all summer," he said. "The job is not done."

When the board of trustees meets again in August, it will receive a report on the design process, which should be well under way.



The burned-out shell of the EMC administration building will be torn down to make way for the construction of a new campus center. An earlier proposal to save the two wings of the old structure was rejected.

Lancaster, Atlantic Coast launch 'Vision for Witness'

A statement approved during Bethlehem 83 called the church to renew its vision for witness so that people might be brought to faith and commitment to Jesus Christ. Persons from Atlantic Coast and Lancaster conferences have united to promote evangelism within the two conferences and to provide resources to churches and individuals interested in outreach ministries. This joint effort has been called Vision for Witness.

According to committee member, Ed Bontrager, the goal of Vision for Witness is "to have many more Christians become motivated for individual witness, and to have churches strategize and plan for growth as they reach out to people in authentic love." Ed acknowledges that this program will be effective only as it is worked out in the various congregations. "Vision for Witness is only a resource, and no resource is magic," he notes. "Congregations will need to decide how they will get out to the people."

Although in its infancy, Vision for Witness has taken steps toward reaching its goals. Leaders from both conferences have been meeting to discuss ways to lead the effort in their various

districts. The pastoral training program and the continuing education program will offer courses on evangelism and personal witnessing. One-day seminars will focus on specific areas such as how to assimilate new persons into the congregation and how to discover spiritual gifts.

Not every church member has the gift of evangelism, but an effective outreach also needs teachers, Bible study leaders, musicians, counselors, and open homes. Vision for Witness will provide resources to help congregational leaders develop ways to help all church members use their spiritual gifts to aid in the growth of the church.

If a congregation wants to try a specific type of outreach, Vision for Witness will link them with another group doing the same thing, or will tell them what did or did not work for another congregation.

Vision for Witness will also assist congregations in developing a church growth strategy. This strategy might include sermon topics, Sunday school electives, church library development, cassette tape ministry, church growth films, and Wednesday evening studies. Each church will be encouraged to develop specific ways to reach persons in its own neighborhood.

To combat discouragement, Vision for Witness encourages each district or geographical area to form support groups, composed of persons committed to evangelism. These groups will meet regularly for fellowship and sharing of ideas. Prayer groups within congregations will be encouraged to pray regularly for each congregation's outreach and the world mission of the church.

On May 12, Vision for Witness sponsored an Evangelism Celebration at Lancaster Mennonite High School. Approximately 550 enthusiastic Christians attended the event which featured periods of worship, reports from persons involved in local outreach ministries, and a challenge to view people in our communities through the eyes of Jesus.

The evening speaker, Donald Jacobs, noted that while Christian churches in Third World countries are experiencing phenomenal growth, their growth only compensates for the losses suffered by the church in the traditionally Christian nations of the Western world. He predicted that the mission field that will challenge the coming generation will be the renewal of the church in the West.

Don suggested that for an outreach to be effective we must see people as God sees them. He used the story of Jesus and the disciples passing through Samaria to contrast the different ways the disciples and Jesus looked at the same people. Conditioned by their upbringing, the disciples wanted only to travel



Donald R. Jacobs (far right), speaker at Evangelism Celebration, meets with the Inter-Conference Committee on Evangelism (from left): Ed Bontrager, Ervin Stutzman, Helen Rutt, Ross Goldfus, Amos Bontrager, James Hess, and John Landis.

through the country quickly and to emerge uncontaminated. When they went into the city of Sychar to buy food, they saw buildings, dusty roads, and the despised Samaritans.

Pride in their heritage, feelings of superiority, and a total lack of concern for the Samaritans blinded the disciples to the needs of Samaria, said Jacobs. Where the disciples saw inferior people, Jesus saw a mission field. At the well, the disciples saw a sinful woman; Jesus saw a fellow human who had needs. Although Jesus knew all about her past life, he loved the woman and accepted her. As a result, she returned to her home, witnessed to her neighbors and friends, and led a whole, thirsty city out to Jesus at the well.

Don concluded that we need eyes trained by Jesus if we're going to move forward in evangelism. We will not have a vision for witness until we see the people in our world with a new vision, God's vision.—Nancy Witmer, Manheim, Pa.

'VIDEO-COM 84' calls for increased media education, advocacy

After three days of studying the relationship of the church to emerging communications technologies, especially video, representatives of five Brethren and Mennonite church groups concluded that the Inter-Mennonite Media Group should step up its activity in the areas of congregational education and media advocacy.

More than 100 U.S. and Canadian church administrators, educators, and communicators from the Brethren in Christ, Church of the Brethren, General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church took part in "Video-Com 84" at Goshen College, May 8-10. Their recommendations for an enlarged mandate for IMMG will be sent to program boards in each of the five denominations, which then must decide whether to support those directions with budget and staff time.

The consultation's consensus favoring more education and advocacy in the area of new communications technologies was the result of plenary sessions, small-group discussions, and denominational caucuses on the coming "information age" and the church's role in it.

In specific terms, confab participants asked that IMMG make Television Awareness Training and "media literacy" part of their education efforts. That literacy would include understanding of how existing technologies can be used by local congregations to augment their ministries and how new technologies will affect First World societies and their churches in the near future.

In the area of advocacy, consultants said, IMMG should help local groups negotiate equitable contracts between cable operators and municipalities, use public access channels provided by cable systems, and otherwise guard the rights of the poor and disadvantaged in the midst of the coming "information explosion."

Video-Com participants were guided in their decision making by addresses from Frances Forde Plude, Emerson College, Boston; Clifford Christians, University of Illinois at Urbana; Elizabeth Thoman, editor of *Media & Values*, Los Angeles; and Diane Zimmerman Umble, Bethel College, North Newton, Kan.

During the consultation's first plenary session, Plude emphasized the importance of using video technology to meet human need at the local level. "Church leaders should ask the question, 'What are the needs of our ministries and our people?' and then ask the question of how to package the answers," she said. "Don't be seduced by the glamor [of the new technologies]. Roll up your sleeves and get on with the task of meeting needs."

Plude warned the consultation that the fast pace at which new communications technologies are emerging is producing "a big, bad business world out there. Churches need to critique that world and those technologies, then do it better."

The possibilities for church use of interactive communications, Plude said, is most promising because television viewers want dialogical communication. "The enormous success of TV evangelists in getting their audiences to contribute money to their ministries shows that viewers want to be a part of what they're viewing. This should be an important factor in shaping your plans for the future."

Clifford Christians gave added sup-

port to the need for two-way communicative capability in planning church use of the new technologies. "The only communications theory that is compatible with *agape* is the dialogic.... Christian communicators ought to be animated by agape and guided by the dialogic and in that way be committed to both."

Christians gave five practical applications of this principle, which he said were "specific to the domain of new technologies": (1) assuring democratic participation in the flow of information and equal access of each person to basic services, (2) development of an ethic of global solidarity which would allow free exchange of information among developed and developing countries, (3) control over the monopolization of information, (4) the need for more software that "celebrates the world and the history over which Christ is Lord," and (5) enabling people toward a fuller understanding of media.

The most basic challenge for the church, he said, was in finding "a sure direction so that we are not overly dazzled or immobilized by the new technologies as they develop."

During a point/counterpoint discussion on the effects of new technological systems, Diane Zimmerman Umble noted that Mennonites need to balance their acquisition of technology with their heritage of nonconformity and simplicity. Insuring that nonconformity is an option in an information age will be a challenge in itself. "How do we maintain a tradition of community when we live in a world whose very tools militate against that community?" she asked.

Yet after calling for more education of church members in the "visual languages," Umble admitted her bias by stating that "Mennonites are still only halfheartedly involved in the media. Many are tempted to leave them alone. However, it is time to stop dabbling in this field and commit more of our energies to it."

Sister Elizabeth Thoman echoed similar concerns about the need for dialogic communication as were heard from Christians a day earlier, then turned to Umble's concerns about community. Certain qualities of modern-day video technologies can, she said, be harnessed to propagate Brethren and Mennonite values. Among those qualities are the immediacy, simplicity, and intimacy of video, all of which can enhance, not destroy, the churches' emphasis on community and dialogue.

"Above all, don't fall victim to an intellectual snobbery about the use of video in your work," Thoman said. "Instead, let's look at what video does well. Video is a ministry, not a luxury we can do without."—Larry Cornies for Meetinghouse



Vietnam Ambassador to the U.N., Hoang Bich Son, second from right, and interpreter Vu Quang Diem meet John Lapp, left, executive secretary-elect of MCC, and MCC Chairman Elmer Neufeld.

Vietnam ambassador visits MCC headquarters

Mennonite Central Committee's East Asia department hosted Vietnam's ambassador to the United Nations, Hoang Bich Son, and other representatives of Vietnam's U.N. delegation on May 11.

Ambassador Son addressed the MCC Executive Committee and the group was honored at a tea at MCC headquarters.

Son thanked the Executive Committee for MCC's "significant gestures of peace and friendship." He said there is great need for the medical assistance.

In response to questions, he reported that illness and physical deformity due to the use of "agent orange" during the war is a major problem among the Vietnamese population. "We expect this will continue to be a problem in generations to come," he noted.

Assistance to Vietnam in 1984 has included materials for an agricultural project, materials for repair of an irrigation pumping station, antibiotics and supplies for hospitals, assistance in soybean research, and clothing and blankets for typhoon victims.

Reconciliation urged as alternative to imprisonment

Mennonite criminal justice worker Howard Zehr spoke from his experience facilitating reconciliation between victims and offenders when he discussed alternatives to prison in testimony before the U.S. House Subcommittee on Criminal Justice.

In his testimony Zehr, currently director of the Mennonite Central Committee Criminal Justice Office in Elkhart, Ind., drew upon his experience as founder of the Elkhart County (Ind.) Victim Offender Reconciliation Program (VORP), which brings together offenders and their victims to negotiate restitution.

The subcommittee members were considering legislation to change the way sentences for federal crimes are determined. The goal of reconciliation between victim, offender, and community, and provisions for community service as an alternative to imprisonment, were included in the bills being discussed.

Zehr told the representatives, "Prisons do not hold offenders really accountable. They do nothing for victims and they cost the taxpayers tremendous amounts of money. We must explore other ways to deal with offenders."

Most people would agree that offenders should be held accountable for their behavior, Zehr said, but without a link between act and consequence this cannot happen. "Real accountability involves an opportunity to understand the human consequences of one's acts, and to take the responsibility for results of one's behavior. An understanding of the hurt one has caused can deter offenders from causing such harm in the future. An opportunity to make things right can boost self-esteem and thus encourage lawful behavior."

Efforts to bring together victims and offenders also help victims, Zehr said. "Our experience has helped us to understand how deeply victims suffer and



Howard Zehr, MCC Criminal Justice office, urges a congressional committee to consider the value of reconciliation in the criminal justice process.

how inadequate normal criminal justice responses are for their needs." Victims' needs include repayment and answers to questions such as "Why me?" Victims need to be able to express their emotions and to experience a sense of empowerment by being involved in their own cases.

"I am gratified to see the House focusing its attention on sentencing alternatives," Zehr said. "There is, in fact, no other responsible approach."

Most of Congress's current attempts to deal with crime lean strongly toward a "get-tough" approach that calls for longer prison sentences and more prisons. However, Representative John Conyers (D.-Mich.), who chairs the House Criminal Justice Subcommittee, is an exception. After the hearings he invited Zehr and another witness to his office, expressed his appreciation for their views, and invited them to work together with him and others toward improvement of the U.S. criminal justice system.

Executive committee discusses MCC and the future

The May 11 and 12 meeting of the Mennonite Central Committee Executive Committee was preceded by a special "long-range planning" day with administrative staff on May 10.

The May 10 discussion centered on the condition of the world and priorities for the church and MCC in the 1990s and beyond. Participants said the church must be prepared to deal with more hunger, war, and poverty.

A major discussion centered on international partners in service work. Board member Marie Wiens of Hillsboro, Kan., suggested that MCC "should wait for internationalization to happen naturally and not force it."

Nancy Heisey, co-secretary for Africa, reminded the participants that North American organizations must change if Third World people are to be meaningfully included: "People speak differently and meet in different ways. We will need to take the time to learn to understand the other way."

Other topics discussed were the role of food aid in the future, the number of countries in which MCC can effectively work, and work relationships between the staff and board.

Overseas program

In its regular sessions, the MCC Executive Committee devoted most of Friday afternoon and Saturday morning to reports and discussion on the overseas program. Africa co-secretary Tim Lind asked the executive committee if they are comfortable with the strong emphasis on the link between reconciliation and food programs in the Africa program.

Members said the link between conflict and hunger is real and exists in other continents. MCC Chairman Elmer Neufeld observed, however, that "the board would not be comfortable if food production is neglected as programs in reconciliation are pursued."

In-service leaders on home leave who reported to the committee were Robert and Judy Zimmerman Herr from South Africa and Fred and Minh Kauffman of Kampuchea. Herrs reported on the relocation of some three million blacks to isolated regions of South Africa as part of that government's apartheid policy.

Kauffmans told the committee that the food situation in Kampuchea is precarious. Food supplies are two months short of the next harvest, Kauffmans said. MCC plans to send about 900 tons of wheat to be exchanged for rice and distributed by the Red Cross.

Rich Sider, secretary for Central America, reported that the Central America program is growing in size. A major emphasis is on supporting the development work of local churches. In light of the conflicts and needs in that region, the committee affirmed developing major, long-term commitments there.

Paul Myers, Middle East secretary, reported that there is deep despair among the people of Lebanon and West Bank. In addition to the continuing program there, MCC has used $20,000 from contingency funds to assist Lebanese families who fled from the coastal towns between Beirut and Sidon in February and March.

Military tax issue raised

Executive Secretary Reg Toews reported that three staff members have requested that MCC no longer withhold the military portion of the federal withholding tax from their paychecks.

Member Larry Kehler of Winnipeg, Man., noted that "this is a very volatile issue in our constituency." It was observed that MCC is in a unique position, since it represents a wide coalition of conferences, who come to this issue with various degrees of intensity. "Just to discuss this issue is to raise concern in many groups," Toews said.

The executive committee stated their intention to take seriously the request from the staff members, as well as constituency concerns. They asked administrative staff to work on a plan, to be discussed by the committee in September, concerning how this issue should receive broader testing.

What happens to your family if you should die?

MMA's Annually Renewable Term (ART) life plan helps with sensible financial planning now . . . to deal with difficult times that may come later.

ART offers you flexible, dependable coverage . . . at low cost. You may apply any time between ages 19 and 64, and can be covered until you reach age 70. Your survivors will be provided for financially if you should die. And you help share the burdens of others in the church today.

For more on MMA's ART life plan, call toll free 800-348-7468; or (219)533-9511, collect within Indiana.

Mennonite Mutual Aid

'Pack rat' donates collection to Lancaster Historical Society

Harold C. Shank is dubbed by his associates as "the official pack rat." Shank, a non-Mennonite collector of northeastern Lancaster County, recently presented to the Lancaster (Pa.) Mennonite Historical Society a twenty-five-year collection of post cards numbering approximately 4,500 plus a large collection of ephemera, periodicals, broadsides, over 3,000 tracts and leaflets, photographs, and numerous books.

All donated items relate in some way to the Society's area of specialization, the Mennonite-related groups of southeastern Pennsylvania, but provide a broad background from which to interpret that theme.

Shank commented, "I've been a Historical Society member for a long time, and I've thought for a while about giving this collection to the Society. Even though I'm still scouting around, I decided that the time had come. It will be more of a resource if it is housed at the Society where it can be preserved and used by the many others who come to the facilities. I wouldn't have liked to see the collection broken up because there are some older cards in there that I doubt if I'll ever come across again."



One of the old postcards in the Shank collection donated to the Lancaster Mennonite Historical Society is a picture of the Hereford Mennonite Church, Bally Pa.

According to Librarian Lloyd Zeager, the collection represents "an impressive group of materials." Approximately 625 post cards show bridges and Amish-related, tourism-type scenes of Lancaster County by non-Lancaster publishers while 763 consist of Mennonite meetinghouses, cemeteries, individuals, businesses, historic sites, Fraktur, missions, transportation styles, schools, and anniversaries.

A section of continental-size and long post cards portrays the Amish, Mennonites, "Pennsylvania Dutch," and the works of local and European artists with Amish or Mennonite connections such as Jacob Ruysdael, Rembrandt, Constantine Kermes, and Jay McVey. Another 225 post cards consist of reproductions of paintings of Rembrandt, the Dutch painter who had Mennonite associations if not actual membership.

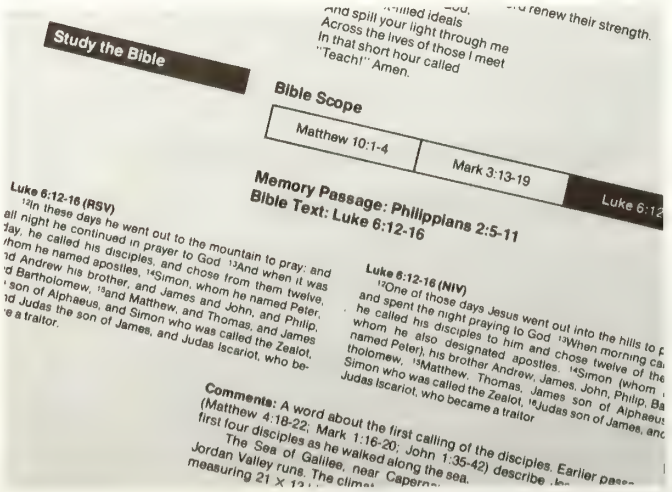
Nearly 900 cards deal with other subjects such as the Ephrata Cloister, "plain" dress styles, and denominations such as United Zion, Church of the Brethren (410), and Brethren in Christ. The remaining portion of the collection is devoted to Lancaster County topics and publishers, photo stamps, and souvenir post card albums of the "Pennsylvania Dutch Country."

Librarian Zeager notes very little duplication of cards exists. Similar post cards carry different publishers' numbers representing separate printings, which utilize varied color tints, subtle changes of scenery, tinsel, hand-coloring, and double exposures. Shank maintained a meticulous index of the post cards and shared a copy of it with the library. This will aid access to the collection as well as cataloging.

According to the Society director, Carolyn C. Wenger, this collection is probably the most significant single donation to the Society in the past year. "It will serve as a valuable resource to document social history and church history of the area in the late nineteenth and early twentieth centuries." The Society has ordered special files to house the collection so that it can be made more accessible to the public.

THE REVISED FOUNDATION SERIES FOR CHILDREN

Reemphasizes the centrality of the Bible



Each lesson on each grade level was developed from a Bible text. While this is not new, several things were done to highlight the centrality of the Bible in The Foundation Series.

Bible memory is placed central in every lesson. Teacher's Guides are designed so that those who teach 30 minutes can easily identify and use the basic Bible story, response activity, and memory work for the lesson. Those who teach more than one-half hour have additional teaching ideas to draw from.

The Bible texts for the series are RSV and NIV. NIV was added now that the total Bible is available. The publishers have stated, "We affirm the use of the New International Version (NIV) and the Revised Standard Version (RSV) as the translations to be used for The Foundation Series for children. Both are of equal value." Memory aids are printed in both RSV and NIV texts.

The title page of each book continues to print 1 Corinthians 3:11, "For no other foundation can any one lay than that which is laid, which is Jesus Christ." This text graced the pages of Menno Simon's writings.

—David Cressman
Marketing Manager

P.S. Excerpt from an unsolicited letter.

"Sometime ago ten Pentecostal students visited our Sunday school classes. One fellow was impressed that The Foundation Series was set up in such a way that Grades 3-8 study through the Bible in a planned, balanced way. He thought that was the greatest thing a denomination could do for its churches."

—Tina Simons
Saskatoon,
Saskatchewan

MENNOSCOPE

A **Goshen College** student studying in Haiti was shot and killed by an unknown assailant Tuesday night, May 22. Amy Vanlaningham, 25, of Route 1, Milford, Ind., was reported missing by her host family in Port-au-Prince, the capital city of that Caribbean country. Little is known at this time about the circumstances surrounding the attack. Vanlaningham was last seen alive as she began the half-block walk from a college car to her hosts' home following a college-related function. The daughter of Hazel and Helen Vanlaningham, Vanlaningham was a post-grad nursing major at Goshen College and a member of the Bethel Church of the Brethren in Milford. She is survived by her parents, three brothers and a sister.

Hesston College is seeking an administrative assistant with major responsibilities for scheduling/coordinating printed-mailed admissions material. Organizational, writing, communicating, and typing skills necessary; computer experience helpful. Position begins in August. Salary commensurate with experience. Contact: Duane Sauder, Director of Admissions, Hesston College, Box 3000, Hesston, KS 67062; (316) 327-8212.

Hesston College alumni director Phyllis Weaver has resigned her responsibilities to return to school teaching this fall. After five years as alumni director, Weaver will return to the classroom to teach at Hesston Middle School. With Weaver's resignation, the college is seeking an alumni director/special events coordinator to begin work this summer.

Lancaster Mennonite High School needs a mathematics teacher for the 1984-85 school year. Contact J. Richard Thomas, Principal, 2176 Lincoln Highway East, Lancaster, PA 17602; phone: (717) 299-0436.

The **annual retreat** for families with a retarded or developmentally disabled member will be held the week of July 10-14 at the Laurelville Mennonite Church Center. Families with a member who is developmentally disabled, pastor, and those who care for the retarded or developmentally disabled are invited to attend. The retreat is a time for families to support one another as well as to grow in the care they provide for family members. The theme of this year's event is "Physical and Sexual Development" and will explore ethical and moral questions related to it. Leaders for the event are C. Richard Yoder, Elkhart, Ind., a pediatrician; Daniel Hertzler, Scottdale, Pa., editor of *Gospel Herald;* Theodore J. Regier, Jr., Quakertown, Pa., pastor and president of Mennonite Advocates of Disabled Persons; A. Graybill Brubaker, Chambersburg, Pa., pastor; and Mim Lantz, Appalachia, Va., teacher of the developmentally disabled. For more information and registration, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; or telephone (412) 423-2056.

The annual **Artist Week** will be held the week of July 1-7 at the Laurelville Mennonite Church Center. Families, singles, young and old, artists, and all interested in watercolor, wood carving, and sculpture are invited to attend. The week is designed to stimulate spiritual growth through art. In addition to workshops in watercolor and wood, participants will explore the work of painters, wood-carvers, and wood sculptors across the centuries. Leaders for the week are John Mishler, Goshen, Ind., an active sculptor and wood-carver, and Ezra Z. Hershberger, Goshen, Ind., an active painter. For more information and registration, see address above.

Interested persons can still register for a two-week seminar in international development to be held June 18-29 at Goshen College. Cosponsored annually by the Mennonite Central Committee (MCC), Eastern Mennonite, and Goshen colleges, the seminar is designed for persons who anticipate overseas service. At least 80 participants are expected. Participants will attend morning plenary sessions, afternoon sessions chosen according to visitors' interest areas, and optional evening activities. Five full-time faculty with overseas experience will lecture and lead discussions on agriculture, education, health care, nutrition, and general development. Persons interested in registering or receiving more information should contact Catherine Mumaw at Goshen College (219) 533-3161.

A **joint sesquicentennial** will be celebrated by Martins Mennonite Church of Orrville and Pleasant View Mennonite Church of North Lawrence, Ohio, on June 22-24, 1984. Activities will begin on Friday evening at 7:30 at Pleasant View, and will conclude at Martins on Sunday at 2:30. Activities include a drama on Saturday evening at 6:00 and 8:00, and separate Sunday services followed by carry-in meals. Speakers will include Don Augsburger, Ed Bontrager, and Bill and Bob Detweiler. A history book and cookbooks will be available at the celebration. For more information, contact Ferne Mumaw, 692 N. Kurzen Rd., Dalton, OH 44618, or Betty Mutchler, 17933 Church Rd., Dalton, OH 44618.

Hesston College will be offering a new concentration in community journalism beginning next fall. The program will be headed up by Ken Sibert, publisher/editor of the *Hesston Record,* a local weekly newspaper. The new program is designed to emphasize career preparation for small- to medium-size publication operations such as weekly newspapers, in-house publications, specialty publications, and periodicals. Students in the program will enroll in traditional journalism courses, as well as related courses involving such areas as small business operations, photography, and graphic design. They will also be involved in a practicum experience through the *Hesston Record.* The College plans to eventually offer an associate of arts degree in community journalism. Sibert is a veteran mass communications professional with expertise in classroom teaching, print and broadcast media, corporate advertising/public relations/marketing, agency ownership, and higher education.

Indian Creek Homes has initiated counseling services especially suited to assist families with a handicapped member. The goal is to provide professional support services on a crisis or ongoing basis. The service is open to anyone. Fees are based on a sliding scale, according to family income. Indian Creek Family Counseling Services is located at 1411 W. Main Street, Lansdale. For more information, call Dona Bauman (215) 362-9020.

Mennonite Hospital School of Nursing, Bloomington, Ill., awarded diplomas and pins to 43 students in the 61st annual commencement exercises held on May 4. Rebecca Sutter, faculty member, delivered the commencement address. Kathleen Hogan, dean of the school, presented the school pins; William E. Dunn, executive vice-president of the Mennonite Hospital Association, conferred diplomas.

Just over $426,000 was donated by Mennonites and Brethren in Christ to the 1983-84 MCC Canada Food Drive between December 1 and March 31, exceeding the target of $300,000. The drive, which was launched in order to meet emergency food needs in Lebanon, Guatemala, and Kampuchea, has provided money for the purchase of food for victims of war in Guatemala and Lebanon and will be used to purchase rice for Kampuchea.

Three Mennonite agencies in Indiana received DeRose-Hinkhouse communications awards April 27 during the annual national convention of Religious Public Relations Council in St. Louis, Mo. Mennonite Central Committee's Criminal Justice Office in Elkhart was given an award of excellence for a poster by Howard Zehr and Joel Kauffmann entitled "Let One Who Is Without Sin Cast the First Stone." Mennonite Board of Missions in Elkhart received certificates of special merit for a *Sent* magazine cover photo on Harman (W.Va.) Discipleship Voluntary Service by Al Brubaker and Willard Roth and for VS recruitment ads for Mennonte college radio stations by Roger Kurtz and Steve Shenk. Mennonite Mutual Aid in Goshen also received two certificates of specialmerit: for a fraternal activities print advertising series by Andrea Zuercher and Dale Shidler and for a wellness brochure series by Mary Klassen and Dale Shidler.

Christian Living magazine, Scottdale, Pa., won two awards of merit from Associated Church Press at its 1984 annual convention held May 22-25 in Chicago, Ill. One award was for excellence in "in-depth coverage of a current issue." Judges chose the special March-April 1983 *Christian Living* issue on the subject of aging for this honor. The second award was in the area of graphic design. Cited by the judges was artwork by Allan Eitzen, Barto, Pa., in the October 1983 issue. The artwork accompanied a poem entitled "Moving." The Associated Church Press is a professional association of more than 120 religious publications with a combined circulation of



Alive Recording, Harrisonburg, Va., has released a new record album by the Choraleers of Lancaster, Pa. The 16-member group of post-high school men and women, directed by Arnold and Maietta Moshier, recorded the new release Celebrate Life *in April. It contains contemporary numbers that portray biblical truth with modern-day relevance, both a cappella and with accompaniment. In addition to producing records and cassettes, the Choraleers conduct a year-round music ministry in the eastern USA, with tours throughout North America, Central America, and the Caribbean. During May and June, Choraleers will sing in Ohio, New York, Maryland, North Carolina, Georgia, and Alabama before going to Honduras June 29 to July 8. Persons interested in scheduling the group or in obtaining record albums or cassettes may write to Choraleers, c/o Arnold Moshier, Box 261, Smoketown, PA 17576.*

approximately 12 million readers. J. Lorne Peachey was editor of *Christian Living* for the issues receiving the awards. David E. Hostetler became editor this past April.

"Readers Say, Editor Listens" is the program scheduled at Salford Mennonite meetinghouse, Harleysville, Pa., on Sunday evening, June 10, at 7:00 p.m. Daniel Hertzler, editor of *Gospel Herald*, will share his vision and receive readers' comments.

Correction: First Mennonite Church of Norristown, Pa., will hold their 65th Anniversary Homecoming on Sept. 22-23 rather than Sept. 29-30, as previously announced. Major speakers for the event will be John L. Ruth, Harleysville, Pa.; Paul M. Lederach, Scottdale, Pa.; and Hubert Brown, Inglewood, Calif. Persons who would like to receive more information and a detailed invitation are invited to contact Markley H. Clemmer, 614 Cherry St., Norristown, PA 19401; telephone (215) 279-2153.

Correction: The Lighthouse Christian Fellowship (25403) of Venice, La., was omitted in the congregational listing of the Gulf States Mennonite Fellowship, page 58 of the 1984 *Mennonite Yearbook*. Its proper address and telephone is Box 23, Venice, LA 70091 (504-534-7226). George Reno is pastor.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Beare, Ray and Danette (Grove), Pickering, Ont., first child, Graham John, Apr. 30.

Esch, Vaughn and Judy, Phoenix, Ariz., fourth son, Chris Colin, Feb. 10.

Gerig, Don and Linda, Phoenix, Ariz., fourth child, third son, Dustin John, Jan. 16.

Goertzen, Darwin and Marilynn (Loge), Lincoln, Neb., first child, Lisa Anne, Feb. 8.

Graber, Steve and Naomi, Phoenix, Ariz., third child, second daughter, Crystal Lynn, Jan. 9.

Gross, Dennis and Janet (Shoemaker), Souderton, Pa., first child, Ryan Alan, May 13.

Hagey, Brian and Mary Ann (Clemens), Kulpsville, Pa., second child, first daughter, Elizabeth, Apr. 25.

Henricks, Richard and Susan (Lantz), Fayette, Ohio, fourth child, third daughter, Tricia Lynne, May 7.

Keener, Herb and Barb (Gall), Lebanon, Pa., third child, second son, Randal Harold, May 17.

Kropf, Eugene and Diane (Alderfer), Harleysville, Pa., third son, Levi Alderfer, Apr. 25.

Landis, Steven and Rosemary (Kindy), Mt. Jackson, Va., second child, first daughter, Maria Joy, May 16.

Lindberg, Philip and Anita (Hartzler), Pittsburgh, Pa., fourth child, second daughter, Elena Joy, received for adoption on Feb. 2.

Nafziger, Ron and Gloria (Kropf), Brunner, Ont., third daughter, Kaitlyn Marie, Feb. 23.

Richmond, Tim and Sharon (Sutter), Marquette Heights, Ill., first child, a daughter, Brittney Shae, May 13.

Schrock, Ray and Renae (Kauffman), Lebanon, Ore., second son, Cody Ray, Jan. 29.

Shue, Brad and Brenda (Tucker), Harper, Kan., second son, Nathanael Paul, May 13.

Sommers, Arley and Candace (Rice), Cardington, Ohio, second child, first son, Jeffrey Dale, Jan. 15.

Stauffer, Terry and Tenna (Trojanovich), Colorado Springs, Colo., first child, Tara Lynn, Apr. 9.

Vasquez, Kenneth and Gretchen (Miller), Denver, Colo., first child, Marisa Elena, Mar. 25.

Yoder, Timothy and Sarah (Conrad), Rocky Ford, Colo., third child, second daughter, Emily Rose, Apr. 28.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Brunk—Eby.—Michael Brunk and Debbie Eby, both of Harrisonburg (Va.) cong., by Samuel Janzen, May 12.

Esbenshade—Bergey.—Glen Esbenshade and Lee Ann Bergey, both of Zion cong., Lansdale, Pa., by Richard K. Early and John L. Schrock, Apr. 21.

King—Nice.—Daniel Martin King, Harrisonburg, Va., Zion Hill cong., and Janet Lourene Nice, Harrisonburg, Va., Durham (N.C.) cong., by John R. Martin and Edward Godshall, April 14.

Stoesz — Hoover. — Randy Stoesz, Indianapolis, Ind., of Akron (Pa.) cong., and Ellen Hoover, Indianapolis, Ind., Sunnyside cong. (Elkhart, Ind.), by Clare Schumm, May 5.

Stutzman—Hess.—David R. Stutzman, Kutztown, Pa., and H. Joy Hess, Bethel, Pa., both of the Schubert cong., by James R. Hess, father of the bride, May 12.

OBITUARIES

Fetter, Lena B., daughter of Abraham and Nancy (Adams) Wingerter, was born near Dalton, Ohio, May 11, 1891; died at Brenn-Field Nursing Center, Orrville, Ohio, Jan. 3, 1984; aged 92 y. On May 9, 1910, she was married to Oliver Fetter, who died in 1969. A sister and two brothers preceded her. She was a member of the Orrville Mennonite Church. Funeral services were held on Jan. 7 at the Gresser Funeral Home in Orrville, in charge of Carl K. Newswanger; interment in Crown Hill Cemetery.

Foley, Ada L., daughter of Valentine and Phoebe (Good) Birkey, was born at Fisher, Ill., Aug. 15, 1903; died at Gibson Community Hospital Annex, Gibson City, Ill., May 14, 1984; aged 80 y. In June 1941 she was married to Glen Foley, who died on Feb. 28, 1978. She is survived by 2 brothers (Joe and Joel) and a sister (Katie Zehr). She was a member of the East Bend Mennonite Church, where funeral services were held on May 16, in charge of Paul O. King; interment in East Bend Memorial Gardens.

King, Esther M., daughter of Emmett D. and Kathryn M. (Plank) King, was born in Champaign County, Ohio, Aug. 19, 1924; died of cancer at Mary Rutan Hospital, Bellefontaine, Ohio, on May 9, 1984; aged 59 y. On Mar. 20, 1945, she was married to Herman E. King, who survives. Also surviving are 2 sons (V. Dale and Steven J.), a daughter (Rosemary—Mrs. Roland Nunemacher), 4 grandchildren, and 2 brothers (Eldon and John C.). She was a member of Oak Grove Mennonite Church, where funeral services were held on May 11, in charge of David L. Gehman, Eldon King, and John C. King; interment in church cemetery.

Langenwalter, Edwin Rudolph, son of Daniel and Christina Langenwalter, was born at Halstead, Kan., Dec. 10, 1898; died of heart failure at Calhoun General Hospital, Blountstown, Fla., on May 2, 1984; aged 85. On June 20, 1926, he was married to Marie Dester, who died on Apr. 3, 1972. He is survived by 3 daughters (Linda—Mrs. Willard Smith, Jean—Mrs. Merle Derstine, and Ann—Mrs. Walter Bloom), 13 grandchildren, and 3 great-grandchildren. He was a charter member of the Oak Terrace Mennonite Church, where funeral services were held on May 4, in charge of John Eberly; interment in Pine Memorial.

Martin, Fannie Lehman, daughter of Harry and Fannie Lehman, was born in Lawn, Lebanon Co., Pa., on Sept. 1, 1900; died at Mountville, Pa., on May 10, 1984; aged 83 y. On June 3, 1926, she was married to David A. Martin, who survives. Also surviving is a son (Robert D. Ebersole), a daughter (Dorothy—Mrs. John L. Eshleman), 3 brothers (Harry, Chris, and David), a sister (Carrie Lehman), 10 grandchildren, and 24 great-grandchildren. She was a member of East Chestnut Street Mennonite Church. Funeral services were held on May 14 at the Miller Funeral Home, in charge of James R. Hess; interment in Stauffer's Mennonite Cemetery.

Reber, Frank, son of Joseph and Susie (Eigsti) Reber, was born on Jan. 5, 1906; died at Gibson Community Hospital Annex, Gibson City, Ill., on May 11, 1984; aged 78 y. On Jan. 28, 1926, he was married to Laura Knox, who survives. Also surviving is one son (Robert), one daughter (Joanne Sommer), one brother (Joseph), 5 sisters (Mary Zoff, Anna Zoff, Lydia Hostetler, Katie Ulrich, and Alice Swift), 11 grandchildren, and 17 great-grandchildren. He was a member of East Bend Mennonite Church, where funeral services were held on May 13, in charge of Paul O. King and Steve Ulrich; interment in East Bend Memorial Gardens.

Yoder, Glenn William, son of Jonathan C. and Minnie (Griner) Yoder, was born at Smithville, Ohio, Nov. 27, 1895; died at Dunlap Memorial Hospital, Orrville, Ohio, Apr. 23, 1984; aged 88 y. On Feb. 26, 1920, he was married to Ruth Irene Brenneman, who died on Jan. 6, 1981. Surviving is a son (Richard), a brother (Gordon), and 4 sisters (Geraldine—Mrs. Martin Hill, Greta—Mrs. Carl Maurer, Gail Fultz, and Genevieve Gillespie). One brother (Charles) preceded him. He was a charter member of the Orrville Mennonite Church, where funeral services were held on Apr. 26 in charge of Carl K. Newswanger and Frank Sturpe; interment in Crown Hill Cemetery.

CALENDAR

Suburban Consultation, Toronto, Ont., June 4-7
North Central Conference annual meeting, Detroit Lakes, Minn., June 8-10
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 15-16
Pacific Coast Conference annual meeting, Salem, Ore., June 15-17
Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Southwest Conference, Paso Robles, Calif., June 21-24
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Rocky Mountain Missions Festival, Denver, Colo., July 6-8
Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1

CREDITS

P. 408 by D. Michael Hostetler; p. 409 by Nancy Witmer; p. 410 by Jim King; p. 411 by Cheryl Martin.

ITEMS AND COMMENTS

Survey shows British teenagers leaving Christian churches

British teenagers are deserting the nation's churches. A survey of young people's attitudes to religion has found that 71 percent of teenagers attending church at 14 had left by the time they were 20. The decline was greatest in the Church of England, but all the mainstream denominations are shown to be losing the support of the young. Fewer than one third of those questioned said religion was very important to them or agreed strongly that religious education should be taught in schools.

Uganda Anglicans chide Church of England on pending divorce reform

Uganda's Anglican Church has criticized the Church of England for allowing divorced persons to remarry while their former spouses are still living. Last year, the General Synod of the English church voted to permit such remarriages in special circumstances. It is now considering a proposal to establish standard procedures for such remarriages. An editorial in *The New Century*, the English monthly of the Church of Uganda, declared that adultery is the only cause for divorce sanctioned in the New Testament. It commented that "in view of the utterances of God, what a great responsibility the English clergy are putting upon their shoulder! How can they marry adulterers in the church, in the sight of God, and avoid to be accessories to their adultery?"

Lesotho jails leaders of Evangelical Church

Eight members of the Lesotho Evangelical Church (LEC) have been detained by the government of Prime Minister Leabua Jonathan. The news service of the All Africa Conference of Churches said the detainees included Stephen Lesehe, a writer for the church's newspaper, Leselinyana, and Ernest Fosa, whose wife is the coordinator of the Bible Society in Lesotho. Ben Masilo, a former president of the LEC, fled Lesotho after being kidnapped from his home during a wave of terrorism against Protestant leaders in September 1981. He is now a special adviser to the general secretary of the All Africa Conference of Churches. Interviewed in Nairobi, Mr. Masilo said the new arrests indicated that Prime Minister Jonathan "was getting desperate and was out to destroy anyone who has criticized his administration."

Cardinal's pastoral letter assails 'deadening of conscience'

Cardinal Timothy Manning of Los Angeles has issued a pastoral letter on violence declaring that sexual abuse of children, illicit drugs trafficking, and unscrupulous business practices illustrate what he called a more basic form of violence in America, "the deadening of conscience." Cardinal Manning said Christians should actively condemn physical or "moral" violence committed against themselves and others. But beyond denunciations or seeking justice, he added, people should make special effort to aid victims and even forgive the wrongdoers—just as Pope John Paul II forgave his would-be assassin Mehmet Ali Agca in a dramatic reconciliation last Dec. 27.

Evangelical writer Francis Schaeffer dies of cancer at 72

Francis Schaeffer, a noted evangelical writer, lecturer, and defender of biblical orthodoxy, died of cancer at his home in Rochester, Minn., May 15, at the age of 72. Dr. Schaeffer's attempt to relate Christian doctrine to modern culture and philosophy resulted in several books that were popular with college students, including *The God Who Is There* and *Escape from Reason*. His last book, *The Great Evangelical Disaster*, is a critique of what he saw as a growing failure of evangelical leaders and institutions to criticize liberalism and permissiveness.

U.S. jury convicts church sanctuary worker of aiding illegal aliens

Leaders of the south Texas sanctuary movement say they won't let the conviction of a Catholic lay refugee worker stop them from sheltering aliens fleeing the civil war in Central America. In the first major confrontation between the church-based sanctuary workers and the U.S. government, 29-year-old Stacey Lynn Merkt was found guilty on May 14, by a federal jury, on three counts of transportation of illegal aliens. Ms. Merkt faces up to 15 years in prison, but will probably receive probation at her sentencing hearing on June 27. Bishop John Fitzpatrick, of the Catholic Diocese of Brownsville, said he was disappointed with the verdict. But he insisted his church-funded sanctuary house will continue to aid Central Americans who are flocking to the United States.

Baptist sociologist compares attitudes of Jesus and Jerry Falwell

Jesus and Jerry Falwell give different answers to the question, "Should Christians expect prosperity, or a life of sacrifice?" an American Baptist seminary professor told a conference on urban ministry in Chicago. Anthony Campolo, professor of sociology at Eastern Baptist Seminary, quoted Mr. Falwell as having said, "I have no apologies for my wealth. Prosperity is God's way of rewarding those who are faithful to him." But Jesus, Dr. Campolo said, recommended a life of service. "Either Jesus is right or Jerry Falwell is right," Campolo said.

The seminary professor said that churches in the 1980s must become agents of economic development to lift the poor from the cycle of poverty.

Study of public school history texts shows neglect of religion

A study of history textbooks used in U.S. public schools has found that the books "neglect, deny, and distort" the role of religion in American history. The study was conducted by Learn, Inc., a private foundation in Washington, D.C., which stresses traditional approaches to teaching. The group sampled 20 textbooks used in the affluent Montgomery County schools in suburban Maryland. According to the study, the only extensive discussions of religious influences in the texts are found in examinations of the Colonial era and the role of the New England Puritans—to whom most of the references are "negative." Religious movements following that period receive little or no attention, it says.

Catholic Church in China defines sin as anti-communism

Leaders of the Chinese Catholic Church, who reject the guidance of the Vatican, have defined sin as anti-communism, the official New China News Agency said. Theologians of the church, which broke with Rome about three decades ago, also attacked the Vatican during a meeting in Peking, conducted while Pope John Paul II was in Thailand during his Asian tour. They said Roman Catholic teaching materials, used before the 1949 communist revolution in China, were outdated and had been used to "safeguard private exploitation and the feudal rule of the pope of Rome." Bishop Tu Shihua, head of the Chinese Catholic seminary, suggested a new definition of sin in which good and evil would be judged by the interests of the majority, the news agency said.

China is estimated to have up to 3 million Catholics and about 1 million Protestants.

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The jury is still out

The state of Pennsylvania is no E. F. Hutton, but when it speaks it expects people to listen. And obey. So when I got the notice to appear for jury duty in district court, I reluctantly went to the county courthouse, for I didn't think this instance was cause of civil disobedience.

I both wanted to serve on the jury and not to serve on the jury—neither for very noble reasons. Sure, there are moral arguments pro and con. Some argue that the judicial system is only as good as the people who serve in it, therefore it is imperative that persons of high moral conscience become involved.

Others would argue that the system itself is morally tainted, that it favors the rich and powerful, and that it is more interested in retribution against than rehabilitation of the criminal. But neither moral argument contributed to the inner turmoil I was feeling.

I wanted to serve on the jury to see how it works from the inside (sort of), so I could make my own judgments about it. But I didn't want to serve because of the pressures of my job and the time that jury service would consume. The court itself settled that internal struggle: the court was neither deterred by my statement that being opposed to capital punishment might be grounds for being dismissed from a criminal case nor did it buy the written statement of my employer that I was too busy.

The case to which I was assigned involved a young man I'll call John Doe. John was charged with two counts of drunk driving and one count of resisting arrest. The incident took place in the early morning hours of the first day of deer hunting season last November on a rural roadway in the foothills of the Laurel Mountains.

According to the testimony of the arresting officers, John Doe was parked on the road, perpendicular to it, when they found him. His back wheels were off the road but the front part of his car blocked one lane of traffic. John was sleeping behind the wheel when the officers arrived on the scene, and when they aroused him, they discovered he was intoxicated. The car was not running, though the ignition was in the "on" position, and the battery was dead.

John was taken into the police station for a breathalyzer test which turned out positive. At that point, the officers claimed, John went berserk, flinging himself back over a chair, knocking down a police camera and lights. The officers then wrestled him to the ground.

According to his own testimony, John was on a joy ride that morning after having worked. When he tried to make a three corner turnaround in the road to head home, he somewhat simultaneously got stuck off the berm of the road and ran out of gas. When he attempted to get the car started, he ran down the battery which was already weak. So he got a six pack of beer out of the trunk, which he had earlier taken from his boss, sat in the car drinking the beer and waited for a Good Samaritan to come along.

The defendant had quite another story about the scuffle at the police station which led to the resisting arrest charge. According to him, he stood up to read the digital meter on the breathalyzer machine and the policeman shoved him back over his chair, tried to wrestle him to the ground, and then the scuffle ensued.

After an hour and a half in deliberation, the jury ruled that the defendant was guilty of the two drunk driving charges but not guilty of resisting arrest. On the latter, the evidence was too contradictory, and to rule him guilty would have meant accepting the testimony of the police officers over that of the defendant. But on the drunk driving charges, the law can be read in such a way as to conclude that the defendant was responsible for his car, even though there were no witnesses who saw him actually driving the car while intoxicated.

So was my curiosity about the judicial system satisfied by this experience? And what did I learn from it? Am I convinced the system "works" and that it is just?

It would be unwise to make generalizations about the system based on this one case, yet some observations might be offered. First, I did have a conflict of conscience in ruling against the defendant on two counts. The judge told the jury before going into deliberations that we were not to concern ourselves with the consequences of our decision. Rather, we were obligated to make a judgment based on the evidence presented in court in light of the law. But as a Christian I have to be concerned about the consequences of my actions. Would John Doe be better served by ruling against him? Or would it be better for him to be acquitted and given another chance?

Two, I became convinced that John Doe was not the only guilty party in this case. What about a society which makes alcohol a fetish? And the boss who made beer accessible, though unintentionally, to the accused party? And the mother of John Doe who, when asked on the witness stand whether she had ever seen her son drink or get drunk, replied: "I never saw him get drunk, but I have seen him take a few beers around the house. But you must keep in mind, even though I work as a bartender, I don't approve of drinking." Only John Doe was on trial, however, not society or his boss or mother.

Three, Christians are to concern themselves with justice and mercy, yet both justice and mercy are elusive. Was justice served by returning a guilty verdict against the defendant? That depends upon what plumb line of justice is being served. And would it have been more merciful for the jury to say, at least by its action, "We as a jury do not condemn you, go and sin no more?" Are justice and mercy mutually exclusive?

I must continue to wrestle with my actions on the jury. As one juror said, "When I vote 'guilty' I feel guilty." By siding with the case of the state of Pennsylvania against John Doe, I was not able to convey to John that I truly was interested in his own personal welfare. And trite as the question usually is, I can't help wondering what Jesus would have done in my situation. On that question the jury is still out.—Richard A. Kauffman

June 12, 1984

GOSPEL HERALD

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Who do people say that we are?

by David Brubaker

I sat across from the Brazilian neighbor who had become my friend.

"Domingo," I began, "we've lived here now for about four months. Most of our neighbors have met us or know about us. You know most everybody around here, so tell me.... Who do people say that we are? Why do they think we're here?"

Domingo scratched his curly black head.

"Well," he replied, "everybody knows that you are an American and that you're rich. Some people think that you're living here because you're a cheapskate. They say that you could live in Boa Viagem (a wealthy neighborhood) but instead you live here to save money."

"Is that the only explanation you've heard?"

"Oh, no," he answered. "Some people say that you're really a politician. You go around helping people so that when the election comes everyone will vote for you."

"But that's ridiculous!" I protested. "I'm an American and can't run for any political office here in Brazil!" Timidly, I asked again, "What else do people say?"

"Everybody knows that your wife has been helping several of the poorest women here," he answered. "Some people think that she does such good deeds in order to have a better afterlife."

I sat quietly for a minute, almost chuckling at the absurdity of it all. Finally I looked up.

"And you, Domingo. Why do *you* think we are here?"

He hesitated long enough to make me uncomfortable, then began, "You've told me that your church sent you here to help people. I don't know why else...."

Our context. Martha and I live in a poor community on the edge of Recife, a city of about two million people. The hills around us are covered by colorfully painted mud and stick houses with tile roofs. Most of our neighbors work in the city as unskilled workers—street cleaners, maids, or construction day laborers. Many are unemployed. Those with jobs usually earn less than $100 per month.

Most of our neighbors identify themselves as Catholic, although we have not yet met one who attends mass regularly. A small but zealous group of families belongs to an Assembly of God (Pentecostal) church near our valley.

The most active religious group in our community is a spiritist group. The adherents practice a blend of saint worship and African spiritism known as Xango. Every Sunday night we hear their drums and cries as they celebrate a ritual of dancing and offerings. Sometimes loud spiritist music competes with blaring gospel music, producing a cacophony that can only be described as "unique."



Martha and Dave Brubaker, Brazil. "We often feel neither Protestant or Catholic. We see the Lord at work in both."

Although Mennonite Central Committee has been in northeast Brazil for 15 years, we are the first MCC volunteers to work in this community. We entered the area at the invitation of the Catholic church, and continue to support the parish through regular attendance at services.

We have told our neighbors that we are Protestants but we attend the local Catholic church since there are no Anabaptist churches here. The confusion over whether we are really Protestant or Catholic persists. The only Catholic workers they have ever met are nuns and priests. The only Protestant church workers they know are pastors, sent to plant new churches. Which are we?

Neither Protestant nor Catholic. In many ways we do not feel very "Protestant" here. "Protestant" in a Brazilian slum has a very different connotation than it

has in North America. The people here associate it with the legalism and sectarianism of the Pentecostal churches. One creed of the Pentecostal churches here is their staunch anti-Catholicism. A Protestant would never grace the inside of a Catholic church, unless he was there to break idols.

On the other hand, we are not fully comfortable with the Catholic church here either. There is ample evidence of the Holy Spirit's working, especially through communities of lay believers. But in some circles the traditional Mariolatry of the past persists, while in others the new wave of liberation theology sometimes seems empty of spiritual content. We joyously share in the Lord's Prayer with Catholic believers, but remain quiet when the "Hail Mary" is recited.

Like the early Anabaptists, we often feel neither Protestant nor Catholic. We see the Lord at work in both groups, though in very different ways. We also see serious struggles in both.

One evening I was sharing some of my frustrations and identity conflicts with our friend and pastor, Father Roberto. He encouraged us to accept misunderstandings and mistakes as part of serving.

"They didn't understand what Jesus was up to when he was here either," Roberto noted.

"Yes, but at least they never thought he was trying to save money by living as a nomad," I countered.

"Concentrate on loving the people," he stressed. "They won't remember how many houses you built or how many classes you gave. They *will* remember how you loved them."

"But we've been here for months trying to love people, and they still don't understand us," I complained.

Roberto looked at me kindly. "Your love isn't adequate," he said, "and it never will be. You need to let the love of God flow through you to them. The most important motivation for service that you have is God's love. Let it control all that you do. You'll still make mistakes. You'll still be misunderstood. But with time people will begin to see God's love in you and be drawn to it."

Reflections. It's been six months since Domingo shared his observations with me, and three months since Father Roberto gave us his counsel. Since then, the Lord has led us to start a children's Bible club and to be more open in sharing our faith. We sense that more people are understanding our Christian motivation for being here.

For a time I tried to convince practically everyone I met that we were here to share God's love. But while I was trying to change everyone else's impression of me, the Lord came and asked to change *me*.

"Open your heart to me," God said, "and let me fill you with my love. Don't worry about the impressions you leave, but trust me to take care of them. Your worry is part of your pride, and shows that you don't fully trust me. Let me come and change *you*, so that others will see me reflected in you."

So be it, Lord. Help me to be a better reflection of your love.

David Brubaker is a Mennonite Central Committee worker in Recife, Brazil.

Living with paradox

by Levi Miller

When I left the States in the summer of 1982, paradox and ambiguity had taken on the stature of a virtue among some American Mennonites.

Those themes did not strike me as novel. In the thirties, Scott Fitzgerald had written that the mark of a modern was to have the ability to hold two conflicting ideas at the same time and still remain sane. Much earlier Jesus had taught his disciples that we truly find life by losing it in service to others and to him; this vital concept will always remain a paradox.

Since coming to Venezuela, however, I have experienced paradox in five different ways.

My status here is paradoxical. I am an American, viewed as an American, and loved and hated for being one. In North America we Mennonites are taught that our basic identity is not to be a national citizen but a world citizen abroad, however, we know this is only a half-truth.

Even a strident anti-American position by a U.S. citizen sounds uniquely "made in America," for it is strongly in the Jeffersonian tradition that the government should periodically be overthrown. The American system is based on fostering conflicting ideas and movements.

As an American I am loved by some for coming from a land which is the last bastion of a pluralistic society against totalitarian communism or fascism. To others I am the embodiment of the Yanqui imperialists who are destroying San Salvador, invading Nicaragua, and threatening the entire world with their bombs. Others tend to distinguish between a government and its people.

But the Bible teaches that I am more than a national, and I must maintain some distance between my national identity and my citizenship in the kingdom of God, the kingdom of righteousness, peace, and joy in the Holy Spirit (Rom. 14:17), that is at many times quite distinct from the values of either the U.S. or the Venezuelan government.

But I should not be glib about this church and kingdom identity, for I also have roots in Thoreau,

Levi Miller is former editor of *Builder* magazine. For the past two years he has been a missionary in Venezuela with the Eastern Mennonite Board of Missions. This article is reprinted from *Missionary Messenger*. Used by permission.

Louisa Mae Alcott, John Updike, and, yes, Jefferson.

My relationship to Venezuelan culture is a paradox. I am fascinated by Venezuelan culture and life. This country which is presently going through the pain of economic contraction is an amazing mix of indigenous Venezuelan and foreign elements from its many immigrants of Latin American and European countries.

Venezuelans are open and friendly; about one third of the present population are first-generation immigrants. This influx has created a society of *arepa* and *caraota*, the traditional dishes of corn cakes and black beans, but it is also a society of Colombia, Portugal, Chile, Spain, and Italy.

Many of these immigrants are quite critical of their new homeland: the government is too lenient, the Spanish is not spoken accurately enough, and the child-rearing educational patterns are dysfunctional.

But I find the critical and often prospering immigrants to be as fascinating as the indigenous Venezuelans. The old and new cultures can complement each other for a stronger society. I identify with both the traditional Venezuelan friendliness and easygoing Latin style as well as the immigrant's need to make it in his new context.

My Christian identity is paradoxical. I am an explicit Mennonite Christian. I believe that is the only valid reason for being a missionary pastor and teacher. In this predominately Catholic country, the main Protestant Christianity is one based on the teachings of American fundamentalism and a more indigenous Pentecostalism.

In over a year here I have not met any mainline Protestant missionaries. Mission activities and Spanish publications emanate from centers like Miami, Florida; Wheaton, Illinois; and Grand Rapids, Michigan. This probably should not be surprising because mainline Protestant churches have spent most of their recent mission education activities doing social, economic, and political tracts on various countries.

In any case, many of our members are greatly influenced by their Christian environment and show considerable interest in the four spiritual laws, the mark of the beast, the rapture, and spectacular charismatic experiences.

One brother recently told me that he is tired of the traditional healing crusades which often have only psychosomatic healings—headaches, sore backs, ulcers, and bad nerves. What really stimulates his faith is to see missing legs restored, missing teeth replaced, or cavities filled with gold.

Yet, I insist that the Bible teaches that being a Christian has everything to do with creating a Christian community, the church; with making peace and doing justice in the world; and with a personal walk of ethical rightness with Christ. This discipleship includes creating healthy family relationships.

The Eastern Board has a high priority on establishing what it calls "New Testament fellowships." Such fellowships should reflect the Mennonite understanding of the wholeness of salvation.

I do not want to pose here as being more socially just and loving than my neighbors. Indeed, many of my fellow Christians put me to shame in their quick response to need as opposed to my understanding of a more systematic approach.

My approach to church services is paradoxical. I tend to think of church as much more than services and would be satisfied with having, say, two services each week. Yet in my local congregation some would have liked to have a service each night of the week, as do many of our Pentecostal neighbors.

I tell our people that we also have family and community responsibilities which take time and which deserve Christian concern. We are not Pentecostals, and we do not want to structure our churches so that only the unemployed, a day laborer with no family, or a social misfit is able to be a member in good standing.

We end up with four services a week, three in the church building and one at home. People who have recently been converted to the gospel have a greater need for affirmation of their faith and the new community which frequent services can provide. The American Mennonite tendency toward fewer services may indicate that they have fewer new converts to orient.

Finally, **I have a paradoxical relationship with our Catholic neighbors.** I am open to some conversation with our Catholic friends, not only for purposes of conversion but because we Protestants and Mennonites can benefit from this rich Christian tradition. Some of the strongest impulses for nonviolent social change and justice in this country come from the Catholic Church. There are also lively charismatic Catholic Christians. There are times when we have joined together, such as in a week of prayer for peace in Central America.

But the Catholic Church is also the religious empire here, the "Babylon" out of which most evangelical Christians emerged. There is a strong anti-Catholic stance in much of our church life. This position is sociologically understandable, if not theologically defensible.

I try to remember that our own heritage is neither totally Catholic nor Protestant. I am also quite aware that many of my friends, irrespective of what they say, are more Catholic than I am.

As I read over these five paradoxes, I note that I have tried to place myself in the right position of each. But my intent is that this should be more of a confessional than a triumphalist statement of Mennonite theology. I want to use these paradoxes to love God and my neighbor, as Jesus said, in finding life by losing it.

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Critical marriage issues

by Larry Augsburger

I was asked by the planning committee of the 1983 Fall Illinois Mennonite Conference to lead two workshop sessions on the topic "Modern Mennonite Marriage." At first I wished to decline because I knew I had no profound words to say about marriage. But then I realized I didn't need to be a speaker, but could be a collector of opinions and facilitator of discussion. With that I could feel comfortable. In preparation I devised a worksheet on which I listed 18 forces which I proposed as endangering Mennonite marital life today and asked the participants to group these forces, plus any others they might suggest, into four categories which were entitled: 1) Of Critical Importance; 2) Of Great Importance; 3) Of Moderate Importance; and 4) Of Little Importance.

Some of the forces I proposed were 1) the demand for rights, 2) individualism, 3) busy schedules, 4) lack of communication, 5) feminism, 6) the macho image, 7) finances, and 8) lack of adequate preparation. On the last page of the worksheet I asked the people to reflect on how these forces have influenced their own marital relationship, how they have seen them influencing the marriages of others, how individual couples can best deal with these issues, and what the church should be doing to assist couples being influenced by these forces.

Marriage is not to be taken for granted, said the people in this workshop. The church should become more aggressive to maintain health.

Following a few brief words of introduction, I asked people to complete the worksheets. After 10 minutes I arranged them in groups in which they discussed the forces and chose what they considered the top three forces endangering Mennonite marriages. I also asked them to discuss what they felt the church should be doing about these.

I was gratified by the animated and interesting discussion in the groups. But what gratified me even more was the surprising degree of agreement among them as to the three major forces. I had anticipated a wide diversity with perhaps a few forces getting two or three votes, but that was not the case. Rather, out of eight groups one force got seven votes and two forces got six votes. This showed a much higher degree of commonality than I had expected and raises the possibility that these are forces with which we need to be dealing more openly and aggressively in our congregational life.

Three "forces" above the rest. These three forces which stood above all the rest were "lack of communication" with seven votes, "busy schedules" with six votes, and "lack of spirituality" also with six votes. Four other forces received one mention each. These were pride, finances, individualism, and lack of preparation.

I was not greatly surprised by the identification of lack of communication as one of the major forces. This is an underlying problem in any relationship, marital or not. Communication is the only way we can know what another person is thinking, feeling, intending, desiring. It is what makes us capable of understanding each other and working together in peace and harmony. When done well communication draws people together. When done poorly or not at all the resultant lack of communication leaves the people independent strangers who, because of their being confined to the same house, chafe and rub on each other.

I was a little more surprised that the second issue chosen out of the 17 remaining possibilities was busy schedules. I thought there might be several other characteristics at least equally as important, but six of the groups felt this was a crucial characteristic.

The issue raised by this concern is, of course, again that of communication. People with very busy schedules simply do not have the time to communicate with each other. Furthermore, when they do have time together they frequently are physically and emotionally exhausted. They desire the time for themselves. So busy schedules simply mean that there is not enough time to do the work of relationship, and when that is not done the couple soon drifts apart.

The third point, and the one that surprised me most, was the issue of lack of spirituality. This is an issue that is not raised in secular discussions, and I was not exactly sure what it was I meant when I put it on the list of possible forces. The fact that six of eight groups identified it as being one of the three most important issues of stress in modern Mennonite marriages has led me to stop and give much more serious and organized consideration to what lack of spirituality in marriage means.

We worked at defining this in our discussion and concluded that lack of spirituality is best defined as the loss of the awareness of the awe of God and his role in the marital relationship. In times past couples tended to see their relationship as a three-way compact. In addition to the relationship with each other there was a compact between them and God. The couple felt that God had in some unique way entered into their choice of each other, and their marriage was a part of God's plan for their lives.

Larry Augsburger is pastor of Metamore (Ill.) Mennonite Church.

Marriage just for two. Marriage today tends to be seen much more as a contract solely between the man and the woman. The idea of God entering into it is no longer as popular or as binding as formerly. Many people no longer feel they confront the wrath or disappointment of God when they consider the possibility of divorce. They do not see him as a resource for dealing with the stresses of their marriage. To them marriage is a contract entered into solely between the two of them with no divine involvement. The decision to end that contract can also be entered into with no perception of divine intention. There's no feeling of the awe of God being involved in the relationship.

Just as modern society has squeezed God out of Christmas and education, so has it squeezed God out of marriage and family life. And we Mennonites, obediently tagging along in assimilation to the greater culture, are revamping our understanding of marriage and God's role in it to meet society's definition.

The last question for the groups was, "What should the church be doing about these forces?" The main tenor of the responses was that we need to be considerably more assertive and aggressive in ministering to marriages. The primary place to begin is with a much higher degree of serious, solid teaching. This teaching needs to be very broadly based. It must work on the issues of communication, conflict resolution, the meaning of commitment, the divine role in marriage, and individual spirituality. This teaching should come both in the regular teaching-preaching ministry of the congregation and in especially arranged classes for couples.

The groups also came up with a number of surprisingly aggressive schemes for how the church might be more actively involved in counseling. Premarital counseling was mentioned by most groups, but there was also a call from several groups for the church to do what I would call marital maintenance counseling. By this was meant periodic group or individual counseling which would be part of the church's program for and expectation of couples. The purpose of these would be the maintenance of healthy marital relationships and early identification of and remedial action for faltering ones rather than the desperate work of trying to pull together a shattered marriage.

The church more aggressive. Different groups saw this happening in a variety of ways, but the general idea was that of the church intervening aggressively to maintain the health of marriages rather than passively waiting around to be summoned on an emergency basis to deal with a sick one or to help people pick up the broken pieces. Ideas suggested included extending premarital counseling to several months or years after the wedding, periodic marriage health assurance groups for every couple in the congregation, periodic pastoral visits with the health of the marital relationship as the main agenda item.

It was felt that the church is doing a good job of making voluntary marriage improvement experiences available, but that those couples most likely to need these experiences were least likely to take advantage of them. Thus the pronounced emphasis in the groups on the church being more aggressive and expecting or demanding these experiences of couples. Whether or not that was possible was not certain, but the groups certainly felt it was necessary.

Both of the workshop sessions ended with a high degree of enthusiasm as the participants felt they had uncovered new understandings. All of us felt pleased that out of the discernment process there was such agreement as to what the real issues were. But there also was, at least in me, a bit of sadness in that even if we had uncovered the absolute key to solving the marital problem, using that key would be difficult.

No matter how profoundly we understand the reasons for marital failure, the only thing that will solve the problems entailed is the desire of those actually in the situation to work at it. Finding ways to work at that must be a major task of the church as it faces the continued problems of marital stress in its midst.

HEAR, HEAR!

Inerrancy not a Mennonite doctrine

The critical concern for Mennonites in considering the calls of those who would make inerrancy of the Bible a requirement of Christian profession is its compatibility with those doctrines comprising that distinctive body of beliefs associated with historic Anabaptist faith and practice.

The most crucial of these precious and distinctive doctrines, for the bulk of Mennonites, is nonresistance, or peace. And on this point, at least, the evidence strongly suggests a significant and probably unresolvable conflict between the two.

By definition, the basic assumption of inerrancy must be that all Scripture stands equal. What God has said through Scripture at any one time is as much true as what he said at any other time, unchangeable, even by God himself, and totally without error or conflict. Inerrancy, surely, cannot be subject to time limitations, for when God speaks, he speaks for all time.

On the other hand, the fifth chapter of Matthew is vital to the biblical basis for nonresistance. For it is here that Jesus Christ commands that his followers not use violent and other coercive resistance in the struggle against the earthly forces of evil, but that we respond to the attacks by sinful persons with loving acts which not only meet the demands of these "enemies" but go far beyond, without regard for our personal wealth and well-being.

But Matthew 5 also contains a half dozen or so direct references to Old Testament Scriptures, which Christ quotes and then proceeds to replace, totally or in part, with his new revelation of the kingdom. In fact, Christ here goes beyond mere criticism of Scripture, even despairing that the people of God throughout history have been so misinformed all this time about his will and commands.

Those Christians who embrace inerrancy *and* reject nonresistance can choose to avoid reading Matthew 5 or, if forced upon them, can project it into some future era to conjure up great nonmeanings for these clear and precise words of Christ. But those who would desire to hold to both must eventually founder upon the obvious contradiction involved.

It appears from here that most Mennonites who tried to ride these two

(continued on page 423)

Mennonites and the wellness revolution

by Katie Funk Wiebe

Though spring was far from gentle this year, many days I saw slim and trim joggers in appropriate gear float past my window. Older couples, although not quite jogging, clipped past at a determined pace, barely pausing to greet me. All winter, advertisements for aerobics and charm courses have appeared, sometimes with the added incentive of "Christian music."

When my students chose to write their research papers on obesity, anorexia, fad diets, and exercising instead of the usual social concerns topics, such as violence on television and capital punishment, I had to admit the wellness revolution is catching on. The final clincher was the gift to me of a pair of hot pink Nikes.

Yes, the age of the well-cared-for body has arrived, and each of us has to sort through our involvement in it, not always aware we may be starting some new faith traditions, with or without the blessing of Scripture. If someone suddenly promotes a Mennonite Jane Fonda exercise record which assures gentle, nonviolent exercises with a "Christian" beat, I won't be surprised.

What is the connection between faith and wellness? I ask myself. We have a long tradition of emphasis on health within the Mennonite family, especially that of others. But when it comes to personal health, sometimes it's been an emphasis on "burning out" for God, rather than aerobics.

In his recent book *Health and Medicine in the Lutheran Tradition,* Martin E. Marty states that some religious traditions have long emphasized aspects of wellness as part of their theology: Seventh-Day Adventists are noted for their vegetarian diets; Mormons for their abstinence from alcohol, smoking, and caffeine; Pentecostals for faith healing; Jehovah's Witnesses for their resistance to medical treatment ("Pray, but don't go to the doctor"); and Zen for various physical regimens and postures.

What is the Mennonite tradition with regard to wellness? What will it be after this revolution has rolled over us, carrying some along with it and eliminating others? Here's my list of answers to the first question:

•We believe cleanliness is next to godliness. We like our image of an orderly, clean people without serious vices. Alcohol, tobacco, and drugs are taboos, but coffee, tea, rich desserts and high caloric animal protein foods are still on our protected list. Our individual and official activities send out conflicting messages: "A full stomach leads to a fulfilled life," but also, "Rich food does not necessarily lead to a rich life." We like other people to buy and enjoy lots of our foods. But we'd also like to be known as a people capable of self-denial for the sake of Christ.

•We hold that the presence of the one supposed to have the most spiritual influence most helps the sick. The cardinal sin for a pastor is to avoid visiting sick members.

•We have no big statements on faith healing; in fact, we shy away from them and get uncomfortable when someone talks about the relationship between physical well-being and faith. The role of faith in physical healing isn't clear to us.

•We'd like to be thought of as a people who care for other people's physical needs because of our love for Christ. Medical missions, Mennonite Central Committee, Mennonite Disaster Service, Mennonite Mutual Aid, mental health centers, homes for the elderly, services to developmentally disabled, hospitals, and even nursing programs all developed as a concern for the well-being of hurting people in our midst. That's our strong point.

As I check my list, however, I don't see it including an emphasis on the necessity of being responsible for our bodies in the same way we see ourselves responsible for the salvation of souls. What we each do with and to our own bodies seems to be each person's business. Few sermons admonish regarding overwork, lack of exercise, incorrect eating.

This present attention to wellness could only take place in an age of affluence. The poor are only concerned with getting enough to eat, not which foods provide better nutrition. Exercise isn't an option for them either.

So when wellness is an option, we are forced to respond, even to some of the strange messages that get entangled with the current concern for fitness: shapeliness is godliness; firm muscles mean a firm faith; graceful movements mean graceful character; a color-coordinated wardrobe and makeup means coordinated fruits of the Spirit. Another, possibly even more serious, error is to take such thinking another step and accept that an alive faith requires lithe muscles and that without beauty of body, the believer is always a second-class citizen of the kingdom of God.

Marty says we need answers to two questions: "Are you saved?" and "How are you?" We've long known the answer to the first. Now we're being asked to answer the second. A third question, I believe, is how they fit together. When people glance from their tradition to ours, should they expect to see our faith reflected in our attitude toward our well-being because our bodies are temples of God? What is true beauty in the eyes of the Lord? Can he love us with flabby muscles? Or does better health mean being better able to worship and serve?

Pink Nikes, where did I put you?

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

Hear, hear

(continued from page 421)

horses have, when the time of divergence came, opted for inerrancy, usually pulling away from ties to the greater Mennonite family to affiliate and assimilate with those Christians of the inerrancy persuasion. Further warnings should be found in the failure of those who believe in inerrancy, despite diligent missionary efforts by many Mennonites, to seriously consider the practical realities of these so called "hard" teachings.

Since Matthew 5 shows that Christ hardly considered the Old Testament inerrant or infallible, calling instead for its "fulfillment" (that its obvious gaps be filled, or completed, and thus corrected), and since nonresistance, a doctrine nearly all Mennonites would agree should be preserved and nurtured, would seem dependent upon an interpretation of Matthew 5 adverse to inerrancy, it seems clear to me that inerrancy and infallibility are beliefs which ought not to be required among Mennonites.

Rather, let us concentrate our limited resources on seeking a fuller revelation of our Lord and Savior on the issues of love, peace, and nonresistance, and on emphasizing the inspiration of Scripture and its authority as interpreted by the Holy Spirit within the fellowship of believers.—**D. R. Yoder,** Atlanta, Ga.

How can they sleep?

In *The Grand Rapids Press* on Friday, January 20, Nancy Jo Mann made a number of bone-chilling remarks to an interviewer on the multimillion-dollar business of abortion. She claims she was misinformed about the nature, peril, and resulting trauma of abortion. She was not told that she could die if the solution was improperly injected or that "the infant would thrash wildly for two hours inside her before being delivered stillborn." The infant struggled for two hours to escape killing. It fought desperately to live; the doctor killed it.

The dead baby was "14 inches long and weighed a pound and a half. She was beautiful but she was dead." The medical personnel grabbed the baby and dumped her into a bedpan. She was garbage to be disposed of. The event destroyed the mother through guilt and turned her into a hooker until she was healed at the foot of the cross.

One seethes with horror and indignation, stupefied by the thought that such procedures are legal and subsidized by the state of Michigan. But what drives one to the edge of despair is that some members of a profession publicly dedicated to the healing arts participate in the murder of the innocents. After disposing of a viable organism almost certain to become a human being, how do they go home and sleep? Do they go smiling because they have made another $3,000?

I have read that some Roman fathers threw their unwanted daughters into the Tiber. At least they spared them two hours of thrashing for life. Those who regard electrocution as cruel and unusual punishment for a man who has bludgeoned a mother and four children to death are silent about the cruel and inhuman act of abortion.

The A.C.L.U. fights for the rights of the mother but blinks at the death of a potential mother. Though thousands of doctors abjure the process, the A.M.A. uses little of its power and prestige to stop it. If one believes, as I do, that conception initiates life, then abortion kills it; the potential needs only time to become actual.

On Christmas day our infant granddaughter died of sudden infant death syndrome. On that occasion, the parents, the paramedics, the hospital personnel, and the doctors did everything they could to restore life. On the next day, however, other doctors and their aides would ruthlessly and routinely expunge it. One can bear the former because God took the child; one cannot but writhe while thinking of the other.

None of us there at the cemetery will ever forget her father carrying the little casket, putting it in the grave, and placing roses on it. It is flamingly etched in our minds, but we can bear this apparently unassuageable grief because we believe that when the Lord took our granddaughter, he gave her infinitely more than all of us ever could. But how can a man dedicated to healing and saving life brutally destroy its potentiality? How can he escape being haunted by images of little children playing in the sunshine? How can he go home and fall asleep?—**John J. Timmerman.**

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Everything but bingo

"Don't let the world around you squeeze you into its own mold" (Rom. 12:2).

Million-dollar sweepstakes ... nothing to buy! ... place stamp in proper block. Our mail, newspapers, and TV are filled with this psychology. Everybody wants to be a winner!

The world around us operates by this philosophy. They strive to get ahead but they keep some people poor to "feather their nest." In this prosperous country we have many millionaires. The media give the impression that we can take a shortcut to wealth and fame. Many of the popular TV programs are giving away thousands of dollars and/or cars, boats, furniture, or trips overseas. The "get rich quick" idea is molding our thinking more than we realize.

No, we don't go to Casinos in Las Vegas or Atlantic City—the places where millions are won and lost—the place that causes crime of all kinds to escalate. But many states go into the lottery business to raise revenue! Why? It is one of the easiest ways to do it because people want to "get rich quick."

We are doing things within the Christian community that may be tainted with the world's philosophy without fully realizing it. Shall we probe a little bit? The apostle Paul says, "I should like it to be a spontaneous gift, and not money squeezed out of you by what I have said" (2 Cor. 9:5, Phillips).

Genuine need constitutes a call to give. Need should motivate us. Are we giving to overseas relief based on need? Or are we being squeezed into a relief-sale mold that gives us something back to motivate our gifts? The news headlines in our church papers report *only* what money was raised for relief! The flip-side of the coin is how much goods, including food, we have accumulated and consumed upon ourselves in the process!

Are we mature enough to separate the chaff from the wheat in our methods of giving? In Mennonite Disaster Service (MDS), we give of our time and material aid based on need without any thought of return. This spontaneous response is based on motives that Paul commends. The question is, "If we can do this for victims we see in our communities across the land, couldn't we also do this for overseas victims who are destitute without adequate food, shelter, and medical supplies?"

The April 17 *Gospel Herald* gives us two specific Mennonite Central Committee projects to consider. Houses, beds, and food are needed for Salvadoran refugees: $375 will build one house, $25 will enable one family to rent a plot of land, 14¢ will feed one child for one day. In Brazil malnutrition is a problem, especially among the poor. MCC volunteers are working to improve local goat herds: $150 will buy one male goat; $71 will buy one female goat. Do we need some "lesser motives"?

In the last several decades, along with the trend of the big sales, we have featured every kind of fund-raising technique possible. Fun and fund-raising are now twins that adorn our church programs. Are we satisfied with the trend where we have come to have "everything but bingo?"—**Norman Derstine,** Harrisonburg, Va.

CHURCH NEWS

Meso-America study tour group hears another side of Nicaragua story



A Mennonite tour group in Nicaragua visited a vocational school building near Managua. Persons on the tour became convinced that military intervention is not a solution to the problems of Central America.

Twenty-five persons, mostly Mennonites, say they heard another side to the Nicaraguan story during their two-week visit to Costa Rica, Nicaragua, and Honduras.

The group spent Apr. 30 to May 12 on the tour, directed by the Institute for Central American Studies, which is based in Costa Rica. Institute director Fred Morris arranged a tour for Mennonites which Eastern Mennonite Board of Missions, Salunga, Pa., helped coordinate.

Hershey Leaman, overseas director for Eastern Board, in reporting to the Board on May 16, pointed out that the revolutionary environment in Central America is not caused by an East-West conflict between the superpowers but rather results from a long history of injustice, oppression, and poverty.

The tour participants spoke with many Central American groups—pastors and lay leaders, both Protestant and Catholic; missionaries; business people; refugees; government officials, both those in favor of and those opposed to revolution; and minority groups such as the Miskito Indians. Leaman noted that without exception, all were convinced that the United States military intervention in Central America is *not* a solution to their problems.

"Everyone, whether opposed or in favor of revolution, just pleaded with us—and some of them with passionate pleas—to persuade the U.S. government to remove its extensive military involvement from their region," he said.

Leaman listed seven reasons for the unsettled conditions in Central America: the process of European colonization, expropriation of land by the rich to grow cash crops for export, the population explosion, the awakening of the poor to the affluence of the wealthy, Marxism as a political ideology, changes in the Catholic Church bringing about a new identification with the poor, and internal inflation and economic depression.

Another member of the tour, Larry Zook, who is business office assistant at Eastern Board, said for him "the idea of poverty jumped off the pictures and became reality." He said Central American church leaders are not simply talking about peace which is the absence of war, but about shalom which expresses God's desire for love, unity, health, happiness, and tranquillity—the total well-being of humankind.

The tour group also learned of rapid church growth in recent years. "People turn to God in time of tension and war," one church leader commented.

Zook noted that in Nicaragua, Brethren in Christ Church membership, which stood at 37 in 1971 and grew very slowly during the 70s, has made a rapid upswing to a total of 1,600 by 1983.

Several persons in the tour group noted the challenge of a Central American pastor who called on churches to reject the gods of war, which demand the sacrifice of human life, and to embrace afresh the good news of the gospel, which is believable only when it expresses solidarity with the poor and the suffering.

Over 1,400 dead in Indian dysentery outbreak

An outbreak of dysentery in West Bengal, India, has reached epidemic proportions. Recent reports indicate that over 1,400 people have died as a result of the disease.

The first case of bacillary dysentery was reported in West Bengal in February. Gradually more and more were affected, and by early May, 1,399 deaths had been reported with over 36,000 affected. The problem continues unabated, and has now entered Calcutta.

The state was caught unprepared with a shortage of Halogen tablets (for water purification), oral rehydration salts (ORS), and drugs. The lack of proper drinking water facilities, the sale of cut fruit, unhealthy sanitary habits, and bacteria which has become drug-resistant aggravated the situation. Study teams have not yet been able to determine the nature of the bacteria responsible for the epidemic.

The government, with active participation by voluntary agencies, is now working urgently to bring the situation under control.

Mennonite Central Committee is working in close cooperation with West Bengal Voluntary Health Association (WBVHA) to help provide needed medicines as well as information to the public about the illness and its prevention. MCC will also contribute between $10,000 and $15,000 to WBVHA's program.

At a meeting of the WBVHA on May 3, it was decided to print 100,000 leaflets in Bengali outlining simple precautionary measures to purchase 200,000 Halogen tablets, 5,000 Oral rehydration salt packets, and 100,000 Furazolidin (anti-bacterial) tablets, and to send 26 medical volunteers to the districts to distribute the materials and mobilize local resources to visit homes and educate families. MCC will continue to assist WBVHA in implementing such programs.

Mennonites feed refugees in El Salvador

Mennonite colonists from Spanish Lookout, Belize, have donated 20 tons of beans to the El Salvador food program. They also sold another 110 tons of beans at the reduced rate of 12½ cents a pound to be sent to refugees in El Salvador.

The beans were trucked across Belize through Guatemala and into El Salvador, a journey of about 350 miles through mountainous jungle. Mennonite Central Committee covered the shipping costs and bought the 110 tons of subsidized beans, at a total cost of $37,000.

The beans will be distributed to displaced people within El Salvador as part of a larger interchurch food program.

Klaus Reimer, the Mennonite colonist in charge of coordinating the bean shipments, reported that he and a minister accompanied the first trucks to El Salvador and visited several distribution sites.

The Mennonites in Belize have worked for several years with Salvadoran refugees through their involvement in the United Nations sponsored Valley for Peace resettlement project near Belmopan, Belize. Over 700 people live at the Valley for Peace settlement, about three fourths of them Salvadoran refugees.

With help from the local Mennonites and MCC workers, the farmers now have plots flourishing with corn, rice, beans, plantains, pineapple, cocoa, and vegetables.



Refugee girl eats food donated through the El Salvador interchurch food program.

Third mission consultation set for Strasbourg

Mennonite World Conference will sponsor its third mission consultation prior to the XI MWC Assembly in Strasbourg, July 18-23.

Mission consultations have been convened by MWC in San Juan, Puerto Rico, in 1975, and in Hesston, Kan., in 1978 immediately prior to the World Conference in Wichita. The current consultation is being planned in conjunction with European Mennonite Evangelization Committee (EMEK), Council of International Ministries, and Council of Mennonite Seminaries.

The theme for the consultation is "Witness, Faithfulness, and Renewal." About 75 persons have been invited, and they include leaders from older and newer churches, East and West, missionaries and seminary faculty, men and women, said Paul Kraybill, MWC executive secretary.

Larry Miller and José Gallardo will lead Bible study and worship on 1 Peter each morning.

A series of four daily presentations has been coordinated by Calvin Shenk and Rolf Kuitse. The presentations are based on interviews with and questionnaires filled out by church leaders from around the world.

The afternoon program includes plenary discussion and consideration of case studies from Mennonite and Brethren in Christ churches worldwide.

International Peace Committee announces plans for Strasbourg

The International Mennonite Peace Committee (IMPC) of Mennonite World Conference has announced details of the program it has arranged for the XI MWC Assembly in Strasbourg, July 24-29.

A Peace Resource Center will be open daily in the Palais des Congres under the coordination of the European Mennonite Peace Committee. The center will offer films, literature displays provided by a number of different groups and agencies, and persons from various countries who will be willing to talk informally on peace issues.

The IMPC will be in charge of a "Peace and Justice Interest Group" which will meet from 4:15 p.m. to 5:30 p.m., Wednesday through Friday, and is open to all.

Interest-group topics and speakers are "Apartheid in South Africa"—Africa Inter-Mennonite Mission workers with Mukanza Ilunga (Zaire), moderator; "The Church and Human Rights"—Daniel Garcia (Argentina) with Luis Correa (Colombia), moderator; "The Experience of Conscientious Objectors in Switzerland"—Hanspeter Jecker; and "Military Research and Industry in the U.S."—John K. Stoner.

One expanded interest group session is planned for Saturday afternoon, July 28, on the theme "World Hunger and the Arms Race." This session will be held in Erasmus Hall, accommodating 2,000, in the Palais des Congres.

At this session addresses are to be given on "The Violence of Missiles," by Daniel Geiser and Andrea Lange of West Germany. The French Mennonite Peace Committee AMOUR will perform a drama and there will be a presentation of a written message from the IMPC to Mennonite conferences of the world.

The International Mennonite Peace Committee is also cosponsoring a peace study tour in Europe beginning after the XI Assembly.

Japanese Mennonites invited to send peace missioner

Mennonite Central Committee Peace Section, meeting in Winnipeg, Man., for its semiannual meeting from May 18 to 19, agreed to invite Japanese Mennonites to send a peace missioner to Canada and the United States.

This action follows the visit of Urbane Peachey, Peace Section executive secretary, with Japanese Mennonites in February on behalf of the Peace Committee of Mennonite World Conference. It reflects the interest of the Peace Committee in strengthening cooperative international Mennonite peace efforts.

The peace missioner would share a peace perspective out of the Japanese church and explain Japanese Christian concern over the pressures on Japan to increase its military role in Asia.

The section approved plans for expanded Eastern Africa peace work in cooperation with the MCC Overseas

Services, and approved sponsorship of an international exchange visitor from South Africa, Adele Kirsten, for one year.

The section also discussed the possibility of sponsoring a special conference on the Philippines, and members expressed interest in a joint effort with MCC U.S. and the Canadian Peace Committees for interpretation of international peace and justice issues.

The section announced staff changes beginning in October. Urbane Peachey, executive secretary, will be on leave for 10 months. During that time Barbara Willems, presently assistant executive secretary, will be acting executive secretary. Atlee Beechy, long associated with MCC and former secretary of the MCC Executive Committee, will be a consultant to the section on a half-time basis.

Lederachs conclude 16 years of service to Hesston College

After 28 years of cumulative service to Hesston College, John and Naomi Lederach are leaving Hesston to begin a new joint career.

John, currently the director of the Hesston College Center for Bible Study, and Naomi, coordinator of the College's Nursing Department, have accepted positions in the Pastoral Services Department at Philhaven, a mental health agency operated by the Mennonite Church in Mount Gretna, Pa.

"When we came to Hesston, we were planning for a long-term commitment—perhaps about ten years," says John. "Before coming here we had served in the pastorate for about that long and were planning our lives in ten-year blocks."

John joined Hesston College in 1968 as pastor of students, and has remained with the institution for the past 16 years. Naomi joined the faculty as an instructor in the Nursing Department in 1972.

From May to December 1982, John was interim dean of the college. "This was an especially challenging time for me," he says. "I really felt the support of the faculty during those months."

When asked about the highlights of her years at Hesston College, Naomi said, "The nursing faculty and the students enrolling in our program have been the highlight for me. We have developed a strong sense of identity as a department. There has been a feeling of compatibility amongst us, and my coworkers are some of my best friends."

At Philhaven, the Lederachs will be working to develop a new program combining therapy, counseling, and education for families and marriages in conflict. The program is to be an extension of Philhaven's services carried out through church and pastoral contacts, and will not necessarily involve working with in-patients. Naomi will also serve part-time as a consultant to the Department of Nursing, working in the area of staff development and in-service education.

About their decision to leave, Naomi commented, "Hesston has been a really great experience, but there are other things we want to do. This was a good time to leave, because it's a time of satisfaction and good feelings."



John and Naomi Lederach are leaving Hesston College to join the staff of Philhaven, a mental health agency in Mount Gretna, Pa.

Annual Youth Council meetings sharpen skills, focus issues

Youth workers from the Mennonite Church and General Conference Mennonite Church gathered May 9-12 in Elkhart, Ind., for the annual churchwide youth council sessions. This was the second year MC and GC personnel met jointly to share ideas and resources.

Meeting at Greencroft Center, the 23 youth workers were joined by Lavon Welty, MC associate secretary for congregational youth ministries, Paula Diller Lehman, GC secretary for youth education, and several other GC and MC agency representatives. Lehman and Don Yoder, Ohio Conference (MC) youth minister, chaired the joint sessions.

Conference representatives reported on highlights of the past year and goals for the coming year, and detailed a project that went well during 1983. Some time was also spent in separate sessions to concentrate on agenda relating to the specific Mennonite branches.

Each morning session included worship with Dave Miller, assistant pastor at East Goshen Mennonite Church and youth program coordinator for the 1985 MC assembly, and Bible study with Willard Swartley, associate professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart.

The worship and Bible study focused on three questions: Who is Jesus? Who are we? How are we? Miller and Swartley presented the themes using methods that could be effective with youth, as well as being inspirational for the youth workers assembled in Elkhart.

In addition to hearing agency reports, sharing ideas and worshiping, the youth workers took part in three in-service training sessions. Marcus Smucker, codirector of field education and spiritual formation at AMBS, led "Training Sponsors for Counseling" for two evenings.

Smucker stressed four principles to be kept in mind when counseling youth: (1) be personal, (2) be developmentally aware, (3) be spiritually discerning, and (4) be true to yourself. He emphasized that listening is the most important part of counseling.

The third in-service session featured Rosie Stoltzfus, who is researching female adolescent development. Stoltzfus, a student at AMBS, built her presentation around two basic questions: "What effect does adolescence have on the female?" "What are factors influencing the development of self-identity in the adolescent female?"

Stoltzfus has developed a set of six challenges for people nurturing adolescent females: create settings

whereby adolescent females will be nurtured as whole persons; create church structures that encourage participation of all in all aspects of congregational life; affirm unique gifts of women; refuse to subscribe to hierarchical modes of relating; place equal value on nurturing, dependency, intimacy, and relationships as is placed on autonomy, independence, aggressiveness, and leadership; seriously study the Bible to determine the implications of "for in Christ Jesus you are all sons (and daughters) of God, through faith.... There is neither male nor female; for you are one in Christ Jesus" (Galatians 5:26, 28).

Zook introduces VORP in Atlanta

It is a challenge to establish a Victim Offender Reconciliation Program (VORP) in a large urban center such as Atlanta. "Although the concept is valid for urban situations, it seems to be the little details that work against establishing a VORP program in Atlanta," says Mennonite Central Committee volunteer Les Zook of Denver, Colo.

Over the past year Zook has worked to introduce VORP in the Atlanta/Fulton County court system. VORP is an approach to dealing with crime, which seeks to bring victims and offenders together with a trained mediator to work at restitution.

The court system of this large urban center tends to be overcrowded and busy. Zook notes, "Anything that doesn't make the judicial process more streamlined has difficulty gaining support here." There has been verbal support in Fulton County for a VORP program.

"But more active support of the VORP program is needed to make it work," says Zook. He noted that in Atlanta, "without support by the courts, a program like VORP has little chance of succeeding."

There are other problems, too. With the diversity of the Atlanta situation, mediation styles and mediators need to be available to fit the needs of the particular situation. Recruiting and training those mediators can be a challenge, unless there is a wide base of acceptance and support of the program.

Unemployment in Atlanta provides another challenge. In cases where there are sizable restitution amounts to pay, it is very difficult for an offender, who is unemployed and has few skills that would allow him or her to work off the amount, to participate in VORP.

Atlanta is also a widespread city. "Simply tracking down a victim or offender who is too poor to own a telephone expends a lot of a volunteer's energy," explains Zook. This has been another drawback which keeps VORP from really taking hold in this urban setting.

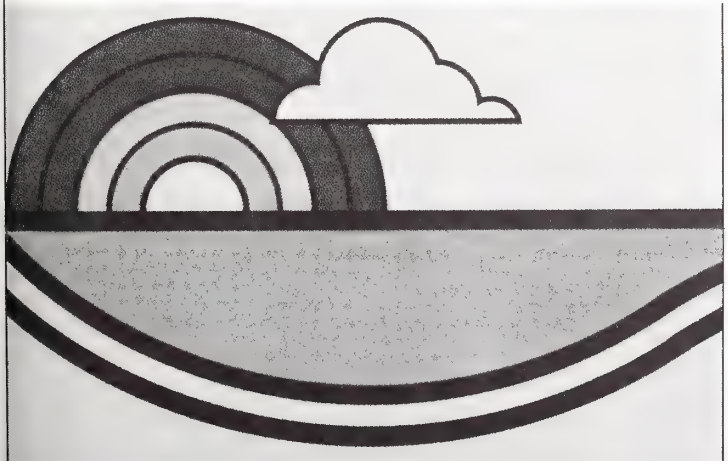
Yet, despite these problems, Zook views the time and energy spent working with VORP in Atlanta worthwhile. "I came to Atlanta to test the VORP idea in an urban setting," he adds. "As a result of my experiences in Atlanta, I feel that VORP, nationally, is much more aware of some of the issues which need to be addressed if VORP is to become more widespread. Atlanta is one of the first major metropolitan areas in which VORP has been initiated.

Difficulties in securing needed support in Fulton County, Ga., have prompted the Atlanta VORP program to move to the neighboring county of DeKalb. With the VORP program structures already in place, the chances for success seem higher in DeKalb County.

"We are better prepared this time," says Zook. "We know what it will take to get the program going, so we can be more assertive and not take so much time in determining if the conditions are right for the program."

THE REVISED FOUNDATION SERIES FOR CHILDREN

Some art changed/more color added



Through the evaluation process it seemed clear that some art/illustration changes affecting certain quarters or grades of material should be changed. Consequently, the following items can be noted in the September-November material.

Preschool

An activity called "Friendly Street" was added to the Student Guide and Teaching Packet for Year II, Quarter 1. Friendly Street winds its way through rural areas, suburbia, small town or inner city. In each lesson a situation is presented to be resolved. Punch-out characters are used to play out the situation. Friendly Street and its characters are all in full-color. Similar activities will be added for other quarters in preschool.

Kindergarten

"Rainbow" is the new name for the student material replacing "In and Out." Each lesson includes a new full-color piece of art that portrays the Bible story for the day. The artist is Harriet Miller, a Mennonite artist. This change gives "Rainbow" a very colorful appearance.

Grades 5-6

Two Teaching Pictures in the Teaching Packet are now in full-color. "Christ Entering Jerusalem" was formerly in black and white; "The Entombment," a unique painting of Jesus being carried to the tomb by some of his disciples, was added. Viewed while listening to the song "Lament" the impact of this color picture can be felt.

Some of the future quarters will reflect additional art and photo changes where improvement was encouraged.

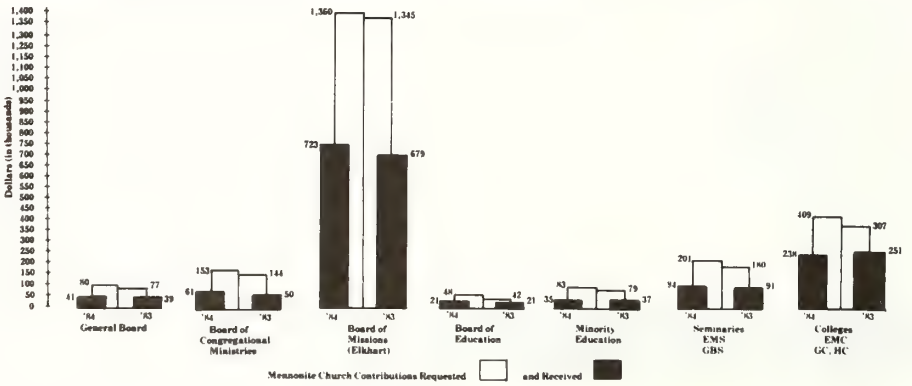
—David Cressman
Marketing Manager

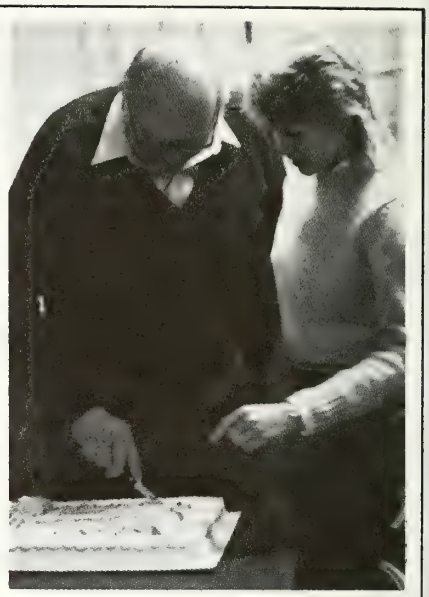
Mennonite Church contributions are up for first quarter

The first quarter of 1984 was completed as of April 30. Much has been accomplished with the money which has been generously contributed. There are 672 young women and men who have graduated from our colleges and seminaries; the first Mennonite Church has been established in Ireland; 23 youth ministers from across North America have met in council; two new missionaries have moved to Japan; the first Mennonite Native American Conference, hosted by the Choctaw Tribe, has been held.

In addition, 191 persons have committed themselves to tithing and financial record keeping; a retirement residence in Cleveland has been opened and filled; the Mennonite Center in Brussels, Belgium, has been dedicated; 66 feet and 6 inches of archive materials have been processed; 30 high school students have spent an interterm in Mississippi as hands and feet for poor people; General Assembly 85 Committee planning has progressed; and the Stewardshup Polity Conference is history. Because you gave, all these and many other ministries have been accomplished. Thank you!

The graph is a comparison of funds requested and received for the various churchwide agencies and institutions in the first quarter of 1984. One comparison represented on the graph but not easily picked up is that in the first quarter of 1984, $42,647 (3.6%) more contributions were received than in the same quarter of 1983.—Stanley E. Kropf, Churchwide Agency Finance Secretary





Ray Horst was surprised by his coworkers recently with a cake in honor of his 30 years of service with Mennonite Board of Missions. With him is his secretary, Jenni Yoder. Ray joined the MBM staff on May 8, 1954, as Voluntary Service director. After 20 years in that job, he served in a variety of other administrative positions. Currently he is director of Evangelism and Church Development and also Home Ministries consultant. The latter responsibility, especially, makes Ray the most-traveled MBM administrator. He visits Mennonite Church conferences and helps them plan mission outreach. A native of Lancaster, Pa., Ray lives in Elkhart, Ind., with his wife, Ruth.

Heifer Project celebrates 40 years of service

As 700 friends from five countries and twenty states looked on, ground was broken on Saturday, May 5, for a new training center at the Heifer Project International Livestock Center near Perryville, Ark. The groundbreaking—with three shovels wielded by the widow of the founder of HPI, the newly elected HPI board chairman, and a representative of the Winnebago Indian Tribal Council—was the culmination of the 40th annual meeting of the Heifer Project National Board of Directors in Little Rock and other celebrations marking the anniversary of HPI's first shipment in 1944.

The HPI Livestock Center was also the scene of the dedication of a shipment of three cattle, twenty goats, two hogs, and 55 rabbits that were being flown to Guatemala, where Heifer Project has been supporting projects since 1959.

During the past year, Heifer Project sent 97 shipments of livestock, poultry, veterinary equipment, and supplies, and provided technical support and services valued at $4.6 million to people in 29 countries and 14 states. Countries served include nine in Africa, four in Asia, four in the Caribbean, and eleven in Latin America. States served during 1983 include Arkansas, Alabama, California, Georgia, Kentucky, Maine, Mississippi, New York, South Dakota, Tennessee, and West Virginia.

Retiring chairman Robert Bacon, a farmer from Hutchinson, Kan.—who represents the Christian Church, Disciples of Christ, on the Board—introduced present and former Board members and former HPI "cowboys" to the over 300 people who attended the 40th anniversary banquet the evening of May 4 in Little Rock. Many of those present had been involved with Heifer Project for 20, 30, and even 40 years.

Neola Walker, secretary of the Winnebago Tribal Council of Nebraska, spoke at the banquet of native Americans' struggle for self-determination and of the encouragement and sensitivity of Heifer Project in giving appropriate assistance. Mrs. Walker concluded by singing a Winnebago birthday greeting to Heifer Project.

Heifer Project International is a nonprofit, ecumenical organization that provides high-quality food-producing livestock and training in animal care to needy families across the United States and around the world. In every HPI program, the recipient of a gift animal "passes on the gift" by passing on one or more of the offspring and training to neighbors in need.

Since HPI sent its first shipment of 18 heifers to Puerto Rico in 1944, the organization has provided over 74,000 animals and nearly 2 million units of poultry, plus equipment, supplies, and training to people in 107 countries and 33 U.S. states. Headquartered in Little Rock, Ark., since 1971, the organization maintains a 1,200-acre ranch as its International Livestock Center in nearby Perryville, Arkansas.

The new training center being developed at the ranch—the first building of which will be completed in the fall of 1984—will feature hands-on training for project participants and leaders and for college interns.

MENNOSCOPE

Akron Mennonite Church will celebrate its 25th anniversary on September 15-16, 1984. The weekend activities will include music, sharing by former pastors, reflections from former and long-term members, and an ice-cream social. Don Jacobs is the keynote speaker. All former members are invited and urged to attend. Write to your friends or the Akron Mennonite Church office which will coordinate housing.

First Mennonite Church, Bluffton, Ohio, voted on May 6 to declare itself a public sanctuary for refugees from Central America. The resolution was brought to the congregation by its board of peace, mission, and service. The church's action follows a year of study and discussion on the plight of Central American refugees and U.S. involvement in that region. The church is currently assessing whether to now offer assistance to a family or to an individual. The decision by First Mennonite, Bluffton, brings to four the total number of General Conference congregations which have formally declared themselves as sanctuaries for Central American refugees.

The **Goshen College music department** will hold its 14th annual Piano Workshop for Teachers and Students, June 18-22, on the Goshen College campus. The workshop brings teachers and students together with professional artists and instructors to discuss techniques, problems, and ideas, as well as to provide instruction. Guest artists at the workshop will be John Owings and Jane Magrath. Students will work on new solo and ensemble materials and participate in the daily master classes. They will also receive instruction in music theory and composition. More information can be obtained from the music department at Goshen College, Goshen, Indiana, (219)-533-3161.

The annual **Business and Professional Week** will be held the week of July 19-24 at the Laurelville Mennonite Church Center. Business and professional leaders and their families are invited to attend. The retreat will focus on the theme "In Times Like These" and will explore issues relevant to life in the church, businesses, and professions faced today. Resource leaders for the week include Victor Stoltzfus, Goshen, Ind., who will become president of Goshen College on July 1; Harold and Ruth Anne Yoder, State College, Pa., pastoral leaders of the University Mennonite Church, State College; Harold Lehman, Harrisonburg, Va., professor at James Madison University, Harrisonburg. Contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; or telephone (412) 423-2056.

Conestoga Christian School, Morgantown, Pa., is anticipating openings in secondary math and social studies for the 1984-85 school year. For an application write to Conestoga Christian School, R.1, Box 124, Morgantown, PA 19543.

Goshen College is seeking applicants for full-time technical assistant in the Communication Department. Applicants must be skilled in sound, lighting, and set design/construction for drama productions and music concerts. Apply immediately to Loren Stauffer, Director of Staff Personnel, Goshen College, Goshen, Indiana 46526; phone (219) 533-3161, ext. 518.

Shalom Christian Academy, Chambersburg, Pa., has the following openings for the 1984-85 school year: high school science teacher, grades 7-12; should be able to teach most high school science subjects. Also a high school foreign language teacher, either Spanish or French or both; part time or possibly full time. For an application write Richard H. Heckman, Administrator, Shalom Christian Academy, 126 Social Island Road, Chambersburg, PA 17201; or call (717) 375-2223.

Western Mennonite High School needs a mathematics teacher for the next school year to teach four math classes and monitor a study hall. This is an 82 percent load. Apply to Bernard Showalter, Principal, Western Mennonite High School, 9045 Wallace Rd. NW, Salem, OR 97304; or call collect (503) 370-9455.

Bruce Leichty, management agent for Service Partners, Inc., of Lombard, Ill., has announced his resignation effective August 1984. Service Partners, Inc. (SPI), is a housing management subsidiary of Mennonite Housing Aid, Inc., in the Chicago area. The Board of Directors of SPI has appointed Ivan Kauffmann of Chicago, Ill., to replace Leichty on an interim part-time basis. Kauffmann has been released one-fourth time from his position as executive secretary with Mennonite Church General Board to take this assignment. Leichty has also resigned from his part-time job as editor of the Mennonite World Conference *Newsletter* effective in August. No replacement for that position has been announced. Leichty will enter law school at the University of California at Berkeley in August.

Kindred Press books, effective on July 1, will be available to the general trade (wholesalers, bookstores, library distributors, colleges and seminaries, professors, institutional and public libraries) through the worldwide distribution network of Herald Press. The agreement, reached after several months of negotiation, was announced jointly by Gilbert G. Brandt, literature coordinator for Kindred Press,

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and by Maynard W. Shetler, director of Herald Press. Kindred Press will continue to serve retail accounts in its own denominational constituency and will continue to function independently from Herald Press except for the distribution arrangement.

Missionary arrivals: Allen Eshleman returned to the U.S. on Apr. 24 for a three-month leave from his assignment in leadership training with the Kekchi Mennonite Church in Guatemala. His address is 2957 Warm Spring Road, Chambersburg, PA 17201.

Ed and Kay Hoy and children, Jonathan and Carol, arrived in the U.S. on Apr. 27 for a three-month leave from their church planting assignment in Hong Kong. Their address is Route 5, Box 437, Winchester, VA 22601.

Luke and Dorothy Beidler, and children, Margaret and Ken, arrived in the U.S. on May 5 after completing six years of service with the Muria Mennonite Church in Indonesia. Their address is c/o Stanley Beidler, Route 3, Quakertown, PA 18951.

Ira and Evelyn Kurtz and children, Audrey and Bruce, returned to the U.S. on May 22 for a three-month leave from their church planting assignment in Hong Kong. Their address is Route 1, Box 215, Morgantown, PA 19543.

New members by baptism and confession of faith: Portland, Ore.: Nadine Sowards, Bonnie Rogie, and David Rogie by baptism and Melvin Rogie by confession of faith. Maple Grove, New Wilmington, Pa.: Todd and Jeff Martin. Cove, Woodbury, Pa.: Gary Beltz, Darlene Beltz, Christine Beltz, and Charles Brothers. Elmira, Ont.: Kendal Bauman by baptism and Paul Vanar by confession of faith.

Change of address: David W. Mann from Covina, Calif., to Goshen Biblical Seminary, 3003 Benham Ave., Elkhart, IN 46517. Ivan Kauffmann from Lombard, Ill., to 1835 North Luna Avenue, Chicago, IL 60639; phone (312) 622-8996. Laurence M. Horst from Dewey, Ill., to 1414 Greencroft Drive, Goshen, IN 46526. Wilbur A. Lentz from Anderson, S.C., to W. Farmersville Rd., Route 1, Leola, PA 17540.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

DePeel, William and Ruth (Shetler), Mancelona, Mich., fourth child, second son, William Michael, May 13.

Esh, Daniel and Miriam, Morgantown, Pa., third son, Stanley, Apr. 18.

Gerig, Steve and Jana (Miller), Albany, Ore., first child, Jason Steven, Feb. 14.

Jansen, Joel and Donna (Koch), Freeport, Ill., second child, first daughter, Katie Lynn, May 13.

King, David and Winnie (Lowrie), Berwyn, Pa., second child, first daughter, Lindsey Susan, May 16.

Lichti, Tim and Judy (Chilcoat), Shickley, Neb., first child, Erin Ruth, May 19.

Maust, Brian and Marcia (Good), Santa Cruz, Bolivia, first child, Katrina Marie, Apr. 10.

Medcalf, Andy and Julie (Rediger), Salem, Ore., first child, Joshua James, May 19.

Pearson, Wendell and Sheri (Noel), Friend, Neb., first child, Erika Noele, May 21.

Rohrer, Paul and Alta (Schlabach), Orrville, Ohio, third child, first daughter, Kimberlee Joy, May 11.

Saltzman, Gene and Lynette (Anderson), Scandia, Kan., first child, Sydney Lynne, Apr. 13.

Steckly, Charles and Teri (Milway), Littleton, Colo., first child, Megan Jessica, May 4.

Steckly, Stephen and Barbara (Way), Carstairs, Alta., second child, Jennifer Marie, May 6.

Weaver, Jay and Cheryn, Goshen, Ind., third son, Matthew David, Apr. 4.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Allen — Leichty. — Michael Allen, Dallas, Tex., Methodist Church, and Pamela Leichty, Dallas, Tex., College cong. (Goshen, Ind.), by Arnold C. Roth, May 19.

Boll—Martin.—Gerald L. Boll, Holtwood, Pa., Rawlinsville, Pa., and Esther Martin, Ephrata, Pa., Metzlers cong., by Amos H. Sauder, May 12.

Eby—Glenn.—Todd Eby, Elkhart, Ind., Olive cong., and Sheila Glenn, Wakarusa, Ind., Missionary Church, by Phil Helmuth, Apr. 21.

Emswiler — Lazer. — David Emswiler, Broadway, Va., Baptist Church, and Diane Lazer, Harrisonburg, Va., Stahl cong. (Johnstown, Pa.), by Marvin L. Kaufman and Allen Holsopple, May 19.

Graber — Nofziger. — Douglas J. Graber, Archbold, Ohio, Missionary Church, and Kimberly A. Nofziger, Wauseon, Ohio, West Clinton cong., by Rocky Miller and Dennis Leinbach, May 5.

LaFurge — Busjahn. — Robert E. LaFurge, Jr., Davis, Ill., Baptist Church, and Debra Kay Busjahn, Davis, Ill., Freeport cong., by Robert E. Nolt, May 12.

Ledyard — Horst. — Randall Ledyard, Scottdale, Pa., Kingview cong., and Zonya Horst, White Post, Va., Stephens City cong., by Don Rheinheimer and Jeff Landis, May 5.

Miller — Bacher. — Jonathan Miller, Greenwood, Del., and Sharon Bacher, Wolford, N.D., by Rufus Beachy, Nov. 25.

Moyer — Kramer. — Timothy Merrill Moyer, Souderton, Pa., Souderton cong., and Vickie Kramer, Vernfield, Pa., Church of the Brethren, by Gerald Clemmer and Luke Brandt, May 5.

Schwoyer — Landes. — Rob Schwoyer, Harleysville, Pa., Indian Valley cong., and Cynthia Rochelle Landes, Telford, Pa., Souderton cong., by Gerald Clemmer, May 19.

Weaver—Martin.—John A. Weaver, Apple Creek, Ohio, and Debra S. Martin, Orrville, Ohio, both of Salem cong., by Glenn Martin and Lloyd Hollinger, May 19.

OBITUARIES

Detweiler, Norman D., son of Charles R. and Rachel (Derstine) Detweiler, was born in Bedminster Twp., Pa., July 12, 1911; died at Grand View Hospital, Sellersville, Pa., May 15, 1984; aged 72 y. On May 26, 1934, he was married to Blanche Leatherman, who survives. Also surviving are 2 daughters (Marilyn—Mrs. Clyde Kramer and Delores—Mrs. Barry Johnson), 4 grandchildren, one great-grandson, 3 brothers (Paul D., Clyde D., and Durrell D.), and 6 sisters (Grace Detweiler, Edith Ott, Rachel—Mrs. Leroy Godshall, Levina—Mrs. Howard Atkinson, Dorothy—Mrs. Vernon Swartley, and Lydia—Mrs. Clyde Yoder). He was a member of Deep Run East Mennonite Church, where funeral services were held on May 19 in charge of John Ehst; interment in the adjoining cemetery.

Martin, Alice, daughter of Jonas and Almeda (Shantz) Bearinger, was born near Floradale, Ont., May 1, 1925; died at Waterloo, Ont., May 12, 1984; aged 59 y. On July 4, 1951, she was married to Aden Martin, who survives. Also surviving are 2 sons (Virgil and Neil), 2 grandchildren, one sister (Eileen—Mrs. Ornan Martin), and 2 brothers (Ernie and Leonard). She was a member of St. Jacobs Mennonite Church, where funeral services were held on May 14, in charge of Richard Yordy; interment in the church cemetery.

Mast, Ada, daughter of Mast and Mary (Beiler) Stoltzfus, was born at Morgantown, Pa., July 28, 1904; died of a heart attack at Ephrata Community Hospital on May 17, 1984; aged 79 y. On Jan. 6, 1927, she was married to Jacob K. Mast, who died on Jan. 2, 1970. Surviving are 4 sons (Milford S., Oliver S., Paul D., and Wesley S.), 4 daughters (Miriam—Mrs. Allen S. Weaver, Virginia—Mrs. Truman Hertzler, Rhoda—Mrs. Edward Longenecker, and Mae—Mrs. George Stoltzfus), 36 grandchildren, 13 great-grandchildren, 2 sisters (Emma Yoder and Miriam—Mrs. Levi Mast), and 3 brothers (Job, Jesse, and Mast Stoltzfus). She was preceded in death by 3 sons and one daughter. She was a member of Conestoga Mennonite Church, where funeral services were held on May 20 in charge of Harvey Z. Stoltzfus and Nathan G. Stoltzfus; interment in Pine Grove Cemetery.

Mininger, Martha N., daughter of Nathaniel G. and Hannah (Nice) Landis, was born in Montgomery Co., Pa., Oct. 6, 1884; died at Eastern Mennonite Home, Souderton, Pa., May 15, 1984; aged 99 y. On Nov. 12, 1904, she was married to John H. Mininger, who died in February 1963. Surviving are 4 daughters (Mabel—Mrs. Erwin Ruth, Edna—Mrs. Walter Detweiler, Ella, and Amanda—Mrs. Wayne N. Kratz), 2 sons (Curtis L. and Jonas L.), 17 grandchildren, and 36 great-grandchildren. She was preceded in death by 2 brothers and 7 sisters. She was a member of Plains Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, May 19, in charge of Gerald C. Studer, John E. Lapp, and Paul Glanzer; interment in Plains Mennonite Cemetery.

Weaver, Merrill C., was born in Elkhart, Ind., Jan. 10, 1900; died at Goshen, Ind., May 6, 1984; aged 84 y. On Jan. 3, 1922, he was married to Clara Fink, who died on Apr. 11, 1965. Surviving are one son (Edward), 4 grandchildren, and 8 great-grandchildren. He served as deacon at the Olive Mennonite Church from 1933 to 1949. He was a member of the Olive Mennonite Church, where funeral services were held on May 9, in charge of Phil Helmuth and J. C. Wenger; interment in Olive Cemetery.

CALENDAR

Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 15-16
Pacific Coast Conference annual meeting, Salem, Ore., June 15-17
Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Southwest Conference, Paso Robles, Calif., June 21-24
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Rocky Mountain Missions Festival, Denver, Colo., July 6-8
Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1

CREDITS

Cover photo by Jim King; p. 425 by Mark Beach; p. 428 by Joy Frailey.

ITEMS AND COMMENTS

Graham Evangelistic Association reports record income

The Billy Graham Evangelistic Association and affiliate organizations had record-breaking income totaling $64.8 million in 1983, an increase of $4.8 million over 1982. Expenditures totaled $60.5 million, leaving a balance of $4.2 million for the year, according to the association's annual report. George M. Wilson, the association's executive vice-president, revealed 88.1 percent of all expenditures "went directly in our ministries." He said only 6.2 percent was spent on fund-raising and only 5.7 percent on administrative costs.

Nutritious Methodist cookies seen as boon to malnourished Indians

Minnesota United Methodists hope that cookies soon will help alleviate hunger among India's malnourished millions. The cookies have become the basis of Project Soya, an anti-hunger program sponsored by the United Methodist Minnesota annual conference. Just two to four of the cookies added to the diet of an undernourished Indian child could give him adequate nutrition, according to Robert Nave, who for 27 years has worked in India with the United Methodist Church.

It took Minneapolis volunteer George Ewing five months and about 100 test batches to develop the cookie from ingredients available in India. He is a research engineer and manager at General Mills, Inc., which with Land O'Lakes loaned food engineers and laboratories to Mr. Nave's nonprofit Minneapolis-based organization, Compatible Technology, Inc. It has developed the cookies, solar-dried potatoes, and a textured vegetable protein food.

Planned Parenthood, planning abortions, drops out of Chicago United Way

The Planned Parenthood Association here has withdrawn from the United Way of Chicago because it plans to begin offering abortion services. Frederick L. Mills III, president of Planned Parenthood's board, said the agency was giving up its annual $150,000 allocation from the United Way to avoid hampering United Way fund-raising efforts. Planned Parenthood traditionally has dealt with family planning, contraception, and sex education, but has decided to begin providing abortions sometime next summer because low-income women are being denied access to safe, legal abortions, Mr. Mills explained.

Visiting Soviet clergy asked about Christians in prison

At an ecumenical breakfast in Minneapolis honoring four visiting Soviet Christian leaders, a Ukrainian-born man asked the delegation why 198 Christians are in Soviet prisons "for their faith." Archbishop Job of Sareisk, vice-chairman of the external affairs department of the Moscow Patriarchate, replied that they were there not because they are Christians, but because they have broken the law. Asked what the people in the Soviet Union fear about the United States, and how that fear might be reduced, the archbishop said it was nuclear war, and if there could be a nuclear freeze there would be no more fear. "It's not the American people we fear, but the nuclear arms buildup and all the repercussions of that," he said.

Methodists take moderate stand on use of sexist language for God

United Methodist delegates took a moderate approach to the explosive issue of "inclusive" or "nonsexist" language for God in a resolution approved by the church's quadrennial national legislative conference here. Masculine nouns and pronouns for God would not disappear completely, but Methodists were urged to begin finding other ways to speak of the deity—by alternating male and female pronouns, avoiding pronouns altogether, or using genderless terms when they addressed God.

Churches find ads for people who read reach well-educated best

A famous painting of the martyred St. Sebastian shot full of arrows is captioned, "If you think being a Christian is inconvenient today, just look back 1500 years."

George H. Martin, whose Episcopal parish commissioned an award-winning series of advertisements (including the one with St. Sebastian) says the kind of people attracted to his church by the ad campaign "are exactly the kind you'd like to have—they're curious, alive, and don't have their minds already made up.

At a time when many denominations are sinking money into television projects to promote church growth, other churches—especially those that appeal to a well-educated, print-oriented clientele—are turning to print advertising as an effective and relatively inexpensive way of reaching potential new members.

United Church of Christ theological declaration arises from grass roots

After three days of discussion in Craigville, Mass., nearly 160 leaders of the United Church of Christ have approved a declaration meant to help end "the theological disarray and lackluster witness" of their denomination. The unofficial meeting was led by local clergy and seminary teachers who said they are alarmed about what they described as the "theological vacuum" in their church. In a "testimony of faith for today," they affirmed the traditional Christian doctrines of the Trinitarian nature of God, the covenant with the people of Israel, the "incarnation of the Word in Jesus," and salvation by "his life, death, and resurrection."

They declared their belief in Jesus Christ as Savior, as the "one word of God we have to hear, trust, and obey." They proclaimed the Bible as the trustworthy rule of faith and practice, and said the creeds, confessions, and covenants made in the past by their member churches "aid us in understanding the word addressed to us." However, participants took pains to link that statement of traditional Christian beliefs to efforts for social justice, which have been the principal goal of United Church programming for its 27-year history.

Kenya Presbyterians plan to send missionaries to Scotland

Scottish evangelists went to Kenya in the 19th century and helped to found what is now the Presbyterian Church of East Africa (PCEA). To return the favor, the African church is now raising funds to send missionaries to Scotland. The news service of the All Africa Conference of Churches said the PCEA has concluded that "there were many people in Scotland who needed spiritual revival." It said the evangelistic program was envisioned as "a show of fellowship with the Scottish Christians."

Interfaith panel finds Oberammergau Passion Play still flawed

The 1984 version of the Oberammergau, West Germany, Passion Play "remains marred by a deep and pervasive anti-Jewish orientation," said members of an interreligious delegation sponsored by the American Jewish Committee who saw the opening performance on May 21. Rabbi A. James Rudin, the committee's interreligious affairs director, said that the 1984 script is "fundamentally flawed and still perpetuates the pernicious myth that Jews are eternally guilty for Jesus' crucifixion. Although the current production is preceded with the statement that all should see their guilt in the events to follow, Rabbi Rudin said the comment is "undermined by the play itself, which focuses on Jewish machinations, largely ignores Roman oppression, and whitewashes Pontius Pilate."

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What a sermon should do

Since I preach sometimes and listen to sermons more often, I have given occasional thought to what should be expected of a sermon. Although the eloquence of individual preachers will vary, it occurs to me that any listener to a sermon has a right to expect three things. A sermon should tell us: 1) something about the Bible, 2) something about ourselves, and 3) something about the preacher.

If it seems obvious to stress a sermon as the source of information about the Bible, let us consider as preachers how easy it is to preach without delivering any fresh biblical insights. A sermon may become only a reflection of the preacher's ideas projected on the Scriptures. If the movement is to be the other direction—as it should—the preacher will need to wrestle with the text beforehand, to meet it on its own turf and be instructed from the Bible first before seeking to instruct others.

Both preacher and listeners may suffer from what William Countryman calls "the burden of false familiarity" (*Biblical Authority or Biblical Tyranny?* p. 79). The problem, he says, is that this familiarity makes us inattentive to the message of the text because we think we know what it means. Some new insight is needed to jog us to attention so that God can speak about our own experience and our need for change in our spiritual understanding or practice.

Any time we preach on a text which is thought to be understood, we should be especially wary. Another danger sign is a controversy over one verse or phrase to the neglect of the rest of the text. For example, with the debate over the original meaning of Isaiah 7:14, how many have taken the trouble to see that the point of the prophecy is found in verses 15 and 16—that before the child is of discernment age, the political problems which so much concern Ahaz will have solved themselves? The Bible is full of such neglected texts. If the purpose of preaching is repentance, it should tell us something new about the Bible.

But preaching is not only Bible study in the strict and formal sense. Preaching should also move out from the Bible into life—our life. This is where the difference that preaching is expected to make must happen. A sermon which doesn't touch our lives is like a presentation Bible whose only function is to receive the names of family members as they go through the various stages of life. Preaching should tell us something about ourselves.

How may the sermon do this? It has been said that the preacher should have one hand on the Bible and another on the morning paper. The point is twofold: One is for the preacher to confront life in the raw as we generally do in the news. Another is to look for agenda in common with the listeners. Analogies to biblical truth may be found in the passing scene and in our common experiences. We may see ourselves as we see the two encounter one another.

The sermon should also tell us something about the preacher. Not everything, of course, but enough to let us know that the preacher too seeks to live by the message of the sermon. To include my own confession and testimony lets the hearers know that I mean business about what I preach.

Recently at a convention that was not overwhelmed by eloquent speeches, I heard a homily that did what I am calling for. It was by Joseph Sittler, a retired theology professor, who, as he acknowledged at the outset, is nearly blind. "When one can't see well," he told us, "you are forced to think more, to reflect on the things you remember. You think about things about which you have said, 'Sometime I will think about that.' "

Right away, he had my attention. The preacher had told about himself in a candid manner. Already I had begun to anticipate what he might say because of the way he introduced it. Then he addressed us on the importance of language and the difficulty of understanding the Bible today because of the influence of technology on our language. This told us something about ourselves. Finally, he did a brief interpretation of Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." He noted that on the face of it, this is a ridiculous statement. But, "if a thing is unintelligible and indismissible, it must be important."

He commented on three aspects of this beatitude. The meaning of "blessed" is much more than "happy," he said. It means a "God-relationship characterized by the gift of the eternal." As for "meekness," it does not mean to be a milquetoast, but rather to be "of a gentle spirit." Most of this has been heard before in some form, but what about "inherit the earth," the apparent payoff?

This, he said, does not mean that they shall run the world, or own the world, but rather that they shall "appreciate it" and use it more rationally. For this he told a story of how he once went on a hike with a youth group in Oregon. During the hike they came into a stand of Douglas firs and in the midst of the big trees, the group became silent. Then they reached out to "pat the trees," an example of what it is to inherit the earth.

There are various ways to construct and deliver a sermon. Almost any of them will serve us as long as we hear a little something new about the preacher, ourselves, and the Bible.—Daniel Hertzler

GOSPEL HERALD

June 19, 1984

MENNONITE BIBLICAL SEMINARY ELKHART LIBRARY

A special kind of friendship

by Joan Lawler

JUN 18 '84

We met in the fall of 1970 when Anna Mae Campbell composed and instructed the psychiatric nursing component of nurses' training at St. Agnes Hospital in Baltimore. She had just finished her baccalaureate degree at the University of Maryland in response to the current demand upon the profession. We were close in age, but in that first meeting, even closer in philosophy and ideals, though from culturally and religiously different homes. From the beginning some of our deepest conversations grew from shared silences. So many times, what we did not need to say carried the most meaning between us.

Anna Mae grew up on her father's farm just a little south of Lancaster, two miles east of Byerland Mennonite Church which the family attended. There were three girls and three boys; a grassy meadow with a bubbling creek and a homemade wooden boat for the boys; some cows and a corncrib; Prince and Bill the horses; and Nancy, the lamb she and Mabel pampered and hugged. She milked Jemima, fed the chickens, and cleaned the chicken coop.

After eighth grade in the one-room schoolhouse, it was her parents' wish that Anna Mae not continue studying. So for the next several years she cleaned houses and minded babies, and even in recent years spoke with much warmth and kindness whenever we would meet any of those folk. But far more time was given to the farm, especially preparing for market day. Anna Mae made wonderful, soft, cloth dolls with yellow yarn hair, and beautifully embroidered features. She picked strawberries, ran the garden tractor, and gathered eggs.

At twenty-one, back to school. Years dissolved into God's view of time until at twenty-one Anna Mae returned to school. I have always respected her for the courage to be truthful under any circumstance, but also for the honest sharing of feelings, so appealing in sincerity and concern for others. In order to pursue her personal goals, she first discussed the plans and ramifications with her parents. She would be tested at Millersville State College, then attend Lancaster Mennonite High School, completing three years in two. These loving exchanges of ideas form the indestructible bond among Anna Mae's family, even when they include breaks in tradition.



Anna Mae Campbell, a friend to many and a youth adviser at the age of 50.

In her diary of January 17, 1953, written while at Lancaster General Hospital School of Nursing, she comments: "I then went home and helped Paul to milk. That's good medicine after being in the hospital all week." Then after licensure, another of her lovable traits with which she was so bountifully blessed came to light, for she chose to work on "men's medical" ward, gently taking her Christ-centered care to his lowly and lonely.

Anna Mae always strove to serve the church in some capacity and it led to one of her most cherished experiences: Brook Lane Psychiatric Center in Hagerstown, Maryland. How she loved those years! And at every contact with those friends and patients I saw how they loved her, too. By this time she had a namesake niece and two small nephews who often visited her. Out of these contacts spring funny, tender remembrances,

matchless in importance. She bought tiny, magnetic toys and marvelous little gadgets that enchant little minds and occupy little fingers. Today, as a married man, Marty remembers her measuring his growth and marking the doorpost. It sounds so ordinary, but is the fabric of real love. Now there are great nieces and nephews, and, do you know, trinkets in a certain drawer accessible to persons two feet high.

After Brook Lane came an era of higher education and teaching, working in intensive care by night, and living in Baltimore. When I went on to graduate school, Anna Mae, never realizing how expert she really was, did not enroll. We were sharing her town house during my first semester, and the discussions over assignments generated her interest anew. Much to our dismay, her application was refused. Without telling her, I wrote to the university chancellor, provided a bit of her background, explained that they had no right to turn away taxpayers of the state, and she received a letter of apology and admission. She graduated with a 3.9 grade point average and induction into Phi Kappa Phi.

We moved to Lancaster and began working at the Veterans' Hospital in Coatesville, both clinical nurse specialists in psychiatry. However, in two years the Lord led me back to teaching, leaving her in service there. It is of critical importance that one understand the difficult concept of the role of the professional woman who actively chooses to remain single, to serve God by being what she believes. For example, Anna Mae attended staff parties, but did not touch alcohol, nor did she create an issue with judgmental words. And she was always invited.

At fifty, youth advisor. During this same period the youth of Lyndon Mennonite Church voted Anna Mae into the advisorship of their group. Can you imagine? A single, fifty-year-old lady as youth group advisor! You would expect she might be in charge of sewing circle, or cradle roll, both of which she also did at other times. But you would have to see the fun of our popcorn parties by the woodburning stove in our basement, or her gray and black woolen knee-highs snow tubing down the golf course embankment. She took them skiing, too, though neither of us had ever even seen skis. One of the boys told me that Anna Mae was the first adult to whom he learned to relate.

Her experience as director of nursing at Brook Lane precipitated an invitation to serve in the same capacity at Philhaven Hospital near Lebanon, Pennsylvania. After much prayer and discussion with her father, she went happily to the task that ultimately brought the greatest suffering she had ever known in the profession. "God works in wondrous ways . . ." so that in two years the Veterans' Administration wanted her to return: as individual therapist, group counsellor, family therapist, role model to nurses less prepared. After her death, it was these people in a worldly institution who held a poignant memorial service in the interdenominational chapel.

Medical chiefs of nearly every building attended, with chiefs of nursing service and social work, psychologists, dietitians, housekeepers, personnel from every therapy department, LPN's and RN's, nursing assistants, and most importantly, patients. The nursing department instituted an annual award to be given in Anna Mae's name to the nurse who demonstrates highly principled, upright character. The personnel worker who was seated next to me wants to initiate a fund in Anna Mae's name to aid patients lacking money to travel home. I was struck by the excerpt from an ancient rabbinical writing which tells us not to rejoice when a baby is born, for she is yet to prove herself; rather be glad at a person's lifelong commitment which lifts her soul to God.

On the Sunday before her death we had dinner with dear friends who encouraged us to linger after the others had gone. Seated around the table, sipping something warm, we learned that Helen had leukemia. An extended discussion of loving interest helped to answer questions and give pointers, but left us stunned at the news. Monday evening we shared that impact on our day's work, knowing this lovely lady had been touched by the Father's gentle, beckoning hand.

Last prayer together. Tuesday evening we decided to forego our annual trip to the farm show. It was January 10 and the roads were iced. I told Anna Mae that she looked beautiful in the color she was wearing, as we sat for one of her favorite meals. Bowing our heads for silent grace, a strange thing overcame me. Instead of my praying, "Bless us, O Lord, and these thy gifts . . ." I very slowly and intensely began, "Our Father, who art in heaven . . . thy kingdom come, thy will done. . . ." I did not then know it was our last prayer together. She did the dishes while I did my school preparation, calling me to see the beauty of the falling snow.

About two minutes past eleven Anna Mae came to me, not feeling well. She sat in a favorite chair for me to take her pulse and blood pressure. There was none.

There is solemn industry in our home after her death. I dust and sweep my hurting heart and put love everywhere with the knickknacks we have collected, where it must wait for us until eternity to rejoice again together. If you are asking, "Why? Why Anna Mae," quietly turn to Isaiah 57:1-2, as her niece Joanne directed me.

In *The Prophet* Kahlil Gibran says: "These are the believers in life and the bounty of life, and their coffer is never empty. . . . Through the hands of such as these God speaks, and from behind their eyes he smiles upon the earth."

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Holy havens and garrisoned ghettos

by Audrey Metz Frey

It was a new term to me. More, it was a concept that certainly did not apply to any area of my middle-class Mennonite woman's life: ghettoization. Ghettos are what unwashed criminal-types teem in, where deprived people live crammed in hovels with no hope of escape. My situation was characterized by none of the above.

Still, it was an expression that caused me to ease down my coffee cup and listen hard when the talk-show sociologist used it in a different context. Ghettoization refers to the isolating, the stereotyping of any people by social class, race, religion, thought.

Even the wealthy are ghettoized in lush suburbs with walls around them. The *New York Times* has described one such neighborhood this way: "a millionaire subdivision (of estates) where a hundred of the best families have pridefully ghettoized themselves behind a wrought-iron gate."

A parody of that quote in a different context keeps asserting itself into my brain: Some churches may well be described as "a hundred of the best Christian families who have pharisaically ghettoized themselves behind born-again jargon and selective conservative theology."

Before the show had ended, I was deep in a list of ghettos that have been part of my life. Probably the earliest ghetto in my experience is typical of many born into Mennonite homes at that time. Born far from the city in the 1930s, we had little social contact with any who were not members of the Mennonite Church. Even those Mennonite conferences around our geographic periphery were identified by virtue of how "conservative" or "worldly" they were. We were not baptized into the Mennonite Church until we were judged "accountable"; nevertheless, we were acclimated to this particular theology of "separation from the world"—ghettoization—from infancy.

Why do people still ask incredulously, "You mean I'd be welcome at your church?"

While I was a student in a Mennonite school, a girl from a public high school visited us. She was a Mennonite. But she was hesitant to enroll at our Mennonite high school because she had heard that acceptance by her peers would be difficult since she had never attended a Mennonite school, didn't have the same experiences, the same friends. She enrolled anyway, and became a popular member of her class. But she never changed her mind about how "cliquish" we all were when she made her debut into our Mennonite high school social circle.

That was in the fifties. Things have changed. Or, have they? Witness another person, circa 1984, this one not born into a Mennonite home, but she has been a Mennonite for many years. Her children have attended a Mennonite school. She espouses the old Mennonite dream of marital solidarity, military noninvolvement, women in the home, and babies in the womb. Even so, she is occasionally asked a question which triggers a freezing sensation: "How do *you* feel (about any given issue under discussion), since you are not an ethnic Mennonite?" Singled out in this manner, she feels closed off, ghettoized, even though she's one of us.

I'm not speaking of paranoia or self-imposed reclusion. I'm speaking of people who are unhappy with the status quo of believers who gang together in ghettos of unified thought (or lack of it). I'm speaking of the "witnessing" that some Christians practice with no small amount of smugness, while insulting the intelligence of those who are honestly seeking the truth, albeit on a different path.

I'm speaking of the kind of the kind of desolation that is experienced when preachers and teachers and followers "of the Word" spill guilt on others who differ with them.

There will be those who are quick to point out the progress the church has made. After all, many of us look "just like the world" now. So why doesn't it feel any different for some people? Why does "the world" still feel we won't accept them? Why do they still ask incredulously, "You mean . . . I'd be welcome at your church?"

We can no longer blame it on the way we look. Because now we know: the culprit is how we feel about ourselves, about God, but especially about those others who are not like us in thought, word, or lifestyle. It's still Us against Them. Those outsiders need prayer, preaching, and patron saints—Us. We want them, we love them, *but they need us.* And if they are humble enough to realize how spiritual we are, perhaps someday we can give them a hand up the spiritual ladder upon which we are stolidly perched.

Sounds bitter? Some are. Hopeless? Some have given up and left the church, saying there is no longer any place for them. Angry? Perhaps more should be. Perhaps more should stand up and declare, "This is *my* church, too! And I need to be heard, loved, and accepted as I am: an ordinary, imperfect-but-important lay person who wants nothing more nor less than to be a vital part of Christ's body."

Audrey Metz Frey is from Sarasota, Florida.

Perhaps more should demand to be loosed from impregnable confines, bursting from theological boxes, breaking the cursed ties which bind them to cushioned catacombs of sanctity which barricade them from the real world. That world to which we are supposed to add salt, light, and water.

Salt serves no purpose when it's kept in its moisture-proof box. A candle's flame will smother in a tightly covered container. Water will stagnate if there is no outlet from which it can flow.

There is a Talmudic saying that comes out of a parable much like the New Testament story of the prodigal son. In the Talmud the son has discarded some of the orthodox traditions. He wants to come back to his home, to the warmth that he craves, to loving acceptance. There is much that stands in the way: his guilt, his fears, his doubts. But the father sees beyond the changes. He senses his son's longing to become a larger person, to find a faith uniquely his own. And he sends a message to his son as he begins the tortuous journey home. "Come back as far as you can, and I will come the rest of the way."

If we truly believe that God is no respecter of persons, then we must acknowledge that his compassion extends to all—even those whom our human prejudices want to reject. Even those who have not yet discarded baggage which we would rather not see or know about, much less travel to church with.

At a church where many of the members hail from some of the most conservative communities, an unusual scene took place. Two men were being taken into the membership. They acknowledged to the congregation that though *they had not yet rid themselves of a habit which they considered wrong,* they wanted to become brothers in the church family. They asked the congregation for help, for prayer, in fighting to rid themselves of their burden.

At this point in the service, the pastor asked the congregation to acknowledge their acceptance of these men, complete with bad habits, into the church family by coming forward to surround them in prayer. It was a moment that caused those present to walk a little taller, heads held a little higher, with a slight catch in their throats: *We don't have to be perfect to be acceptable. We only have to want to strive toward perfection.*

It was a moment when Jesus would not have had to make any subtle remarks about throwing stones.

It was not that the congregation and the pastor were saying "anything goes," as some might worry. The pastor later said, "It's important to accept people exactly as they are. Change is risky. It takes courage. If we don't accept people *as they are now,* they may not have the confidence to continue changing and growing."

Nor were these men revealing a shameful secret that was inflicting pain on anyone else. They were simply trusting their spiritual family to overcome their own possible prejudices long enough to say, "We want you to find help, and we want you to find that help here."

How to listen to a sermon

by Al Albrecht

Communication researchers tell us that the human brain can take in information much faster than a speaker can provide it. In fact, listeners can think approximately 700 words a minute while speakers, on an average, speak only from 100 to 150. This disparity between thought and speech permits listeners' minds to wander.

Thus, often on a Sunday morning while listening to a well-prepared sermon, we catch ourselves noting the strangers in the congregation, or planning activities for the afternoon, or making mental notes on "musts" for the coming week. Soon we have lost a big chunk of the sermon.

There are a number of steps that listeners may take to help focus full attention on the sermon. First, after having listened carefully to the speaker's first main point, listen for the material that is used to expand the point. Note the examples and stories that are used and, as a story is finished, recall a personal experience that you could use if you were giving the sermon. Also, think of other Scripture verses that would complement the ones quoted or alluded to. And if comparisons and analogies are made, privately provide some of your own.

Having supplemented the preacher's material with your own, give your brain full time employment by guessing what the speaker's second point will be before the first is concluded. This will help you attend to the presentation. Some good speakers will, however, preempt this move by giving an overview of the presentation during the introduction. If that is the case, recall the second point that was announced. Or even the third point. Some, however, do not divide a speech into topics, but develop a theme. In this case, anticipate material that the preacher might use in developing the theme.

A third activity that improves listening is that of making mental summaries of the ideas that have been presented. For a twenty-minute sermon, review the material three or four times as the speaker moves from one piece of support material to another. With a word or a phrase, recall the main ideas. By the time the preacher is finished, these phrases will become billboards in your mental scenery.

Finally, restate in your own vocabulary the preacher's major ideas. Make the billboards memorable and personal with your vocabulary and with images that have special meaning for you. These phrases, then, will be the hooks on which much of the details of the sermon are caught that will provide nourishment for days.

By using one or more of these four positive steps, you may interact with the preacher and the ideas, and thereby generate such a level of concentration and intensity that leads you to only this one conclusion: "The Spirit moved among us."

Al Albrecht is professor of communication at Goshen College.

What will our church do?

by Arnold Snyder

The talk on nonviolence that I gave recently in the Mennonite church of Morazan, Nicaragua, was quite unexceptional. I expressed my conviction that the way of peace is the way that Jesus showed us and is the way of hope. I did not prescribe a course of action for my young Mennonite brothers and sisters who are facing conscription and war, but rather spoke about my own felt responsibilities as a North American Christian who believes in peace. After a lively discussion, a song, and a prayer, the meeting was dismissed in an amiable Latin fashion. A young woman waited her turn to say goodbye, and when we greeted each other, she asked me, very quietly and seriously, "If Ronald Reagan invades our country, what will the Mennonite Church in the United States do?"

Call for concrete action. This young woman, a Mennonite by conviction as a result of our mission efforts, did not ask me, "What does the Mennonite Church believe and confess?"—she already knew that, and believes and confesses it too. She wanted to know about concrete actions; she wanted reassurance that would speak to her situation as a victim of our country's open aggression.

In searching for an answer, I found myself back in the U.S., imagining the headlines of a Nicaraguan invasion, much like the news of the U.S. invasion of Grenada, and then imagining what a "Mennonite response" would look like. I was not encouraged. I told my friend that if the government of the United States did invade Nicaragua on some pretext, a few Mennonites would take some direct action of protest. Many others would probably praise the Lord that the communists had finally been put in their place. What I did not say was that the vast majority of our church would probably have no reaction at all, judging the whole affair as irrelevant to their lives. Was my judgment too harsh? I hope it was.

Nonviolence is a slippery concept. For some it means simply a way of remaining free from the sin of violence for the sake of eventual assumption into heaven. "*In* the world but not *of* the world" can easily come to mean enjoying the benefits of the world without concern of sacrifice for the cause of God's justice.

To be economically privileged means that we tend to have a vested interest in maintaining the status quo, in retaining or increasing property and economic security. We tend to have a vested interest in inexpensive consumer products and low-cost labor, in law and order, and maybe even in some military regimes, depending on our investments. We begin to hope that the eye of the needle is actually a great gate, open especially to the nonviolently privileged.

We Mennonites are caught in a bind. On the one hand, many of us have lost our "peculiar" distinctiveness and have become acculturated into a society that has amply rewarded us for hard work and good investments. On the other hand, an individualist understanding of nonviolence has insulated us from the fundamental contradition posed in the gospel. Nonviolence as individual conscientious objection can fit with the status quo, as long as there is no felt need for war and there are constitutional guarantees.

In such a case the contradiction remains hidden; it begins to break down only at those times when we begin to feel that privilege needs to be "defended" with overt violence. At that point the question can be fairly asked: Are you ready to abandon your wealth and material security for your nonviolent principles, or will you help defend your privileges? The historic peace churches in North America must face this question squarely, and very soon.

At its root the individualist idea of nonviolence is a misleading notion because there is no violence or nonviolence that does not mark a fundamentally social decision. In the same way our economic decisions are social and not only individual. This is a gospel lesson that we in individualistic North America need to learn from our Latin American brothers and sisters.

How can it be that a church that preaches nonviolence as a central gospel teaching would not enthusiastically prepare nonviolent action to combat the overt and covert violence being waged in the name of that church and its people? Could it be that, as John Woolman said, earthly possessions are a strong plant, "the fruit whereof ripens fast"? Could it be that after a rather legalistic and separated church upbringing we are enjoying a little well-deserved self-satisfaction and social success, and have had enough of being "different"? I do not know.

Is my judgment too harsh? I sincerely hope it is, especially when I think of our Nicaraguan Mennonite brothers and sisters. Their hope and prayer is that our nonviolence marks holy bonds of brotherhood, concern, love, and action. God grant that it be so.

Arnold Snyder is a member of the First Mennonite Church of Bluffton, Ohio. He is living at present in Mangua, Nicaragua, and working in Witness for Peace.

READERS SAY

Sanford G. Shetler, Johnstown, Pa. If there is any further question as to why there are Mennonites who are concerned about their church's present and future status, a quick glance at several recent issues of the *Gospel Herald* will help to provide the answer. There is space here to refer only to a few of these.

The first is Audrey Metz Frey's caustic comments in "Readers Say" (May 1) about George R. Brunk's "infamous" pamphlet and her oblique remarks about J. Otis Yoder's laughing. Comments of this sort certainly will not help reduce the tension the General Assembly had hoped to alleviate through such gestures as the Conversations of Faith. "Infamous" by definition means "shamefully bad" or "extremely evil." In general usage the word is always used to describe the acts and character of such notorious figures as Stalin or Hitler. When one reviews the very direct statements of Christ and his scathing denunciation of the religious people of his day (Mt. 23), as well as the apostles' warnings against false teaching, one wonders whether Ms. Frey would also refer to these as "infamous."

A second comment has to do with the annual sessions of the Ohio Mennonite Conference as reported in the same issue of the *Herald* (May 1). One must raise a serious question about the spiritual level of any church body that must have "mice" to provide a "wrap-up of the day's events." At least this is not the way the apostles and multitude wrapped up the Jerusalem Conference (Acts 15).

When one recalls the spiritual concerns of conference leaders of only a few decades ago (before conferences were "celebrations"), there is certainly cause for grief. One begins to wonder just what can possibly be dreamed up next for the conference agenda. One wonders, too, whether it would make any difference if we knew that Jesus himself were to be present.

Lastly, I refer to the Church News column on Seventh Women in Ministry Conference held at Harrisonburg, Va., May 3-6 (May 22). The "liturgical dance" in one of the sessions and the "communion of sorts" leaves much question as to how these added to the serious study of women in ministry. How much latitude, for example, can be allowed for the observance of communion of whatever sort, and just what is the "Christian symbolism" of each fruit?

The address of Ms. Mollenkott, in which she attempted to exegete various Scriptures to show "God's real intention for male-female relationships," comes through as just another example of the pseudo-theology found in many current writings and declarations. Her reference to Christ's laying aside "the perks of being divine" as being a model for husbands to lay aside their "perks" represents a most serious kind of exposition, not to mention the misuse of the word "perks" in the nominal form. Just what the speaker was trying to say is a good question.

Likewise, one must raise questions on her description of God as a "cosmic lover" with male-female characteristics and also her statement that "only if we didn't know whether we were going to be [?] male or female, black or white, rich or poor, etc.—only then could we make fair rules for a fair society." The same kind of question marks hang over the sculpture by Juliet Wiebe and Barb Fast, which had been created for the conference, with all of the symbolism it was supposed to represent.

We are living in a period when many new symbols are being introduced into our services: passing of flowers, candlelighting, liturgical dances, yet strangely the one biblically mandated symbol of the God-Christ male-female relationship—the head veiling—is being discarded as having absolutely no meaning for our time! Is 1 Corinthians 14:37 no longer valid?

M. Yoder, Bittinger, Md. I have been a reader of the *Gospel Herald* for many years. And for the most part find it good, informative, and inspirational.

I am writing about the comic strip "Pontius." I find it in poor taste, downright offensive, and sometimes untrue. What can it possibly add to a Christian paper? An example is May 15: I am not a jogger and I do have a sense of humor, but this is sickening. And the one about prayer in school (Apr. 17), I realize they don't have prayer in public schools anymore but I also know an individual praying a silent prayer before an exam would not be punished, so that is untrue.

I needed to write this. I tried ignoring it but that didn't work. Could you please use the space for something more constructive?

Justus Holsinger, Hesston, Kan. Brother Paul Sheeler (May 22), your response to Neil Amstutz' article on "My Stand of Faith" borders on self-righteousness. How can you be so sure that quitting the factory and escaping to the farm was the biblical response to the call of your government to serve in the armed forces? A number of young men who stayed on the farm in World War II became well-to-do farmers from the "blood money" resulting from the high war prices of food, some of which went to feed the armed forces.

Neil Amstutz was among the young men at Hesston College whom I was asked to interview by the Mennonite Board of Education on their "non-registration" position. Furthermore, I have known Neil since he was a twelve-year-old boy and have no reason to question his sincerity and integrity even though he does not take the same position I took in World War II.

Rich Sider. Mennonite Central Committee, Akron, Pa. My wife and I just had the opportunity to see the movie *El Norte,* (The North) produced by Anaheim Thomas. Having recently returned from Guatemala, where the story begins, and being presently involved in administration of programs in Central America, the movie struck me as a particularly valuable contribution to North American understanding of the Central America problem.

The story is authentic a story of a young Guatemalan Indian brother and sister who flee their village in the northern highlands of Guatemala after their father is murdered by the army for beginning to organize an uprising and their mother is carried away in a follow-up sweep. They flee on foot into Mexico, make their way to Tijuana, and eventually, with the help of a "coyote," make it to Los Angeles.

The story displays the fear that drives people to flee their country, many heading to north in the hope of encountering freedom from fear and the economic opportunity emblazoned in the pages of *Good Housekeeping.* It also illustrates the difficult struggle for existence many refugees face when they finally make it to the U.S., often finding themselves as exploited laborers living in fear, in a situation similar to the one from which they fled.

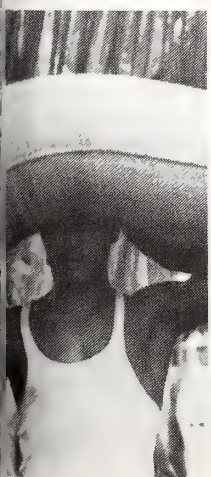
What makes the film outstanding is only in part the gripping story and the characters, who reach out and touch you with their authentic simplicity. It is the way the film seriously treats the subject matter in an absorbing way without all the gimmicks which most movies depend on to attract the public. One is even impressed that the rough language, which gives the movie an "R" rating, is an authentic portrayal of reality rather than a box-office gimmick.

After seeing the film, our first reaction was, "If only the whole country could see this film." And although it likely won't attract millions because of its seriousness and because much of the film is in Spanish with English subtitles, at least we would like to encourage as many people in our churches as possible to see it.

There's more than one way to send

n bag of wheat.

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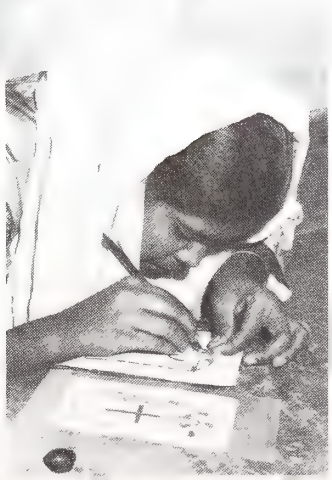
agriculture/gardening



water resource development



employment creation



forestation



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CHURCH NEWS

Believers' Church Conference responds to WCC statement on baptism

A Believers' Church Conference was held June 5-8 on the theme "Believers' Baptism and the Meaning of Church Membership: Concepts and Practices in an Ecumenical Context." Hosted by Anderson School of Theology, Anderson, Ind., it drew approximately 50 persons from numerous branches of the believers' church tradition. There were 14 Mennonites in attendance, the most from any one tradition.

The focus on baptism at this conference, the seventh in a series of conferences beginning in 1967, was occasioned by an ecumenical document entitled "Baptism, Eucharist, and Ministry" (BEM). This document grew out of years of discussions within the Faith and Order Commission of the World Council of Churches and was given its present form at the 1982 meeting of Faith and Order in Lima, Peru.

In the section on baptism, the BEM document allows for both infant and adult baptism, but it acknowledges that "baptism upon personal profession of faith is the most clearly attested pattern in the New Testament documents."

The Anderson gathering tried to both understand the history, theology, and practice of baptism within the various branches of the believers' church tradition and respond to the BEM document. Besides hearing reports from persons representing seven different believers' church perspectives, there was input from a supporter of infant baptism, speeches on the background of the BEM document from persons who had been a part of the drafting process, and small-group and plenary discussion on the BEM document itself which culminated in a written statement in response to it.

In presenting background on the believers' conference, Mennonite theologian John Howard Yoder explained that "this conference represents a maturation in that we've decided to hit the big question head on," (that is, infant versus adult baptism). Yoder also asserted that this meeting represents maturation for believers' churches in that it begins theological consultation with other churches.

Marlin E. Miller, president of Goshen Biblical Seminary, represented the Mennonite perspective on baptism. He reported on an unscientific survey which he had conducted of Mennonite congregations to assess their understanding and practice of baptism. From this survey he observed that in Mennonite and General Conference Mennonite churches the age for baptism is going up somewhat. Although in part this trend is due to a recovery of the believers' church tradition, Miller explained, some of the reasons for this change are not commendable. Some youth evidently don't feel compelled to be baptized because church membership does not have enough meaning for them.

Miller also observed that there has been a relaxation of the traditional Mennonite practice of "rebaptizing" persons who were baptized as infants.

The pedobaptist (infant baptism) perspective was presented by Louis B. Weeks, dean of Louisville Presbyterian Seminary. He facetiously reported that when he had told a friend he was going to defend infant baptism at a believers' church conference, the friend said, "You better leave your car out in front with the motor running."

Weeks was not run out of town for presenting a case for infant baptism. Rather, the response to his input was that he could have presented a stronger pro-infant baptism case. Weeks pointed out, for example, that in Presbyterian circles infant baptism is being questioned. In one congregation recently four out of nine youth received believers' baptism, and the rest, having been baptized as infants, were confirmed. The Book of Order of the recently formed Presbyterian Church, USA has built into it the option of believers' baptism.

Speaking from personal experience of involvement in the drafting of the BEM document were Lewis S. Mudge, dean of McCormick Theological Seminary, Chicago, and Michael Kinnamon, professor of theology at Christian Theological Seminary, Indianapolis.

Mudge said that the BEM document, while it is not an exhaustive statement, does represent a convergence of opinion on the subject among participants in the study. The document is now undergoing a reception stage among churches who participated in the study. All churches, even those who are not members of the WCC, are encouraged to make a formal response to it by December 1985.

"I firmly believe that [the BEM document] is a work of the Holy Spirit," Mudge said. "And I also believe that if we got a new representative group together it could be done again but the words would not be the same. That's another way of saying these words aren't sacrosanct."



John Howard Yoder and Donald Durnbaugh field a discussion at the Believers' Church Conference on possible themes for future meetings.

Kinnamon, who had been on the staff of the Faith and Order Commission at the time of the Lima conference, highlighted the attention the BEM document is now getting worldwide. Since 1982 it has been translated into 18 different languages, with 10 more in process, all at local initiative.

Though the WCC has no binding authority over its member denominations, this document deserves attention and response from churches, even believers' churches, Kinnamon urged. The question is not whether it is a perfect document but whether it represents a significant enough convergence of opinion to put behind us some of the differences which divide the Christian church. He said that we should not ask whether we can see our own individual tradition in this document but whether it represents the tradition of the living gospel.

To spark discussion on the document itself, Lauree Hersch Meyer, professor of theology at Bethany Theological Seminary, Oak Brook, Ill., addressed "Specific Preaching-Teaching Issues for Believers' Churches Arising from the BEM Statement on Baptism." Utilizing a faith development perspective, she pointed out that in the process of coming to faith there are three tasks and stages (or terrains): formation, confirmation, and reformation. Formation begins with birth, confirmation comes with adolescence, and reformation happens in adulthood. Different ecclesial traditions have placed baptism at any one of these stages along the way, thereby emphasizing that particular stage. All stages are important, said Meyer.

"The strength of the BEM document is that it doesn't ask which one of these 'terrains' is more important but it accepts all three as important." When

Continued on page 441

A Mennonite Central Committee publication
June 1984 vol 8 no 3

contact

Ministries of Peace

MCC workers serve in many countries where armed conflict affects the daily lives of the people.



Working toward peace in overseas programs

Issues of peacemaking and war are the special concerns of MCC Peace Section. They are also the everyday reality for many MCC overseas workers.

In Uganda workers walk past rusting tanks from former wars. In Southeast Asia, MCCers see their friends wounded by bombs left in farming plots. In Angola, Lebanon and El Salvador war overshadows normal activities.

The 1983 *MCC Workbook* notes: "War leaves in its wake death, homelessness and uncertainty. It produces refugees, disrupts production and distribution and drains resources which should be available to improve the quality of life. Much MCC activity is directly traceable to the effects of war."

Following are brief quotes from the overseas reports in the *Workbook*. These are windows into efforts at peacemaking in overseas service.

Lebanon: "The importance of continuing MCC presence in the midst of despair should not be underestimated."

Ireland: The goal of the MBM/MCC related community in Dublin is "to be a peace witness through the formation of a new Christian community, a community of reconciliation."

West Bank: "It is the purpose of MCC West Bank program to give expression to Jesus' calling to peace, justice, forgiveness and reconciliation."

Belize: "'Valley of Peace, a refugee resettlement project, is an important symbol of hope in a region ravaged by war."

Nicaragua: MCC workers developed two Bible studies. One was "an intensive study on active nonviolence, requested by one of the Mennonite conferences which, in light of military service law, wishes to examine more profoundly the Anabaptist understanding of nonviolence."

Lesotho: "We continue to meet with church leaders with the goal of organizing a peacemaking seminar."

Homes for Vancouver's homeless

MCC's peace and social concerns work involves practical responses to areas of tension and human need.

In British Columbia it includes both peace education and community outreach. A special project of the MCC B.C. Peace and Social Concerns Committee is the development of low income housing on the East Side of Vancouver.

Construction is to begin in early August on a 29-unit apartment block, designed for single parent and other low income families.

Alfred Heinrichs, committee chairman, says that in addition to providing housing, the group hopes to use that housing as a base to carry out ministry in the community, including advocacy for the poor and employment creation activities. The committee plans to provide managers for and other continuing services to the housing project.

"We want this project to be volunteer intensive," Heinrichs reports. Both the continuing services and some initial construction will be done through local volunteers.

The project is near the Chinese community in Vancouver and the committee will seek volunteers from Vancouver's many Mennonite churches, including Asian churches.

In the future, Heinrichs hopes the project can become an example of an alternate way to do social housing, with low costs through volunteer support and continuing services after construction. He would "like to see this be a first step toward a good number of other units."

Other projects of the MCC B.C. Peace and Social Concerns Committee include community mediation counseling, a yearly children's peace festival and sponsoring such events as a youth peace and justice conference and seminars on abortion and euthanasia.

The peace work of MCC

Overseas it includes seminars on peace topics, fellowship with Christian peace groups, and distribution of peace literature. The "international" MCC Peace Section coordinates the International Mennonite Peace Committee of Mennonite World Conference and carries out research and writing on such topics as provisions for conscientious objectors in various countries.

In the United States conciliation activities and witness to government on the draft have been key concerns. A new emphasis has been on peace education in minority Mennonite communities.

In Canada peace ministries include a broad mandate for education and activities on peace and social concerns, including issues of Native and victim-offender concerns.

Issues of militarism, nuclear weapons, race relations, conscientious objection, and community conciliation have been themes throughout the years.

Today MCC's peace activities are centered in three administrative divisions: MCC Peace Section and MCC U.S. Peace Section, with headquarters in Akron, Pa., and the MCC Canada Peace and Social Concerns Committee in Winnipeg, Man.

But additionally peace interests permeate the work of MCC—the assignments and daily lives of MCC's workers, and MCC's relief and development planning and programs.

Formal "peace" ministries began in 1942, when the original Peace Section brought together the peace committees of Mennonite and Brethren in Christ churches in North America.

The continuing basis of MCC work has been "A Declaration of Christian Faith and Commitment," the statement signed by Mennonites and Brethren in Christ at Winona Lake, Ind., in 1950. It says, in part, that, "It is our faith that redeeming love, the heart of the gospel, should be at the center of every thought and action [and that] the life of love and peace is God's plan for all individuals, which means abandonment of hatred, strife and violence in all human relations." *KMB*

Books that share the Good News of peace

A conscientious objector from South Africa traces his peace position partly to the influence of books he found in his university library—Christian books placed there by MCC Peace Section.

In Philippines a faculty member reads books on biblical nonresistance in preparation for a departmental discussion on violence.

The books, called the Overseas Peace Library, have also been placed in Uganda, Australia, Hong Kong, Argentina, Romania and 36 other countries. The Library is a collection of books on biblical peacemaking and nonviolence. Currently 28 books are in the English-language collection. Some titles are available in French, Spanish and German.

Up until 1983 Peace Section sent approximately seven Libraries each year. An increase in budget allowed 22 to be sent in 1983. Nineteen Libraries have been approved thus far for 1984. Since 1977, 162 Overseas Peace Libraries have been sent.

Responses have been positive. A typical letter from Zambia reads: "I am the only faculty member here who has Anabaptist roots, so it was encouraging to see the principal's very positive reaction to the books. Not only do they increase our *number* of books (which we must do for accreditation), but they fill a real gap in subject material."

MCCers talk about peace

The notion of peacemaking in our ministry becomes increasingly relevant. Doug and I work in Prince Albert, Saskatchewan, running a delinquency prevention and diversion program for 7- to 13-year-old children.

It seems that hardly a day goes by when quarrels, hurts and rifts of various sorts do not need to be touched by the restoring power of Jesus.

Ruth Barwell, VS worker, Saskatchewan

As a Christian I am interested in peace concerns because I believe peacemaking is God's will. According to the Bible people need to be saved both from their own sins and from oppression—the sins of others. Thus, salvation must include both forgiveness of sins and the establishment of justice on behalf of the oppressed (Luke 1: 68-79).

John Stoner, Executive Secretary, MCC U.S. Peace Section

Maano: a word toward conflict resolution

In the day-to-day affairs of the Ojibway people, the concept of "maano" is used to terminate an argument between two or more people. It works! English translations as I have heard them are:

"It's all right!"

"Leave it and things will work out!"

"Let it be."

"It's OK!"

The one who, in a conflict, says "maano" is considered the courageous one. Winning or losing is not the issue. Restoring harmony is. Ojibway elders seem to agree that maano terminates an argument for good. The one who says "maano" turns and walks away, after which nothing more is said, and the conflict is not to be resumed in a later meeting.

One person told me that saying "maano" is a recognition that the conflict is not to be managed by the contenders; rather the solution lies beyond them. The momentary heat of the disagreement does not permit solutions. Maano is not unlike "Gelassenheit" of Anabaptist thought.

Menno Wiebe, Native Concerns, MCC Canada

Native Concerns are one focus of the overall MCC Canada Peace and Social Concerns Committee.

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Washington seminars:

Christian perspectives on speaking with government



Cindy Sprunger

◀*Through the years one role MCC Peace Sections have played is sharing with government officials the special concerns of Mennonites. These concerns have typically been about the draft, immigration policies, or special concerns for countries in which MCCers work.*

"The call of the Kingdom is to identify with the poor. It is not easy to forsake the more popular East-West, democracy-Marxist models of thinking and concentrate on the plight of the poor. This exposure was perhaps the most change-producing one for me."
Frank C. Peters, MB Missions

Peters, who was among mission and service workers, Central American and North American church leaders who gathered for a Symposium on Central America last October, wrote the above in response to the symposium. Peace Section occasionally sponsors such special meetings to discuss urgent international peace issues.

Among the thirty Mennonites gathered around the room are a teacher from Oklahoma, a social worker from Minnesota, a pastor from Ohio and two high school students from Chicago.

They are asking questions of a panel of Mennonites who work in jobs involving some facet of the national legislative process. Questions include: Does my letter really make a difference? How can I most effectively communicate with people in Washington?

The session was part of an annual two-day Washington seminar sponsored by the MCC U.S. Peace Section Washington Office and a participating Mennonite church group—this year the Pacific District of the General Conference Mennonite Church. Seminars open with a discussion of how Mennonites should relate to the government.

After a session with a church agency specialist on Central America, seminar participants went to the State Department to engage six policy advisors in a discussion of the U.S. role in Central America. The following day they split up to meet with their senators and representatives or staff aides, to share their observations and support for just and constructive legislation.

"It's a way for people to gain first-hand exposure to how Congress and the government work on problems of special interest to Mennonites," says Delton Franz, director of the Peace Section Washington Office. "The seminars involve both reflecting on issues, such as the Middle East or hunger in the United States, from a spiritual and biblical point of view, and looking at them in the context of government policy."

Over 3,000 people have attended seminars sponsored by the Washington Office, which also arranges sessions for student groups from Mennonite colleges and seminaries. Participant response generally ranges from affirmation to enthusiasm.

Michael Bogard, who serves as youth minister for the Northern District of the General Conference Mennonite Church, attended the March 1984 seminar as representative of his district's Peace and Social Concerns Committee.

He commented, "I found it helpful in making me more aware of the processes in Washington. I feel more comfortable now with our right to have a voice here, and realize that government is aware of our voice and wants to hear it. Often you get the idea that you shouldn't question the government but you find out here that people in the government *want* you to ask questions."

A pastor from Oklahoma said, "I came somewhat skeptical of what MCC is doing here but I feel real good about the experience." Several at the March seminar valued visiting their senators or representative and hearing from Mennonites who work for or with the legislative process, saying it made them realize that "people in government are human too."

Seminars are open to all interested constituents. Participants or their congregations pay for transportation and lodging and a minimal registration fee. The Washington Office can provide further information and welcomes requests for additional seminars.

Cheryl Martin,
Washington Office

A Guide to Peace Resources, an introductory bibliography on peace theology and peacemaking with a complete list of MCC peace resources including pamphlets, position statements, study guides and posters.

Newsletters: *Washington Memo*
Peace Section Newsletter
Ottawa Notebook
Draft Counselor's Update
Committee on Women's Concerns Report
Mennonite Conciliation Service Newsletter

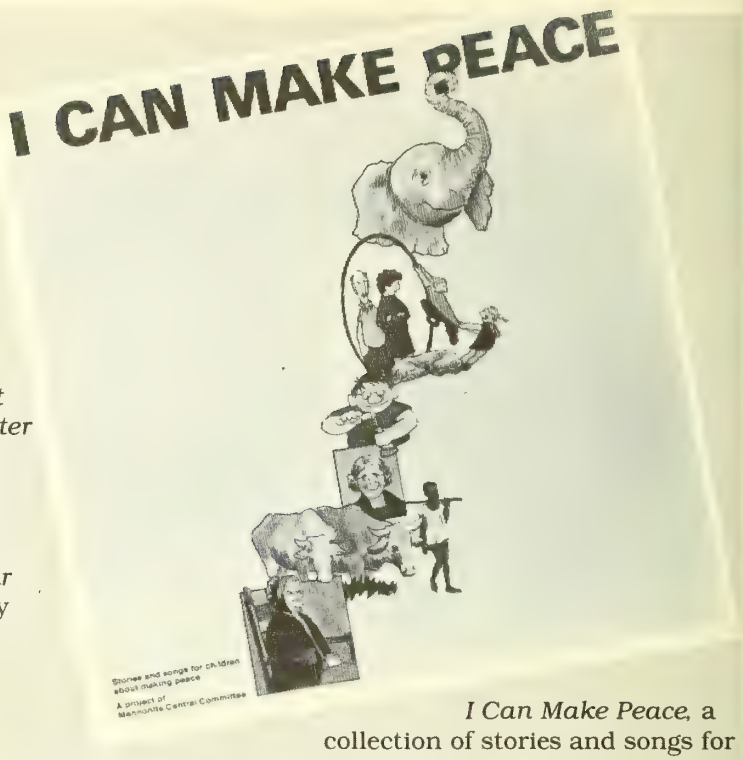
Films, slide shows and filmstrips on peace can be ordered from MCC and MCC Canada Audiovisual Libraries.

Informed Prayer and Worship: A Light in the Nuclear Shadow, a manual of worship ideas, prayer and study guide compiled by MCC Canada. Obtain from MCC Canada or provincial MCC offices.

Portrait of a Peacemaker, a popular pamphlet that describes peacemakers from a biblical perspective.

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MCC Peace Section
21 South 12th St.
Akron, PA 17501
(717) 859-1151

MCC Canada
Peace & Social Concerns
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8
(204) 475-3550



I Can Make Peace, a collection of stories and songs for children about peacemaking, was produced by MCC. Themes include backyard peacemaking, loving enemies and peacemaking in times of war. Cassettes and record albums available. Available at some MCC shops, in Provident Bookstores and other local Christian bookstores. Distribution by Herald Press, Scottdale, Pa., 15683; Kitchener, Ont., N2G 4M5.

Cash and material aid projects

(July) Overseas peace libraries: Since 1977 MCC Peace Section has sent 162 sets of books on biblical peacemaking and nonviolence to 43 countries around the world.

The library of books goes free to college, university, seminary and peace center libraries. Recipients in many countries deeply appreciate these Peace Libraries, which bring discussion of ideas that are new in many settings.

$150 will buy one peace library. $5 will buy one book. Please include project number PSI 101 with your contribution.

(August) Training in mediation skills: Each year thousands of Christians file lawsuits against other Christians in secular courts. Mennonite Conciliation Service has pioneered a mediation service training volunteers to help resolve business, congregational and family conflicts outside of court.

Interest in this service continues to grow. In 1984 MCS needs $10,000 to meet the increasing requests. $500 will cover the cost of one 20-hour training seminar, in which 31 volunteers learn to serve as mediators in their own communities. $15 will train one mediator. Please include project number USPS 4703 with your contribution.

(July) Sewing kits: In many countries good quality sewing materials are not readily available and are often very expensive. Sending an MCC sewing kit overseas enables our overseas neighbors to sew and mend their own clothing. In 1984 MCC plans to ship over 3,000 sewing kits to people in Haiti, Indonesia, Jamaica, Jordan, Sudan and Zaire.

Each kit should include: a *metric* tape measure, two spools of no. 50 white thread, two spools of no. 50 black thread, one thimble, one pair of good quality scissors, one package needles, one package straight pins, one package hooks and eyes, several safety pins and snap fasteners. Enclose contents in a cloth 8- by 10-inch drawstring bag.

(August) School kits: August and September means back-to-school in many countries around the world. But many children living in Third World countries cannot go to school because they cannot afford to buy the school supplies needed. In 1984 MCC plans to send over 22,000 school kits to children in Ethiopia, Haiti, Indonesia, Jamaica, Lebanon, Sudan and Zaire.

Each school kit should include: four spiral notebooks (approximately 8 by 11 inches), four unsharpened pencils, one plastic metric ruler, one package of 12 crayons or 12 colored pencils, and a pencil eraser. These items should be placed in a 10- by 16-inch drawstring bag made of denim or burlap.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

Believers' Church Conference . . .

Continued from page 440

pressed which stage she personally feels is most appropriate for baptism, she seemed to favor middle adolescence since by the end of high school most youth leave the community which attempts to nurture them in faith.

Small-group and plenary discussion culminated in the drafting of a consensus statement in response to the BEM document. The Believers' Church Conference statement affirms the BEM document for its extensive use of biblical vocabulary and imagery, for asserting that "baptism is both God's gift and our human response," for linking baptism with the anointing of the Holy Spirit, and for the emphasis on the need for ongoing nurture and growth in the Christian life and the integration of baptism with a new moral commitment.

Conference participants agreed that the BEM statement provides valuable guidance in several areas: in placing baptism firmly in the corporate life of the church, in calling for baptism to be an occasion when all members of the congregation can reaffirm their own baptismal vows, and for reminding churches of their corporate responsibility to nurture children in the faith.

A number of objections to the BEM statement on baptism were raised. Especially problematic for believers' churches was an imperative statement in BEM which reads: "Baptism is an unrepeatable act. Any practice which might be interpreted as 're-baptism' must be avoided." In its response to this proscription, the Believers' Church Conference participants noted that some among them would accept infant baptism as being valid. Others would not, however, and would require adult baptism of persons who were baptized as infants. But such an act would not be considered "re-baptism" since for them infant baptism is not considered a valid baptism.

Conference participants thought that the BEM document is also deficient in not addressing adequately the active role of the participant at baptism in making a public faith response and in identifying with the church, in not linking baptism with the ministry (priesthood) of all believers, in not associating baptism with church discipline, and in its sacramental tendency in which the act of baptism itself is viewed as embodying salvation and effecting participation in Christ's death and resurrection and the reception of the Spirit.

The Anderson response to the BEM document recommends that the Faith and Order Commission work on a formulation of the ecclesiological, Christological, and soteriological implications of its statement on baptism, eucharist, and ministry. And to its own churches the Believers' Church Conference is commending the BEM document for consideration, study, and response.

Another Believers' Church Conference is tentatively planned for next year which will take up the issue of ministry.—Richard A. Kauffman for Meetinghouse

Stephen Beachy named coordinator of Olympics ministry

Stephen Beachy, a 1984 Goshen (Ind.) College graduate, has been named coordinator of the Mennonite ministry at the Summer Olympic Games, July 28-Aug. 12, in Los Angeles, Calif.

He arrived in the city on May 14 to provide full-time staff support for planning and preparations.

Stephen is the son of Alvin and Edna Beachy of Pottstown, Pa.

The overall goal of the ministry is to provide a Christian presence of witness and service. It is sponsored by Greater Los Angeles Area Mennonite Council, Mennonite Board of Missions, and Southwest Conference of the Mennonite Church.

The ministry will be headquartered at a rented house near the Los Angeles Coliseum—the major site of Olympic activities. The house will serve as both outreach base and hospitality center. It will also be made available to other Christian groups serving in the area.

The chief contact with the public will be through street outreach teams near the Olympic sites. Members of the teams will share their faith and help people who are in obvious need.



Stephen Beachy, coordinator of the Mennonite ministry at the Los Angeles Olympics.

An emergency housing and food hostel may be opened at Calvary Mennonite Church. It will be staffed by volunteers and the food and other supplies will be donated.

Most of the volunteers for the Olympics ministry will be Los Angeles area Mennonites and specially trained high school youth from Indiana-Michigan Conference of the Mennonite Church.

Stephen Beachy works under the direction of the Olympics Project Committee of Greater Los Angeles Area Mennonite Council. It is chaired by Leroy Bechler.

Mennonite Board of Missions provided several weeks of staff time by Edgar Metzler to develop the original vision for an Olympics ministry proposed by Calvary Mennonite Church pastor Hubert Brown.

New day breaking for Mennonite Church, Weavers tell MBM Board

"A new day is about to break in the Mennonite Church," Kitty and Irvin Weaver told the Board of Directors of Mennonite Board of Missions, May 17-19, in Harrisonburg, Va.

Weavers, who serve as fieldworkers for Allegheny Conference of the Mennonite Church, base this optimism mainly on learnings from a study leave and fellowship visit among churches and conferences of the West and Southwest last fall.

Their faith in the future vitality of the church arises from the joyful experiences of worship they found in a wide variety of congregations, the readiness of congregations to test new ways of working at faithful discipleship, and the increased interest they heard in training and resourcing leaders.

"Congregations that expressed sincere love—an open acceptance of love—were more likely to find new people coming to experience body life," Weavers said.

Of particular concern in Southwest Conference was "a lack of resourcing to train leaders." As an example they cited the need for trained teachers to work among the Navajo Indians for whom teaching in the extended family is more effective than in a congregational setting.

"How to develop visionary leadership" was another concern they picked up in their travels, especially among the smaller, far-flung conferences with fewer resources.

"I would like to see us work harder at



Irvin and Kitty Weaver, fieldworkers for Allegheny Conference, reported on their recent study visit to the West during the May 17-19 meeting of the MBM Board of Directors.

coordination of resources across conferences," Irvin said. "I think we're in a new day of resource cooperation."

He believes MBM can have an increased role in helping to share this cooperation. "I'd like to see MBM give leadership to developing an overall plan and strategy for North America so we don't have confusing overlap," he said.

Samuel Weaver, executive secretary of Virginia Conference, underscored the value of cooperation during a luncheon Thursday by showing how his conference and MBM pooled resources to produce a set of nine videotapes on *Practical Pastoral Training.*

The cooperative project grew out of a request by churches in the outlying district of Tennessee/North Carolina for access to such training.

Sam reviewed briefly the history of how vision for mission has been nurtured over the years in Virginia Conference.

Before the 1900s it arose from congregations. In the early 1900s it was nurtured by strong leaders, and then picked up by institutions in the 1950s.

Sam reported that church planting dropped off dramatically during the 1960s but that "congregations are again taking the lead in planting churches."

The Board of Directors evaluated plans to strengthen mission education in the Mennonite Church and encouraged inter-Mennonite cooperation and the taking of counsel from youth in the development of materials.

The thrust for increasing the interest of youth in missions includes: curriculum development for a range of age-groups, pilot programs to give individuals and groups experience in Christian ministry, training for mission leadership at the congregational level, mission scholarships, and a mission education package for conferences.

On a related theme, consideration was given to providing resources for young adults, many of whom are studying on college and university campuses.

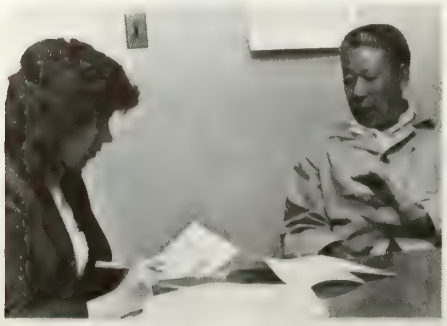
In other actions, the Board of Directors:

- Appointed 17 people to Voluntary Service assignments.
- Decided to help the Mennonite Church in Chile purchase a worship facility in Santiago by making available both a grant and a loan.
- Heard a progress report on the purchase of property near Paris by French Mennonites with MBM help for an interfaith renewal ministry.
- Affirmed the work of staff to provide comprehensive pastoral care to overseas workers who often live in situations that consume enormous amounts of nervous energy.
- Affirmed Hesston (Kan.) College's efforts to develop practical studies for persons interested in congregational ministries, such as pastoring.
- Authorized staff to begin developing next year's fiscal budget based on an anticipated increase in contributions of 5 percent.
- Affirmed staff work in developing models for guiding electronic communications use among Mennonites.
- Accepted the resignation of Eugene Seals as vice-chairperson of the Board because of other heavy commitments.
- Supported the direction of staff in approaching deafness not as a disability but as a group of people with another language and culture.

Educational Exchange hosts two Chinese agriculturalists

President Yang Feng and Professor Li Shifen from the Sichuan Agricultural College in Sichuan Province, China, visited Lancaster County in May as part of a two-month agricultural exchange sponsored by the China Educational Exchange (CEE). It was the first exchange of this kind. Their visit will continue through June in which they will visit farms, feed manufacturing plants, breeding stations, and universities.

President Yang Feng explained that they have come to the United States to observe agricultural extension programs and to learn how new ideas in research are applied and extended. They will study and observe how agriculture is taught at the university level, and are especially interested in learning about course requirements for agricultural degrees at the bachelor's, master's, and Ph.D. levels.



President Yang Feng shares his insights about American agriculture with interviewer Linda Sauder.

Yang and his colleague spent several days in Lancaster County touring small, medium, and large farms to learn more about American farming techniques. They were intrigued with Mennonite farming people and their emphasis on hard work and simple living.

After visiting the farm of David Zimmerman, an Old Order Mennonite in Lancaster County, Yang commented, "I have a deep impression of how people live in this area as compared to the big cities. They (the Mennonites) know how to live. They are more satisfied with humble desires and are very happy."

Yang attributed the Mennonite interest in family and simple life to "greater spiritual ideals," comparing it to Taoist and Confucian principles. "Maybe I can learn more from the Mennonites than from the highly complex universities," Yang said.

President Yang emphasized China's intention to be selective in adapting American technology. Although impressed with the high level of technology present on American farms, Yang said that many of these techniques simply would not work in Sichuan Province, where 100 million people raise 50 million hogs on half-acre farms. "We have many people who need work, and our land is scarce."

When asked about his impressions of American life, Yang felt that "progress here is very fast." He studied at Iowa State University from 1945-51 in graduate and doctoral programs in animal husbandry and animal nutrition. Thirty years later he notes that agricultural productivity is much improved.

"America is considered a rich country, but in New York we also saw beggars and poor people," he said. Yang noted this with interest because at one farm he visited, the farmer commented on a 10 to 15 percent surplus of milk, and at another, an excess of grain. This did not make sense to him when at the same time people are going hungry in big cities. Yang added, "As a social structure, the American way of life is not perfect. It has its own set of problems."

Yang suggested that China wants to investigate the best land use methods, not just for the next ten years, but for the next 100 years or longer. Yang called attention to the tendency of American agriculture to view the land primarily in terms of production and profit. On the

other hand, systems of irrigation and rotation or crops that have worked for the Chinese for the past 2,000 to 3,000 years are still working today.

When asked what he hopes to teach the three American agriculturalists who will visit China in September, Yang said, "American technology is very different. China's modernization is very far behind. But we do know how to make use of the land. With 100 million people in a single state, we've learned to cultivate the land for many people. Maybe the Americans can learn something from that."

As an educator he suggested that his biggest challenge is to keep up with the new technology, but at the same time to hold family, spiritual, and social structures in perspective. The challenge facing China is to "retain its Chinese identity."

Yang feels the exchange is very valuable. "It builds good relationships and mutual understanding between Americans and Chinese, and helps the modernization of China."

The China Educational Exchange is made up of representatives from numerous Mennonite missions and service agencies and colleges.

Prairie View hospital works to avert divorce

"Recovery of Hope" has become the name for a plan of helping marriages in trouble. Begun in 1982 by Sheldon Louthan with the help of Floyd and Nelda Coleman, the program is now run by Prairie View Mental Health Center in Newton, Kan. Following Louthan's death in an airplane crash last November, the Colemans became directors of this marriage rescue venture.

"When people lose hope for their marriages," says Nelda Coleman, "that's the point at which they get a divorce. People can go through a great deal as long as they have hope that things will be better."

In two years time, 60 couples have come to Recovery of Hope seminars, which are held every month. Two thirds of these people who were on the brink of breaking up made an agreement to spend up to six months working out a plan that might restore their lives together. Of those who made such a commitment, two thirds have mended their marriages or are working to heal their brokenness.

The emphasis in Recovery of Hope is on the life of two together rather than just on the individual. "It is geared," says Floyd, "to bringing the couple back together rather than focusing on 'How



Nelda and Floyd Coleman, directors of Recovery of Hope marriage program

do I go my own way?' "

Personal growth, he admits, is important, especially for a person experiencing the breakup of a marriage, but "we think you can grow in a relationship as well as individually."

Goshen Board oversees presidential transition

The presidential transition dominated the quarterly meeting of the Goshen College Board of Overseers on Saturday, June 2. J. Lawrence Burkholder made his last report to the board as president, and president-elect Victor Stoltzfus reviewed with the group his orientation activities leading to his new responsibilities.

In his report, Burkholder noted how college affairs during the previous 10 days were dominated by the death of senior student Amy Vanlaningham during her Study-Service Trimester in Haiti.

The board also heard extensive reporting on the college's financial affairs. The success of the recently concluded deferred gifts campaign was noted as a fitting capstone to the Burkholder years. The J. Lawrence and Harriet Burkholder Merit Scholarship endowment fund, part of that campaign, has now reached almost half of its $500,000 goal.

The board approved the hiring of new faculty in computer science—Carol Paris of South Bend, Ind., and Floyd Saner of Souderton, Pa. Positions remain to be filled in business and the library.

Also, six current Goshen College professors were promoted in rank: Leonard Geiser from assistant to associate professor of business; Edward Gore from instructor to assistant professor of physical education; Norman Kauffmann from assistant to associate professor of psychology; Kay Montgomery from assistant to associate professor of music; Kathy Short from assistant to associate professor of education; and Shirley Showalter from assistant to associate professor of history and English.

Stoltzfus reported on his extensive contacts with the supportive constituencies of Goshen College. He has met with key community leadership in Goshen and Elkhart and has attended five regional Mennonite conference sessions. Before assuming his duties on July 1, he will visit alumni groups in Colorado, Arizona, California, and Oregon and participate in a four-week workshop for academic administrators at Carnegie-Mellon University in Pittsburgh.

Lastly, the board approved planning on the public inauguration of Stoltzfus, to be held at the college on Saturday, Oct. 6.

What happens to your family if you should die?

MMA's Annually Renewable Term (ART) life plan helps with sensible financial planning now . . . to deal with difficult times that may come later.

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Mennonite Mutual Aid

Haight-Ashbury installs pastor, changes name

On Sunday, May 6, the Haight-Ashbury Mennonite Fellowship installed Ruth Buxman as pastor. Ruth accepted the three-year half-time assignment after serving as interim pastor since Dec. 1, 1983.

Ruth originally came to San Francisco two and a half years ago as part of a Clinical Pastoral Education program through Mennonite Brethren Biblical Seminary (Fresno) and began worshiping with the fellowship at that time. Her involvement increased and was formalized last summer as one of two interim pastors. After Lois Janzen, the previous pastor, resigned, Ruth accepted the call to serve as interim pastor until this summer. A long-term call to her as pastor was issued by the congregation in March following a leadership survey.

With permanent leadership installed the fellowship has completed a year of transition which included moving to a new building (sharing a Brethren in Christ facility) in a new neighborhood. As a result of that move, the fellowship plans a name change because it is no longer located in the Haight-Ashbury district of San Francisco.

The fellowship decided that as long as it is renting property, its name should not be as geographically specific as the current name. Considerations for a new name include San Francisco Mennonite Church, Mennonite Church of San Francisco, and First Mennonite.

Three Mennonite women ordained in Illinois

On May 27, 1984, several hundred people participated in an unprecedented occasion. Three women, all members of the First Mennonite Church of Oak Park, Oak Park, Ill., were ordained to the ministry of the Mennonite Church and the General Conference Mennonite Church. In a service titled "Celebrating God's Gifts," Ann Showalter of Oak Park, Ill.; Norma Goertzen, Chicago, Ill.; and Pauline Kennel, Lombard, Ill., were formally set apart for special ministries within the larger church.

Ann Showalter graduated from Bethany Theological Seminary in Oakbrook, Ill., in 1982 and has served as a chaplain two years. Beginning in the 1984-85 school year, Ann will commute to Associated Mennonite Biblical Seminaries to serve as assistant director of field education. Ann's husband, Ray, works in nursing administration.

Since 1979, Norma Goertzen has worked as head librarian at North Park Seminary of the Evangelical Covenant Church. Norma was ordained for her service in this capacity. Norma's husband, Ardean, is pastor of the First Mennonite Church of Oak Park and was worship leader of the ordination service.

Pauline Kennel has been director of CAM—Chicago Area Mennonites—since 1982. Her ordination confirms her in the ministry of coordinating the activities of and providing spiritual leadership for the twenty-one Mennonite churches in the Chicago area. Pauline's husband, Leroy, pastors a Mennonite church in Sterling, Ill.

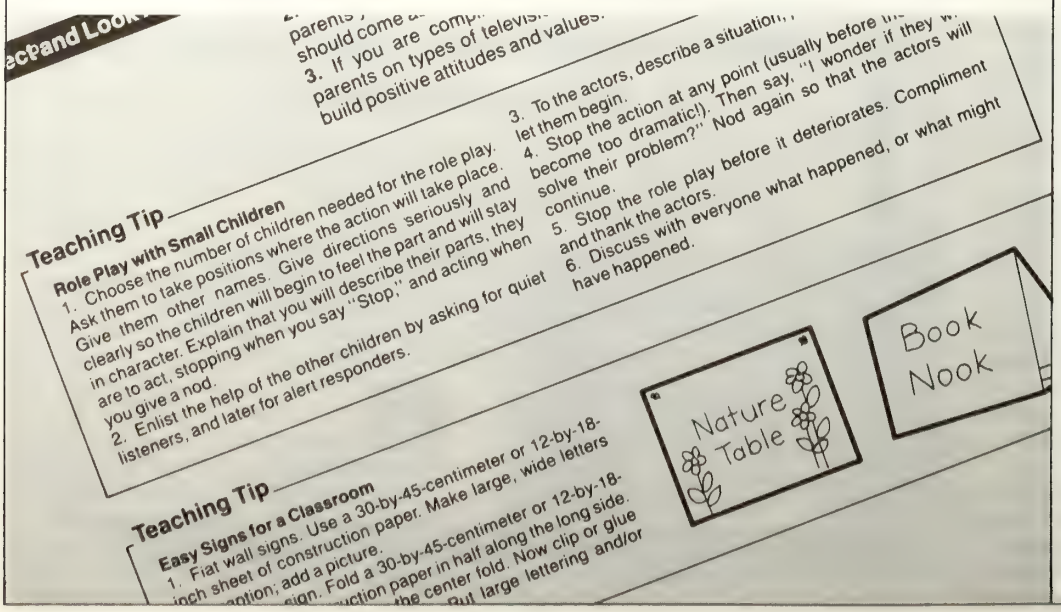
C. John Weborg, professor of worship and systematics at North Park Seminary, preached the ordination sermon on Acts 2:16-21, stressing the great democratization which results when the Holy Spirit falls on women and men alike.

Since the First Mennonite Church of Oak Park has its membership in both the Mennonite Church and the General Conference Mennonite Church, representatives from both denominations officiated at the consecration of the ordinands. Leo L. Miller represented the Central District of the General Conference Mennonite Church and Edwin J. Stalter the Illinois Conference of the Mennonite Church.—Reta Halteman Finger

THE REVISED FOUNDATION SERIES FOR CHILDREN

Contains "built-in" teacher training

All revision writers were instructed to explain a teaching method, thought to be unfamiliar, the first time that it appears. These methods appear as Teaching Tips in the Teacher's Guide. There may be one, two, three, or more Teaching Tips in a given quarter. They are always boxed in as in the sample below.



After the method is introduced, the writer may refer the teacher back to the initial explanation when the method is suggested again. All Teaching Tips are noted in the Table of Contents for easy location. Teaching Tips could be utilized in congregational training events.

All earlier training materials: *Guide to Teacher Training, Teaching Methods and Related Skills*, and *Upon These Doorposts* continue to be available.

—David Cressman
Marketing Manager
Mennonite Publishing House
Scottdale, PA 15683

MENNOSCOPE

George R. Brunk II was ordained to the ministry on July 22, 1934, at the Warwick River Mennonite Church in Newport News (then Denbigh), Virginia. Fifty years later he is still active in church affairs and in demand as an evangelist. On July 22, 1984, a Golden Jubilee Ordination Celebration will be held at the Trissels Mennonite Church near Broadway, Virginia. Brunk will preach at the 10:30 a.m. Sunday service. Following a fellowship meal, a special service will be held at 2:00 p.m. featuring "Reflections on George's Life and Service" with Ruth Brunk Stoltzfus, Blaine Blubaugh, J. Ward Shank, and Eugene Neer participating. Brunk is probably best known as an evangelist. Beginning in the early 1950s, Brunk Revivals, using a large tent and supporting equipment, held evangelistic campaigns across the United States and Canada calling persons to renewal and commitment. Brunk also taught Bible courses at Eastern Mennonite College and helped develop the program at Eastern Mennonite Seminary where he served for eight years as its first dean.

J. Paul Sauder, a resident of Landis Homes Retirement Community, Lititz, Pa., and a longtime home missionary and associate editor of *Missionary Messenger*, died on June 1. He was 81. Sauder was editor of *Missionary Messenger*, official organ of Eastern Mennonite Board of Missions, Salunga, Pa., from 1932 to 1935 and served as associate editor from 1927 to 1932 and from 1935 to 1956. He was pastor of a congregation in Tampa, Fla., for 15 years. A teacher by profession, Sauder served at one time as principal of the New Holland (Pa.) High School and later as principal of Kraybill Mennonite School, Mount Joy, Pa. From 1932 to 1934 Sauder served as a member of the Eastern Mennonite Board of Missions. In a tribute to Sauder at his funeral Bishop David Thomas, former moderator of Lancaster Conference, described him as an encourager. Sauder had requested Thomas to ask all those who attended the funeral to pledge themselves to either write or speak to five people some word of encouragement.

Vasil Magal, radio speaker of the Russian-language *Voice of a Friend* for Mennonite Board of Missions, reported recently that the flow of emigrants from the Soviet Union to West Germany seems to have stopped, and "no one knows for what reason." In a recent visit to West Germany, Magal said the few new emigrants he did meet "immediately recognized me by my voice and expressed their gratitude for the long years of listening to our *Voice of a Friend* broadcasts." He said, "A Mennonite family was especially happy to meet me, and asked me to forward their and many others' appreciation to the Mennonite churches and friends in America." This family had lived in an Asian region of the Soviet Union. They told Magal that many Mennonites live in that area and that all of them listen regularly to *Voice of a Friend.* They don't write to Magal, however, because they fear that their mail will be censored.

Rocky Mountain Mennonite Camp near Divide, Colo., is the site of the 1984 Overseas Missions Seminar of Mennonite Board of Missions, June 30-July 6. Participating this year will be 19 missionaries on furlough, three newly appointed workers, and 14 staff members and their spouses. The goals of the seminar are to worship, develop teamwork, and study the biblical, theological, and sociopolitical implications of missions. Among the resource persons are Wilbert Shenk, Robert Ramseyer, Norman Kraus, Willard Roth, Dale Schumm, Barbara Reber, Ken Weaver, and Paul and Ann Gingrich. On the final day, seminar participants will travel to Denver for the biennial MBM-sponsored Mission Festival. It is hosted this year by Rocky Mountain Conference of the Mennonite Church.

A weekend for deaf persons and their families and friends will be held from June 29 to July 1 at Laurelville Mennonite Church Center. This year's theme is *Communication: The Key to Wholeness in Relationships.* The main resource person is Kent Olney, who has served as pastor of Salem (Ore.) Deaf Fellowship and as director of Northwest Christian Camp for the Deaf. Mennonite deaf elder statesman Paul Savanick of Scottdale, Pa., is moderator. More information about the weekend is available from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

On the eve of **Hesston College's** 75th anniversary, the institution's total alumni body passed the 10,000 mark. The 182 members of the college's 1984 graduating class sent the total number of Hesston College alumni to 10,062. The figure includes former students of the college as well as of Hesston Academy, which ceased operations in 1963. The figure also includes about 575 deceased alumni.

Adriel School, West Liberty, Ohio, is expanding its community services program for local children and is seeking a social worker for this program effective on Sept. 1, 1984. A master's degree in social work and experience in working with children who are victims of emotional, physical, and sexual abuse are required. Contact James Burkett, executive director, Adriel School, P.O. Box 188, West Liberty, OH 43357; or call (513) 465-5010.

Five new fellowships were received into the Illinois Mennonite Conference during the spring conference sessions, Apr. 6 and 7: Peoria-North Mennonite Fellowship, c/o Ryan Ahlgrim, Apt. 205, 1420 W. Glen Ave., Peoria, IL 61614. Trinity New Life Mennonite Fellowship, 429½ Edwards St., Henry, IL; mailing address Box 113, Lacon, IL 61540. Lakeview Mennonite Fellowship, c/o James Nelson Gingerich, 1430 W. Wellington Ave., Chicago, IL 60657. Far Southside Mennonite Fellowship, 11624 S. Hale, Chicago, IL 60643. Manor Community Church (Mennonite Fellowship), 4737 N. Sacramento, Chicago, IL 60625.

Jeffrey Landis was licensed and installed as pastor of the Stephens City Mennonite Church, Stephens City, Va., on May 27. Landis is a 1984 graduate of Eastern Mennonite Seminary and had served as interim pastor for the congregation during the school year. The services were in charge of bishops Linden M. Wenger and Earl R. Delp.

E. Donald Siegrist was ordained to the ministry on June 3 for the Independence (N.Y.) Gospel Fellowship.

Natives from Canada, the U.S., Paraguay and Central America and disabled people will be able to participate in meetings organized by MCC Canada Native Concerns and Handicapped Concerns at the Mennonite World Conference in Strasbourg, France. For more information about the Native Concerns or Handicapped Concerns programs contact MCC Canada Native Concerns, 201-1483 Pembina Hwy., Winnipeg, Manitoba R3T 2C8, or MCC Canada Handicapped Concerns, 503-280 Smith Street, Winnipeg, Manitoba R3C 1K2.

Change of address: Genevieve Buckwalter from Hokkaido, Japan, to c/o Ray Hershberger, 311 Rutgers, Wichita, KS 67212. Glendon Blosser from Trinidad to 1610 Mt. Clinton Pike, Harrisonburg, VA 22801.



Mennonite and Brethren in Christ leaders in Japan gave thoughtful responses and strong affirmation to an unfinished manuscript by Norman Kraus (top left) during a Consultation on Christology, April 5-6, in Tokyo, Japan. Norman has been working on the subject ever since his arrival in Japan in 1980 as a mission worker. The main question he is dealing with is "Who is Jesus Christ and why did he come into the world?" Norman worked hard to answer the question so that it would be understandable in the Japanese context. That was a big reason for consulting with Japanese leaders. "Besides, in the Anabaptist tradition, one person doesn't spin out theology on his own but checks with fellow believers," Norman said. The manuscript will hopefully be published in Japan in the fall of 1985.

BIRTHS

Please do not send wedding announcements more than six months after the wedding.

Baker, Clarence, Jr., and Alice (DeVoe), Rittman, Ohio, first child, Brandon Ray, Apr. 3.

Brubaker, Dennis and Alice (Hamilton), Harrisonburg, Va., fourth child, first daughter, Deanna Joy, May 3.

Creque, Doug and Wanda (Stutzman), Mantua, Ohio, first child, Mark Anthony, May 26.

Gingrich, Gene and Kim (Gardner), Goshen, Ind., second child, first son, David Nathaniel, May 20.

Godshall, Joel and Christine (Miller), Souderton, Pa., third daughter, Jessica Michelle, May 25.

Gnagey, Leslie and Nedra (Beck), Elkhart, Ind., fourth child, second son, Aaron Joseph, Mar. 30. (One daughter deceased.)

Hochstetler, Robert and Mary Beth (Yutzy), St. Louis, Mo., second child, first son, Zachary Paul, May 10.

Kanagy, Gene and Kristi (Austin), Mt. Gilead, Ohio, fifth child, third son, John Dallas, May 2.

Koop, Victor and Irene (Reimer), Goshen, Ind., third child, first son, Gregory James, May 19.

Krabill, John and Debra (Wright), Mt. Gilead, Ohio, second child, first daughter, Han-

nah Ruth, Jan. 15.

Kratzer, Doug and Donna (Musselman), Dalton, Ohio, first child, Jenna Elise, May 27.

Kuhns, Bruce and Paula (Brunk), Brownsville, Tex., first child, Marcos Eric, Apr. 22.

Kulp, John and Ruthann (Witmer), Harleysville, Pa., second daughter Angela Nicole, Apr. 27.

Lehman, Glenn M. and Dorcas (Miller), Lancaster, Pa., second child, first son, Joel Christian, May 22.

Miller, Darrel and Lynette (Shoemaker), Danvers, Ill., first child, Elizabeth Marie, Apr. 4.

Miller, Hank and Luella (Geiser), Millersburg, Ohio, second child, first daughter, Jonie Leann, May 27.

Reinford, Jerry and Mary (Craft), Perkiomenville, Pa., first child, Anthony Wayne, Mar. 26.

Ritter, Eugene and Annette (Guengerich), Harrisonburg, Va., second son, Jason Scott, May 25.

Schultz, Bill and Pam (Roes), Stratford, Ont., first child, Rachel Ann, Apr. 27.

Schultz, Duane and Sharon (Elsasser), Wellesley, Ont., first child. Graham David, May 14.

Sommers, Arley and Candace (Rice), Cardington, Ohio, second child, first son, Jeffrey Dale, Jan. 15.

Stoltzfus, Brian and Karen (Schultz), Mantua, Ohio, third child, second daughter, Corrine Beth, May 24.

Tribble, Richard and Marjana (Troyer), Middlebury, Ind., fourth son, Rustin Jonathan, May 17.

Tyson, Gary and Judy (Wambold), Telford, Pa., first child, Leticia Renee, May 27.

Wiles, Bob and Susan (Burns), Streetsboro, Ohio, first child, Christopher Robert, May 28.

Yoder, Jerry and Martha (Miller), Lagrange, Ind., fourth child, first daughter, Crystal Joy, May 29.

Correction: John and Debbie Wesselhoeft's baby's name is spelled *Kirsten,* not Kristen, as it appeared in the May 29 issue.

MARRIAGES

Please do not send birth announcements more than six months after the baby's birth.

Houff — Burkholder. — Brent Houff, Waynesboro, Va., Presbyterian Church, and Cindy Burkholder, Waynesboro, Va., Springdale cong., by Duane Gingerich, May 26.

King—King.—Daniel King, Malvern, Pa., Frazer cong., and Laurita King, Archbold, Ohio, West Clinton cong., by Beryl M. Jantzi and Vernon Zehr, May 26.

Landis — Hawks. — Timothy Landis, Gingrichs cong., and Cheryl Hawks, Trumbull, Conn., Evangelical Free Church, by John G. Landis, May 19.

Lantz—Short.—Timothy J. Lantz, Archbold, Ohio, Central cong., and Theresa L. Short, Archbold, Ohio, Zion cong., by Ellis B. Croyle and Charles Gautsche, May 26.

Malone—Riley.—John Malone and Karen M. Riley, both from Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., and Sherm Kauffman, May 26.

Miller — Evers. — Derwood Miller, Hartville, Ohio, Hartville cong., and Vicki Evers, Parnassus, Va., United Methodist Church, by Forest Porter and Richard Ross, May 19.

Ours—Martin.—Dennis Ours and Karen Martin, both of Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, May 26.

Pargas—Bixler.—Mark Pargas, Goshen, Ind., Catholic Church, and Joyce Bixler, Goshen, Ind., College cong., by Arnold C. Roth, May 26.

Schrock — Cole. — Marlin Schrock, Motley, Minn., Leader cong., and Cathy Cole, Streetsboro, Ohio, Aurora cong., by Orie Schrock, May 26.

Troyer — Schlabach. — Timothy Ray Troyer, Uniontown, Ohio, and Sheila Ann Schlabach, Hartville, Ohio, both of Hartville cong., by Richard F. Ross, May 27.

Wenger — Moser. — Cliff Wenger, Lancaster, Pa., and Carol Moser, Tremont, Ill., Hopedale cong., by James Smith, May 19.

Yoder — Moyer. — Alfred Yoder and Beth Moyer, both of Royersford, Pa., Upper Skippack cong., by Charles A. Ness, May 19.

Zimmerman—Stauffer.—Jay Zimmerman, Lebanon, Pa., and Crystal Stauffer, Lebanon, Pa., by John G. Landis, May 24.

Zwierzko — Albrecht. — Allan Zwierzko, Bolinbrook, Ill., and Lucinda Albrecht, Princeton, Ill., Willow Springs cong., by Don Haley, May 12.

OBITUARIES

Albrecht, Lena I., daughter of Christian and Fannie (Stacker) Albrecht, was born at Tiskilwa, Ill., May 25, 1889; died at Maple Lawn Nursing Home, Eureka, Ill., May 22, 1984; aged nearly 95 y. Surviving is one sister (Mildred Hartzler). She was a member of Willow Springs Mennonite Church, where funeral services were held on May 25, in charge of Don Heiser; interment in Willow Springs Cemetery.

Bontrager, Jessica Renee, daughter of Bradley and Janee (Hooley) Bontrager, was born on Jan. 2, 1983; died in an automobile accident May 19, 1984; aged 16 m. Surviving are her parents and one brother (Kristopher). Funeral services were held at Shore Mennonite Church, May 22, in charge of Dwight Gosser and J. Paul Lauver.

Delp, Ephraim M., son of Jacob B. and Sarah (Moyer) Delp, was born in Hatfield Twp., Pa., Nov. 24, 1897; died at Grand View Hospital, Sellersville, Pa., May 21, 1984; aged 86 y. On Oct. 8, 1919, he was married to Grace Hackman Wismer, who survives. Also surviving are 2 daughters (Betty—Mrs. Wellington K. Alderfer and Grace W.—Mrs. Abram A. Landis), 2 sons (Harold W. and Robert W.), 13 grandchildren, and 30 great-grandchildren. He was preceded in death by an infant daughter (Blanche). He was a member of Plains Mennonite Church, where funeral services were held on May 25, in charge of Gerald C. Studer and John E. Lapp; interment in Plains Cemetery.

Keener, Cuma L., daughter of Edward J. and Mary (Miller) Harshbarger, was born in Bratton Twp., July 15, 1901; died at Valley View Haven, Belleville, Pa., May 11, 1984; aged 82 y. She was married to Warren A. Keener, who died in 1957. Surviving are 2 daughters (Celeste A. and Wanda—Mrs. Warren Leighty), one granddaughter, one great-granddaughter, 4 sisters (Bernice Peachey, Estella Yoder, Margaret Yoder, and Gertrude Kauffman), and 2 brothers (John I. and Guy E.). She was a member of Mattawana Mennonite Church, where funeral services were held on May 14, in charge of M. Leon Yoder; interment in Juniata Memorial Park.

Kolp, Minnie Stoner, was born in Mount Joy Twp., Pa., Sept. 2, 1893; died at Lancaster, Pa., May 19, 1984; aged 90 y. On Nov. 6, 1920, she was married to Samuel M. Kolp, who died on Jan. 15, 1957. Surviving are one daughter (Mildred—Mrs. Mervin Myers), one son (Ray S. Kolp), 15 grandchildren, and 15 great-grandchildren. She was preceded in death by 2 sons (Norman Henry and Victor S.). She was a member of Mount Joy Mennonite Church. Funeral services were held at Sheetz Funeral Home, May 22, in charge of Shelley R. Shellenberger; interment in the Henry Eberle Cemetery.

Lapp, Edith, daughter of Allen M. and Emma (Ruth) Nyce, was born at Harleysville, Pa., Mar. 27, 1906; died at Eastern Mennonite Home, Souderton, Pa., May 27, 1984; aged 78 y. On Sept. 15, 1926, she was married to John E. Lapp, who survives. Also surviving are 5 sons (John A., James M., Daniel W., Samuel J., and Joseph L.), 4 daughters (Mary Louise Swartley, Sara Jane Kolb, Ruth Marie Guengerich, and Rhoda Mae Greenlee), and 21 grandchildren. She was a member of Plains Mennonite Church. Funeral services were held at Eastern Mennonite Home and Plains Mennonite Church, May 30, in charge of Paul Glanzer, Wayne N. Kratz, Gerald C. Studer, and Willard Swartley; interment in Plains Mennonite Cemetery.

Mishler, Wesley Joe, son of Walter and Thelma (Goetz) Mishler, was born in St. Joseph Co., Ind., Sept. 10, 1962; died as a result of a motorcycle accident, May 23, 1984; aged 21 y. Surviving are one sister (Tammy Mishler), and 2 grandmothers (Millie Mishler and Elsie Goetz). He was a member of Yellow Creek Mennonite Church, where funeral services were held on May 26, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.

Reaver, Nina, daughter of Henry and Ella (Ruh) Stauffer was born at Lansdale, Pa.; died at her home at Hatfield, Pa., May 20, 1984. She was married to Harry F. Reaver, who survives. Also surviving are 2 daughters (Marlene—Mrs. Thomas Wilcox and Anita—Mrs. Richard Albertti), one son (Harry E. Reaver), and 5 grandchildren. She was a member of Souderton Mennonite Church, where funeral services were held May 23, in charge of Gerald A. Clemmer and Russell B. Musselman; interment in Greenlawn Cemetery.

Stahl, Laura N., daughter of Cyrus B. and Lydia (Wenger) Showalter, was born at Harrisonburg, Va., Apr. 19, 1903; died of a massive heart attack at Lancaster, Pa., Nov. 20, 1983; aged 80 y. On Nov. 17, 1965, she was married to Dewey Stahl, who survives. Also surviving are one daughter (Virginia Showalter), 6 stepchildren (Omar, Milo, John, and Jacob Stahl and Anna—Mrs. William Leakey and Sara—Mrs. John Kreider), 21 stepgrandchildren, 5 step-great-grandchildren, one brother (John Showalter), and 2 sisters (Nellie Horst and Clara Cooprider). She was a member of Millport Mennonite Church, where funeral services were held on Nov. 23, in charge of Paul Weaver, John Drescher, Eugene Beyer, and Nelson Martin; interment in Millport Mennonite Cemetery.

CALENDAR

Mennonite Publication Board of Directors, Scottdale, Pa., June 21-23
Southwest Conference, Paso Robles, Calif., June 21-24
Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Rocky Mountain Missions Festival, Denver, Colo., July 6-8
Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1

CREDITS

Cover by Anna Mae Campell; p. 440 by Richard A. Kauffman; p. 442 (top) by J. Allen Brubaker; p. 443 (top) by Maynard Shelly; p. 445 by Charles Shenk.

ITEMS AND COMMENTS

World refugee situation

The 75-page *World Refugee Survey 1983* says there are 7,816,200 refugees in need. This number includes 3,304,000 Afghans, 1,927,000 Palestinians, 883,000 Ethiopians, 256,000 from Indochina, 241,000 Salvadoreans, 237,000 Angolans, and 230,000 Ugandans. Most of these refugees are cared for by the United Nations High Commissioner for Refugees (UNHCR) and by other UN bodies, whose total budget is $526,878,420. This comes in voluntary donations, mainly from Western governments. Canada gave $27.8 million in 1982 and ranked third, after Japan which gave $57.5 million and the United States which gave $244 million.

"People for Sunday" pessimistic

The People for Sunday Association of Canada (PSA), in its April newsletter, says that within a few years Sunday may be just another "business-as-usual" day, unless more people help with the work of keeping it as a day of rest. The PSA says that the exception in the laws requiring retail businesses to be closed on Sundays are being interpreted in increasingly broad ways. The PSA is challenging some of these rulings in the courts, and in areas where referenda are held, it tries to mobilize the public.

PSA believes that maintaining Sunday as a day of rest is good for family and social life and that to completely abandon the principle would not be in the long-term interest of retail businesses. Yet it finds little support in the media, because, it says, of the possible income of Sunday advertising. Nor has it received any significant support from churches.

Church of Scotland admits repentant killer to ministry

A man who had served nine years in prison for killing his father has been given permission to enter the ministry of the Church of Scotland. A decision by the church's general assembly overturned a previous ruling by St. Andrews Presbytery not to accept James Nelson, 39, as an assistant minister. Mr. Nelson told the assembly, the supreme governing body of the Scottish church, that he was "utterly convinced" he had been called to preach the gospel. He also told the assembly during a three-hour debate that he had repented of his crime and repented it still.

Soviet writer expresses concern about growth of religious influence

The Soviet Communist Party newspaper Pravda has voiced serious concern about religious influence among minority Soviet populations and called for more vigorous efforts to stamp it out. Pravda charged that foreign enemies of communism had used religion to bolster nationalist sentiments in a reference to both Christian and Moslem believers.

The article seemed to indicate a growth in Soviet religious belief, as well as Kremlin fears that it could spark nationalist feelings among ethnic minorities. The Pravda article claimed there was a worldwide conspiracy by Christian, Moslem and Jewish extremists to undermine the Soviet Union by encouraging religious belief there. The Communist daily also fiercely attacked Moslem extremism, an indication that this was the leadership's chief concern.

Dutch millionaire gives fortune to Third World poor, in God's name

A Dutch millionaire says he plans to turn his private company into a publicly held corporation and donate the $150 million proceeds to charitable projects in the Third World. Piet Derksen, a devout Roman Catholic, said he was giving his money away because of his strong religious convictions. "My wealth has been like a stone around my neck," he said. "I'm glad to get rid of it. I could shout with joy." The 71-year-old Mr. Derksen, one of the richest men in the Netherlands, is sole owner of a sports equipment company that also runs eight vacation bungalow camps in the Netherlands and Belgium.

'Church of the Russians' film attacked as uncritical

The award-winning network television documentary, "Church of the Russians," has come under attack for allegedly whitewashing religious oppression in the Soviet Union. Produced by NBC in cooperation with the National Council of Churches (NCC), the two-part film about the Russian Orthodox Church was scheduled for rebroadcasting on June 24 and July 1, amid the new controversy. The decision to show the film again has sparked criticism from exiled Russian dissidents in the US and praise from a recent group of visiting Soviet churchmen.

Churches are joining 'nuclear free zone' movement

More than 50 religious institutions in 22 states have declared themselves "nuclear free zones" in a campaign being coordinated by the Religious Task Force Mobilization for Survival. Among them are Protestant and Catholic churches, synagogues, meetinghouses, convents, religious hospitals and schools.

Amish build their own roads to avoid high-speed highways

Faced with having to travel an interstate highway to do shopping, Old Order Amish have built their own half-mile long road running from the north edge of Berne, Ind., a city of 3,500, into a shopping center. The road is reserved for Amish horse-drawn vehicles and is intended to insure safety for the occupants of the rigs, keeping the buggies off a federal highway congested with truck and auto traffic. Now the Amish have another road which they use to come to Berne and which is even more private than the one they built earlier. They are now using the abandoned right-of-way of the old Penn Central Railroad from Geneva, Ind., through Berne, and on to Monroe, Ind.

Brazilian bishops break silence to criticize the government

The National Conference of Brazilian Bishops blamed "internal political decisions" rather than world economic conditions for Brazil's economic crisis, aggravated by the Third World's largest foreign debt of more than $100 billion. The bishops accused the government of President Joao Figueiredo of "extraordinary docility" in accepting the terms of an economic austerity program urged by the International Monetary Fund. As a condition for foreign bank credits of $6.5 billion this year, the program forced a 20 percent reduction in the Brazilian standard of living and pushed unemployment to 24 percent in cities such as Sao Paulo and Rio De Janeiro, the church report said.

Socially responsible investment funds chart new growth

Small investment funds whose lifeblood is socially responsible investment are booming this year. The sum total of these investments is still far too small to matter much in the financial world, but the fact that thousands of people are turning in their direction indicates that Americans are beginning to consider social criteria when they invest their money. The socially conscious investment fund that financial analysts are watching with keenest interest is the Working Assets Money Fund based in San Francisco. Begun just last September, the fund now has assets of nearly $10 million and reports a new investment rate of over $500,00 a week. The key to Working Assets' early success is the involvement in the fund's formation of church, labor, public interest, and environmental movement leaders.

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A letter of encouragement

"He being dead yet speaketh."—Heb. 11:4b

J. Paul Sauder (1902-1984) was not a man to take the conventional approach to, well almost anything. He died recently, less than two months after he appeared with Paul Erb on the front of the April 24 *Gospel Herald* (see "Mennoscope," p. 448).

The funeral was held on June 5 at Landis Valley meetinghouse, Lancaster, Pa., and I went for two reasons, either one of which alone would have been enough. For one, he was married to my mother's sister Alice and I called him "Uncle Paul" from the day I could talk. For another, he was a writer and a friend of Mennonite Publishing House. So I carried double credentials.

As I say, Uncle Paul had a natural bent for novelty and he was consistent up to and beyond the end. The funeral sermon was given by David Thomas, former moderator of Lancaster Mennonite Conference, and the service had been planned ahead of time. The plans included a specific element which clearly showed the Sauder hand.

Everyone present at the funeral, David Thomas announced, was asked to write five letters of encouragement—or as an alternative—speak directly to five people to encourage them. Just like that. Who but J. Paul Sauder would issue an order at his own funeral service? Like Paul to the Corinthians he "caught [us] with guile" (2 Cor. 12:16b).

And so I will begin by seeking to write an editorial of encouragement to the readers of the *Gospel Herald.* I do not know whether this relieves me of the responsibility to send specific encouraging messages to specific people. But it makes an occasion to think about the importance of encouragement to all of us.

So how may I write a general word of encouragement knowing that the problems that confront people individually are not all the same? Some of you are facing economic disaster. Others are sweating it out with family problems. Still others are terminally ill. (We all are, of course, but for some the terminus is more clearly identified.) There are those who have been robbed or sued, insulted, denied promotions, or run off the highway. Some are distressed by changes and disagreements within the church and most of us by danger and confusion in the world. Is there a common word of encouragement to fit all of these conditions and more?

Among the more enduring words of encouragement are those of Habakkuk. The book of Habakkuk is a short one in the Old Testament and no one is really certain about the identity of the author. There is also some lack of clarity concerning the times in which the author prophesied, but parts, if not all, of the book seem to fit with conditions a decade or so just before the Jewish exile.

It was a time (or times) of injustice and the prophet was hard pressed to understand how a good God would permit so much injustice in his country. He finally concluded that the problem was more than he could fully comprehend, but the prophecy which came to him was that in spite of the confusion over values it was still best to do right.

Behold, he whose soul is not
upright in him shall fail,
but the righteous shall live by his faith (Hab. 2:4).

In the long run, says the prophet, it is still best to do right because the righteous "shall live." Now that was—and is—encouraging but it is not a final easy answer. In fact, a commentary on the verse comes at the end of chapter 3 where the prophet decides that should the crops fail and the domestic animals disappear, "yet I will rejoice in the Lord" (3:18a).

These are brave words, not to be taken lightly. It is the kind of statement that sounds better as a personal commitment than as quick and easy recommendation to another. As words of encouragement, they are double-edged, but realistic. This passage has been developed in Part II of Anna L. Barbauld's harvest hymn, "Praise to God, Immortal Praise. Part I (*The Mennonite Hymnal,* 524) is the hymn to sing in a good year. Part II (525) is the hymn for a year when the crops fail and the herds die off.

This is all very easy to say when it is not my crops and herds. So I do not consider the word of Habakkuk something to lay on discouraged people. But I want to lay it out to remind myself and others that it is there when the inevitable happens.

Is the message of Habakkuk the kind of encouragement J. Paul Sauder would have favored? I think so, for he himself was a man who had faced adversity with courage. He did not believe in a laughing gas Christianity.—Daniel Hertzler

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My journey of faith

by Helen Alderfer

I am one of the world's fortunates—wanted at birth even though the wrong sex in my grandparents' views. I was the second child, second daughter of an Illinois farmer—which caused my grandfather to comment at my birth, "Clark doesn't need another girl" (that story may have been just the spur I needed to become one of the best "hired men" my father ever had). My maternal grandmother, who lived with us and had come to America at 42 from Switzerland with her family, her husband and eight children (one child was born later in Ohio), considered a woman's life very hard and was always sad at the birth of a girl child.

Despite these shadows, being born a girl in the U.S. and in the Mennonite Church was not all bad. For I was raised in a household of caring persons, parents, sister, two brothers, the grandmother, a maiden aunt and always one or two hired men. My memory is of a household going full blast in the best sense of that expression.

My mother was a Bible student, self-taught, as she had left school at age 12 to work out in homes until she married at 28; but she always longed to know more. She took her turn at giving Sunday evening topics; I have some of them and they seem like mini-sermons. My father was shy and never spoke in public. I think he would have fainted had it been required of him, but he was a person of mechanical and electrical skills and he was generous with them when the church called for them.

My father's people were Methodists, except for his father and one aunt who had married Mennonites. That brought an alien but benign influence for I remember feeling that they had a lesser life than ours. However, I do recall that when they came to visit, usually on Sunday afternoons, it made my mother nervous.

Home was important and so was our church, Science Ridge at Sterling, Illinois. We were tribal there; that was the fortress wall that helped us know who we were and also who we could trust. We were also tribalist, which wasn't good because it kept us from knowing who others were and it led us to mistrust them. (Martin E. Marty helped me understand this by hindsight.) Ours was a loyal family. We never missed if there was a service at the church nor stinted if there was a need presented. This led to canning and sewing for the poor,



The author with her husband, Edwin, and first grandchild, Seth Kauffman. "When I have been asked for something I have been the one who received a gift."

giving to missions, hosting fresh-air children from Chicago, visiting evangelists, and traveling relatives.

Some families "ran" (my mother's term) to hear popular preachers of the day like Billy Sunday, who held meetings at a campground in Dixon, Illinois, and their going was considered a factor in their lack of support of the church's program. Some did indeed leave the Mennonite Church, as did some others who didn't march to other drummers.

Warned against non-Mennonites. My sister and I were warned against dating non-Mennonites. (Out of curiosity I checked the nine marriages in the *Gospel Herald* this week—six of them were between a Mennonite and a non-Mennonite). Catholics were considered the worst, then other Protestant denominations, and even some other Mennonite groups were on the fringe of acceptability—at least we had no interchange with the



Wedding picture of Clark and Mary Wade, parents of Helen Alderfer. "My grandmother was always sad at the birth of a girl child."

only other Mennonite group in our town.

By the time I was 15 years of age several major events had happened in my life. At age ten and a half I was baptized, having been brought in during a revival meeting along with others of my age-group. The event was nothing spectacular, mostly a sense of wanting to belong to the church. I have wrestled with the nonchalance of that entry through the years and really came to peace with it only in the past five years. Reading Emily Griffin's *Turnings*, in which I saw her journey similar to mine in the gradualness and constancy of the turning (change implied) to God, gave me perspective.

My aged grandmother died when I was 13 and two years later my father lost his life in a farm accident. At 15 I began to teach a Sunday school class on Sunday afternoons at a mission post of our church, my chief qualification being that I cared about the children.

In recollection it was not family devotions (more or less regular) or public prayers or ritual that formed what I see now as a good foundation for lifetime faith. Nor was it our family history with its track record of faithfulness. Ed and I have some printed family histories, one traced for several centuries and bound in hard cover. They are really more of a history of survival than of faith; all the generations are properly accounted for but not spiritually chronicled. It was more that I had people in my life whose word and deed came together on one track. People kept appearing in my life who raised my sights by their own modeling, people who had the ability to make the word become flesh "full of grace and truth."

Helen Alderfer has been an editor of *Christian Living* magazine since 1960 and editor of *On the Line* since 1971. This is a "faith story" presented at the "Conversations on Faith" at Laurelville Mennonite Camp, February 29, 1984.

At eighteen I left home to go to Goshen College in Goshen, Indiana, to take a two-year elementary education course, the requirement for teaching in Illinois at that time. I wouldn't have thought of taking more than the minimum Bible requirement. Only two women did while I was there—Ella May Weaver (Miller) and Vesta Nofziger (Miller), both of them planning to go to a mission field. That doesn't mean that I haven't often wished that I would have had a good Bible education to bolster and enrich my life.

Persons who spring to mind as major influences during my Goshen College days were S. C. Yoder, H. S. Bender, M. C. Lehman, Walter Yoder ... but to be honest I have to say that my faith journey was quite pedestrian during that time.

At 20 I began teaching in a one-room, eight-grade school in my home community and also returned to teaching Sunday school at the mission. In night school and summer school I took my junior year of college and then returned for my senior year at Goshen—after I had taught for three years. There I met Edwin Alderfer, who was getting a degree in biology, but who changed to a theology degree in the middle of our senior year. That teamed me up with a Bible student and has been one of the great graces of my life.

Making the change from biology to Bible meant two more years at Goshen for Ed. We married the last year, during which time I taught at Parkside School and both of us worked at the Locust Grove mission.

We lived in the house of Willard and Verna Smith, two Goshen College faculty members on leave with Mennonite Central Committee in South America. At the same time Lawrence Burkholder was in China—he had left his family behind in Goshen. Ed and I discussed it and felt that single persons should serve instead of family men if it met separating families. Later we came to see that it was a hard line we couldn't hold to either.

Ohio, Florida, the Philippines. The next year we went to the Canton, Ohio, mission while the pastor, J. J. Hostetler, took a year off for school. Our wedding gifts remained stored in Mother's attic, where they would be for the next eleven years while we lived in church furnished apartments or houses. It gave us the kind of mobility that I would wish for the young today when I see them buying furniture and appliances on installment plans.

Canton was the place where the rubber hit the road, for only the very young and the very naive could have

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kept the pace we did that year. We taught Sunday school classes morning and afternoon and Ed preached morning, afternoon, and evening on Sundays (that included work at a mission outpost). Plus we had our first baby. If we did any good there, it was by the grace of God, for it was all a learning experience.

The next post was an abandoned airbase five miles from Bartow, Florida, where Ed was director of the Civilian Public Service Unit until the close of CPS in December 1946. After this we accepted a term with Mennonite Central Committee in the Philippine Islands. But there wasn't housing for a small child, so Ed went ahead eight months. In all, we were there about four years in unintentional community, with as many as 13 adults and two children (ours) in an old restored building in a bombed-out town about 240 kilometers north of Manila. The inside walls were of army green canvas eight feet high. I learned lessons there about coping, about not taking things for granted, about some things that would never seem important again. Even so my journal records my fears and frustrations while those around us were valiantly trying to make a new life after the war with our help. How could I have been bothered so much by so little? It wasn't the first, nor would it be the last, time I would be disappointed in myself.

People kept appearing in my life whose word and deed came together on one track, people who raised my sights by their own modeling.

Sitting in the local Protestant church with services in Ilocano, most of which passed me by, I first vowed that I would let nothing keep me from true worship, a vow which I have needed to renew often since. Later, as a minister's wife, I found the area of public worship in my life to be the most difficult (I understand this is not unusual for ministers' wives). There were always the questions: Why is the person in front of me sleeping or looking unhappy or reading the Sunday school papers? Is the service getting too long? Will his voice hold out?

After the P.I. years we moved to Culp, Arkansas. Living in the Ozark National Forest had to be one of the best places to raise small children (four of them by now) and to recover from the P.I. experience. Church life was different from any we had had; the borders were more narrow and firm and with a piety new to me. I learned that happiness lay in asking, "What is there here for me and what can I supply?" rather than "What's wrong here? What can I change?" It may have been a-coming-of-age time, but those were mellowing-out years.

Four years later we moved to eastern Pennsylvania, where Ed taught at Christopher Dock Mennonite High School. I thought we were ready for the move, but found we weren't. There hadn't been enough transitional time between the P.I. life and the East. It was all too much and the lines felt even firmer, so that I had difficulty finding my place. They were painful years but in retrospect I know one learns from pain as well as from joy, sometimes maybe even more.

Three years later we moved to Scottdale, Pennsylvania, where we found the first real long-term rooting in a local and church community. For 25 years Ed served the Kingview Church, most of them growing years.

I have been grateful that I could work at home as long as the children were small, a conscious choice that Ed and I made, with plans that I would work outside the home when our oldest started college. That came the year our youngest was ready for kindergarten. Since then I have either taught school or worked at Mennonite Publishing House, both jobs with great rewards. Monetarily, it helped us put five children through college and made some postgraduate work possible for Ed. Now the children have all taken flight, and though I am tempted at times to tell their stories, intertwined as they are with mine, I try not to but to let them tell their own.

To give and receive. I have had many chances to teach, speak, and write during the years and the studying required has enriched my life. A man or a woman's gifts do make room for them. Always when I have been asked for something I have been the one who received a gift. It has been work, yes, but I have enjoyed work.

The story of an industrious Mennonite family was reported in *Christian Living* magazine recently. The son, age 12, told the interviewer with glee, "I was born to work." I know what that boy means. Endowed with energy and good health (most of the time), I have almost always considered work a privilege.

There are many things about faith that I now know that I did not know when I first thought of life as a faith journey.

I know that faith is built by loving God and serving him with singleness of eye. I have said that I would never leave Ed or the Mennonite Church. Someone asked, "But what if either of them does something dreadful?" I answered that then they would need me more than ever.

I know that faith can be subjected to severe stress and survive and not only survive but flourish; that one needs to go on despite disappointments in oneself, and in the church.

I know that the modeling of faith is best done when word and life are meshed and that it is best to stop talking and writing at times and let one's life catch up with one's words (and that it is not easy to have the common sense to know when that is).

I know that the faith journey is walked best when one both remembers and forgets. I know that there are many mysteries in life. Faith is one. I am increasingly grateful for those who have nurtured my faith and for the work of the Holy Spirit in me that makes it possible to accept faith and grow in it.

This year we live in Pittsburgh while I work toward retirement and Ed completes some work at Duquesne University.

What next?

The mystic Meister Eckhart put it well: "There is no stopping place in this life, no, nor was there ever one for any persons, no matter how far along the way they've gone. This, above all, then, be ready at all times for the gifts of God and always for new ones."

Yes, and again yes.

Marketing the Amish soul

by John A. Hostetler

Paramount Pictures, a Hollywood firm, is making a major commercial movie in the heart of the Amish community in Lancaster County. The plot, we are informed, concerns a murder in Philadelphia and an affair between a police detective and an Amish widow. The filming is to be completed by late June.

This event marks a major symbolic intrusion into the Amish community. It is well known that the plain people dislike having their pictures taken, basing their objections on the "graven image" (Deut. 5:8). Why, then, has the movie industry entered this community?

In their search for the exotic, the entertainment world is looking for new turf. But the real reason is that the Commonwealth of Pennsylvania solicited Hollywood to come into the area on grounds of attracting more money into the state. James Pickard, Secretary of Commerce, says his newly created Bureau of Motion Picture and Television Development is run by two energetic persons, Michelle Casale and R. S. Staab. We have been informed that since the creation of the Bureau in 1977, 27 movie makers have chosen Pennsylvania as the site of their filming, and all fifty states are now competing for Hollywood business.

What shall be done for those whose right to be left alone is violated by the commercial entertainers?

When Mr. Staab asked me to serve as a consultant for the authenticity of the production earlier this year, I declined, saying I thought the project was inappropriate. I stated my objections in a letter and strongly suggested that the project be dropped. The National Committee for Amish Religion, via its counsel William B. Ball, asked Governor Thornburgh to abandon the movie. There has been no response from the governor or state agencies.

Meanwhile state and Paramount representatives sought a suitable Amish farm, and assurance that up to fifty Amish buggies and sufficient Amish hats and clothing could be secured to make the movie. Offers were made to Amish people for their help. The Amish bishops warned their members not to take part.

One Amish farmer was offered $200,000 in cash for the exclusive use of his farm. The family would have had to move, but the crops and livestock would be taken care of, and in six weeks the family could have moved back again. The Amish farmer declined. Another was offered full payment for the restoration of his barn which a short time earlier had burned to the ground if he would permit the barn raising to be filmed for the movie. He declined the offer. Paramount then found a Mennonite farm couple who allowed the use of their farm to make the movie. Offering exorbitant money, which the Amish understood as bribes, undoubtedly tempted some but only strengthened the resolve of others.

One Amish woman turned from a carriage to a photographer who had just snapped her picture; she said, "You are stealing from us, you are taking our soul."

By posing as a stranger interested in Amish ways, the actress who was to play the part of an Amish woman, was received into an Amish home for several days. When her real identity was discovered the family asked her not to return. Asked about the incident, the film director replied, "There have been worse deceptions."

What are the religious issues and social consequences of featuring violence and transgression of fundamental mores in an Amish context? How strong is the Amish objection to the "graven image" in view of the tourist traffic for many years in Lancaster County?

The objection to photographing remains firm. Although tourists have snapped many pictures of Amish people and local persons have made documentary films for historic and instructional purposes, a Hollywood film is something else.

Hollywood is in the entertainment business. They want access; they want the freedom to fictionalize and to alter reality in any way that will entertain with maximum profit. Their productions generally flow liberally with violence and violation of standards of morality.

The Amish people have retained a pattern of living that is open and friendly with visitors on a face-to-face basis. Their faith forbids them to use coercion. They are vulnerable and easily exploited. They are harmless and pacifists, and in the historic sense "defenseless Christians." Moviemakers know that they will not retaliate.

Through the years the Amish people have earned the respect of the public. Local merchants and industries have exercised restraint rather than blatant exploitation. It is ironic that the state of Pennsylvania, the "Quaker state," is itself instrumental in the exploitation of longstanding religious communities, and against their consent. It appears that neither the state nor the Pennsylvania Dutch Tourist Bureau or the county commissioners have exercised sufficient sensitivity.

The movie will signal a milestone in the erosion of the social fabric of the Amish community. Divorce, violence, and taking human life will be made thinkable and more commonplace in a community relatively free from these

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ills. The deterioration of trusting relationships, the acceleration of human blight, and the presence of leisure seekers overrunning the Amish landscape and entering one-room schools will become more common. By gaining surreptitious entrance into Amish homes, schools, and gatherings, intruders with cameras will destroy much of the friendly disposition the Amish have for visitors.

Are these erosions worth $3,000,000 which the commonwealth says will be gained in revenue? What can be done? Social and moral outrage is about the only alternative. The production of a Hollywood film here is sure to set a precedent for more to follow, unless action is taken to prevent it. Mennonites and other churches can sensitize their members to the issues. Letters to the editor of any Pennsylvania newspaper will help. Phone Governor Dick Thornburgh at his toll-free office number: 1-800-932-0784. Hundreds of calls will help.

At issue is a principle that goes far beyond an Amish inconvenience. If the state government follows a policy of stimulating the economy without regard for the religious life of its citizens and the welfare of its communities, then all religious groups may suffer the loss of liberty in one way or another.

For years the American Indians were pictured by moviemakers as bloodthirsty savages. They suffered harm from these widely disseminated images which planted erroneous impressions in millions of people. The Indians finally grew tired of having their symbols sold for entertainment and laughter. They now have their own police force, and the states in which they live require a license before moviemakers may enter.

The right to be "left alone" is a right which Supreme Court Justice Louis Brandeis called "the most comprehensive of rights and the right most valued by civilized men." We believe the Amish people have earned the right to be left alone from those who would market their sacred symbols for shallow entertainment and pecuniary gain.

Our witness: demand or invitation?

by Phil Ebersole

I have been asking a question for quite some time now and the answers haven't totally satisfied me. (For that matter, the issue may never be totally clear-cut.) Consequently, I have convinced myself of the need to sharpen my own response to the question.

Asking the question is by no means new or unique and has surfaced in our church literature with a number of responses. The issue is raised here because of just that reason: clarity is lacking in our search together. The concern is this, "What is the church's witness to the state?" Nothing new, nothing fancy; but, it seems to me, a crucial question. In fact, the boundaries of the dilemma could be expanded to include our witness to multinational corporations, the local school board, and so on—that is, the principalities and powers webbed into the very structures of life. To be more specific, what do we say and what is our witness to those structures which do *not* acknowledge Jesus as Lord?

This last point must be understood, for it is basic for our witness and response as a Mennonite people. While I do acknowledge that Jesus is Lord of *all* and that every knee will someday confess just that, I also see the distinction between the church (those who recognize and confess him as Lord) and the "world" (that which does not recognize and acknowledge the lordship of Jesus). The church is called to live in such a way as to conform to the love ethic of Jesus as he lived and taught. It is "costly grace" for the disciple of Christ which "bids him come and die," to cite the oft-quoted Bonhoeffer. This way of Jesus—peace, shalom, loving our neighbor—related to every nook and cranny of our daily living, whether it be the military, consistent lifestyle, business transactions, homemaking. It is imperative that we remind ourselves that following Jesus is not an appendage to the good news, but inherent in the gospel itself.

Now, when the shift is made to either individual persons or social structures which do not confess the lordship of Jesus, then the situation is altered. These persons or structures are not expected to assume a lifestyle consistent with Jesus' life and teachings as is given to those who have chosen to be his disciples. In common-sense reasoning at the least, a person or structure not committed to Christ would have little reason to follow the teachings of Jesus, if one voluntarily decides not to be his disciple. In searching for a biblical theology on this matter of the Christian witness to the state, I have probed in vain to find an ethic for the "secular" state which is the same for the individual Christian or Christian social structure. That is, I have not found in the New Testament a command for the state to abide by the way of Christ in nonresistance/pacifism or suffering servanthood.

Jesus' mandates, in the Sermon on the Mount and elsewhere, and framed in the joy and freedom of new life, are not easy and cheap, as some have made them out to be. These ethical demands for the Christian, such as loving the enemy, responsible stewardship, and living the way of peace, are difficult and require continual accountability on our part. It should be noted that the more recent emphasis in our Mennonite Church, that the way of Jesus applies not only to one's personal ethics, but also to social structures, is a needed corrective. Corporate sin must also be acknowledged in order that we might repent of our sin in the social area.

Phil Ebersole is pastor of Bancroft Mennonite Church, Toledo, Ohio.

What is a bit puzzling to me is that, apparently, a strange leap has occurred for some in our denomination. The teachings of Jesus and the very suffering servant life, which form the model for the *church's* life, appear to have been transmitted to the "world." The secular structures are hearing similar sermons from some of us Mennonites that we are preaching to ourselves as Christians. That is, the state is asked to abide with equal conviction to the teachings of Jesus as is asked of the disciple of Christ. The application of Jesus' personal and social ethics is not being reserved for the church but applied to all people.

This is certainly a fuzzy area and often that mandate to the state is unconscious. For example, the issue of nuclear arms and the arms race bring this to attention. It seems quite clear to us as Mennonite Christians that the nuclear arms race as abhorrent, and we refuse to participate in it, or any other plans for war and violence, for that matter. Those not committed to the kingdom of God will likely not take that stance of security in God alone;

To allow the state to be secular does not mean that the church must then remain passive and fail to share the vision of peace.

they may put their security in these weapons. However, I have heard, in our fellowship mandates given to the state to lay down all arms, based upon biblical principles. Donald Kraybill, for instance, has written an excellent book, *Facing Nuclear War.* However, part of it is puzzling. He seems to question the concept of two standards of morality for the church and the state. "One way to think about church and state is to consider them as two separate orders operating under different moral codes. The church exhorts its members to follow ideal Christian teachings, but expects less of the government" (p. 192). I would affirm, however, that there are two different ethics—one for the church and one for the state.

In this vein the statement approved at Bethlehem 83, "Justice and the Christian Witness," ought to be affirmed. In this statement the distinctive roles of the church and state are described and consequently Christians are to "call the state not to be the church, but to be a good state." Likewise, in *Children* of *Peace* (Adult Foundation Series) the reminder is, "We need to recognize the difference between Christian ethics for Christians and a Christian ethic for the state" (p. 143). That theology seems biblical to me from Romans 13 and elsewhere.

I must underscore that the traditional Anabaptist-Mennonite theology of discipleship—walking the way of the cross—is essential to the gospel of salvation. Consequently, shalom, justice, reconciliation, the way of the cross, peace, and love are plastered throughout the biblical texts. Sadly enough, our church has tended to forget some of these themes as we Mennonites have been influenced by popular evangelicalism and fundamentalism which have emphasized an inner faith. However, as we talk about discipleship and the ethic of Jesus, the imperatives apply to the church. We are commanded, as the people of God, to live in equality, practice justice, return good for evil, preach the good news to the poor, and love even our enemies. This stands in the tradition of the Old Testament prophets as they repeatedly called for justice. The point is simply that the ethic of Jesus applies to the follower of Jesus.

What strikes me as quite ironic is that I think we have a variation of the "Moral Majority" in our fellowship. In quite opposite ways, some are demanding that the state live up to the teachings of Jesus on nonviolence and the way of the cross. I see little distinction between that and Jerry Falwell, except that his demand to the state is framed in different mandates, e.g., a strong defense, individualistic capitalism. Therefore, instead of asking the state to be a good state I sense that some in our Mennonite Church are asking the state to be the church.

If the above is taken to be a consistent biblical theology of the nature of discipleship, then what are the implications for our witness? One way of characterizing the witness is pitting the demand over against the invitation. The church survives through mission and, thus, there is a continual call for all persons to faith and the way of Jesus. And, that invitation is always asking others to be joined to the new community of Jesus Christ where there is a *new* social order and way of relating. Here is the key to being salt and light in the world, the community of faith. It is an enormous task, but we are to live and relate in this kingdom order in such a way as to prove that the way of love, peace, and justice is possible. There is a new reality in Jesus and these communities of faith are the light for the world!

When Christians expect, yes even demand, the "secular" state to live up to values and ethics of the kingdom, then we stray from the biblical story. It need not be deduced that the church must then remain passive and fail to share the new vision of peace. In fact, as Mennonites, there is a need to be more active. The difference lies in the two ethics for the church and the state. For example, the situation in Central America could enlist two types of responses. As a Mennonite Church we ought to stand by the oppressed, identify with the poor in working alongside of them, create peace and justice by the very way we live here and in Central America, refuse to take arms to alleviate oppression.

The second response would not demand our American government to live by that same ethic of Jesus but call them to be a "good state," i.e., apply just principles in relating to these countries, allow Central American countries to determine their own future. So, as disciples of Christ there is a mission for us to speak to the state in calling it to be a good state—to abide by basic principles of goodness, fairness, and justice.

However, the crux of the matter seems to lie in the nature of the church. Are we creating those cells across this globe which reflect the personal and social ethics of Jesus? I'm not sure God has called the church to be the transformer of society—crusading to change. What is called for is a network of congregations which so live and relate that the new reality of Jesus in suffering love, nonresistance, justice, and shalom is vivid for all to see. That, my brothers and sisters, is salt and light and the most compelling invitation to the world!

READERS SAY

Bev Goshow, Harrisonburg, Va., I am writing in regard to the article written by Barbara Metzler, "After College . . . The Job Search."

I graduated from EMC this past April with a four-year degree in accounting. I am in the process of seeking career employment. After a frustrating week of just trying to obtain an interview, I came home one afternoon and happened to pick up the May 22 issue of the *Gospel Herald* and read the article by Barbara Metzler. Needless to say, the last thing I wanted to hear about is persons who have graduated from college and spent six to nine months trying to find a job.

What is the purpose of such a negative article? Supposedly, the author wished to make the point that "it takes a lot of dirty work to get a job that you're happy with." People searching for work are aware of the difficulties involved in trying to find a job. They don't need to come home and read about it. What they need to hear about are the people who were successful in getting a job—the positive aspect.

We need to be encouraged in what we are attempting to do, not discouraged. I think a more inspirational and uplifting article would have been in order.

Mary E. Overholt, Perkasie, Pa. I was inspired by "The Cross Comforts Me" by Terry Smith (May 29). It is one of the best statements about how Christ helps us through our suffering that I have read in a long time.

I have gone through some suffering in my lifetime and I know I was drawn closer to Jesus, in these past two years, since having brain surgery. But I also realized that no matter how much we suffer, Jesus suffered much more for us when he died on the cross for our sins.

I also enjoyed the three articles on the prayer head veiling in the same issue. I feel it is a much-neglected teaching in our church.

Mabel Bollman, Goshen, Ind. These observations in response to "On the Veiling of Women" (May 29) are from one who made coverings for a number of years.

I believe that when Paul wrote to the church at Corinth, because of much immorality, he advocated a visible distinction between the Christians and immorality that existed in that day. Also the type of dress worn in that day meant that the covering was part of the dress. A man we entertained in our home said, "If Paul would be here today he would say, 'What is that little thing you have on your head?' "

One author who wrote on this issue said a man told her he thought women who wore the veiling had a deep respect for God. Also two older women commented to her that women who wore the veiling are honest, gentle people and think more on spiritual things than most women. I'm sorry to say that some of the people I had personal encounters with through my business made me conclude that their firm beliefs made me doubt the benefit to them of wearing the covering.

I have reread 1 Corinthians 11 and have a lot of unanswered questions. A man should not pray with his head covered. Since we should pray without ceasing, should he never wear a hat? A man should not have long hair, how long is long hair? A woman's hair is given her for a covering. Long hair is for her glory. How long should it be? My conclusion is that God looks on the heart, man looks on the outward appearance.

Living at Greencroft has been a good experience for me since we have many different denominations represented here. I never wear my covering here mostly because the church has left me with the option to wear it or not to wear it. In recent years I have kept on wearing it in my home church not because of my convictions but because of other people.

I have equal respect for the person who wears the covering or doesn't wear it.

Elvin Glick, Clare, Iowa. We will not say amen to Harold Bauman's teaching! (June 5, p. 404). He wouldn't want us to and it wouldn't fit. If Harold Bauman is teaching us the Word of God and it is according to the Holy Spirit, it will follow that the concepts he gives and expects us to keep will be the same as the Word of God. I would like to call attention to a few of these.

In Genesis God created man, male and female. No one was created inferior, or of poor quality, or of less worth, but all in the image of God. But they were distinctly different. Even created at different times, by different methods, and for different reasons. God intends for the difference to continue and he gave them different roles to play. Men and women have different responsibilities and different gifts. Their bodies are made different to play their respective roles. This is all God's design. Men and women are to dress differently, have different customs, and worship God differently. They are to be supplementary to each other. If using inclusive language helps to keep these distinctives, we are glorifying our Creator. If they blur and make indistinct God's handiwork, we are desecrating the Word of God and doing violence to his revelation.

In this day of sexual revolution, when people are losing their convictions and moorings, is it the time to change their concept of God as their heavenly Father? When the world is so confused as to the meaning of sex, does it help to blur and mute God's distinctives? Do women who want to be liberated really want to be more feminine? Are women who want more recognition in the church glorifying God in their femaleness or are they saying we want to be more like men? Remember what happened to Aaron and Miriam.

When you no longer know your directions *for sure,* and you no longer know where you are, you are *lost.*

Hans D. Wenger, Lancaster, Pa. I applaud the message by Harold Bauman, "Loving Your Neighbor by the Language You Use" (June 5). Being a sporadic and picky reader, I enjoy the concise brevity and clear impact of this article. I am guilty of having male wax in my ears. But with my wife's help I am hearing more and more the isolation and rejection which traditional worship language holds for women. I'm glad *Gospel Herald* is helping to lavage my impacted senses.

Andrew H. Ebersole, New Holland, Pa. I appreciate the *Gospel Herald* very much and enjoy reading most of the articles. I cannot say that about the article by Harold E. Bauman on "Loving Your Neighbor by the Language You Use." I am very much in favor of equality for all people, but I think we have gone too far when we need to change the wording of the Bible and our hymns to include terms that signify both sexes. The Bible clearly teaches that God is our Father and we should not try to change this. I believe we are trying to follow the ways of the world when we want to make these changes. Is this another sign of the end times?

Thomas McKain, Washington, D.C. Martin W. Lehman's article "Good People Make Me Nervous" (June 5) was courageous, carefully reasoned, thought (and faith) provoking, and compassionate. It seemed to transcend the labels "liberal" and "conservative." Examples such as Martin's, in which the courage, forthrightness, and love of Christ are so clearly modeled, renew my faith that God's Spirit is indeed at work in the church.

CHURCH NEWS

Personnel actions occupy Associated Seminaries' boards

Actions on new appointments, resignations, reappointments, 1984 graduates, steps toward increasing the ratio of women faculty in the next decade, and updates on part-time instructors for the 1984-85 year were major items which occupied the boards of Associated Mennonite Biblical Seminaries in their spring meeting, May 31-June 1, 1984.

Newly appointed to administrative, faculty, or adjunct faculty positions were Richard A. Kauffman, Scottdale, Pa.; Ann Yoder Showalter, Chicago, Ill.; and Leland Harder, North Newton, Kan.

The Goshen Biblical Seminary Board of Overseers appointed Richard A. Kauffman as administrative vice-president for a three-year term beginning in August 1984.

Kauffman will join the GBS administrative team half time, relieving the administrative overload of President Marlin E. Miller who also teaches half time.

Kauffman will also carry an AMBS portfolio as liaison to Conference-based Theological Education programs and teach one course per semester in the history, theology, and ethics department. Kauffman has been an editor at Mennonite Publishing House since 1974 where he most recently served as *Gospel Herald* news editor and theology book editor for Herald Press.

Joseph Hertzler will continue as GBS vice-president for finance and development. He will also carry several responsibilities for seminary business matters. A reallocation of some of his previous duties will allow him to invest more time in fund-raising efforts.

The two boards approved the appointment of Ann Yoder Showalter as assistant director of field education for a one-year term beginning on July 1, 1984. A longer term appointment is an option.

Ann, with her husband, Ray, is active in the Oak Park (Ill.) Mennonite Church where she chairs the worship committee. She is currently employed at the Christian Industrial League as a pastoral counselor in the women's program. During her employment at AMBS Ann will commute from Chicago for the coming year.

The boards appointed Leland Harder as adjunct faculty member of AMBS to serve up to three years as coordinator of the Great Plains Seminary Education Program, beginning on July 1, 1984. Harder, formerly on the AMBS faculty, carries on the position held by the late Elmer Ediger. J. Winfield Fretz has served as interim coordinator.

The GBS board accepted the resignations of John H. Yoder, professor of theology, and Daniel Haarer, director of development and liaison with Conference-based Education Programs.

John H. Yoder has been an adjunct faculty member since 1977, teaching one-fourth time and having additional assignments during the summer months. He was a teaching and administrative faculty member of GBS from 1965 to 1977 when he joined the faculty of the Department of Theology at Notre Dame University. Yoder's resignation was effective on June 1. He plans to be on leave during the next academic year. After the leave he will continue teaching at Notre Dame.

Daniel Haarer will conclude his assignment with GBS effective on July 30, 1984. His assignment included 20 percent as GBS liaison with Conference-based Theological Education and 80 percent in GBS fund-raising.

In reappointments the boards approved the recommendation that Weyburn W. Groff continue as registrar for the triennium beginning on July 1, 1984. Groff will teach the course Lifelong Learning and an M.Div. Seminar in 1984-85.

The boards reappointed Ann Keener Gingrich as pastoral counselor for the coming year, beginning on Sept. 1, 1984. The assignment is for one day a week.

MBS board reappointed Ronald Hunsicker as adjunct faculty as liaison between the department of Pastoral Services of Memorial Hospital, South Bend, and AMBS for Clinical Pastoral Education (CPE). Hunsicker will teach as needed, provide consultation, and assist in special seminars.

In other actions the boards approved:

—a total of 33 candidates for graduation in degree and certificate programs.

—formation of an AMBS Women's Advisory Council, effective on July 1, 1984, to work as an advisory body to the Administrative Committee and to aid in achieving implementation of the Task Force on Women recommendations approved by the board.

—a new term of lectureship stipends for women graduate students Sept. 1985 to May 1993. The stipends would underwrite graduate level research as well as part-time teaching at AMBS. The general goal is that by 1988-93 the



Graduates of 1984 from Goshen Biblical Seminary of the Mennonite Church and Mennonite Biblical Seminary of the General Conference Mennonite Church are, front, left to right: Eldon Kennell, Linford Martin, Dagne Assefa, Firman Gingerich, Mark Fretz; second row, left to right: John D. Wiebe, Paul Dyck, Mary Beth Berkshire Stueben, Pat McFarren, Donald Brenneman, Janice Lugibihl, Edmund Pries; top, left to right: Steve Estes, David O. Bell, Werner Frantz, Weldon Martens, Mark Wenger, Victor Thiessen. Not pictured: William Elster, Loren Johns, Mary Anne Buller Miller, Hansulrich Gerber, Raul O. Garcia, Lynda Hollinger, Lloyd Miller, Shirley E. Yoder, Harvey Yoder, James Smith, David Bartow, Gerard Derksen, James Picht, Rafael Velazco, and Darrel Heidebrecht.

three departments at AMBS have one woman full time equivalent on a continuing employment track. One donor has pledged $3,500 per year for three years toward the $10,000 per year to be available for the stipends.

—that Canadian students, given work restrictions in the U.S., be allowed to pay their tuition fees on par in Canadian currency.

—approved a preliminary 1984-85 budget of $1,795,045 shared equally by Goshen Biblical Seminary and Mennonite Biblical Seminary, a 9.2 percent increase over last year for the year.

—reviewed the teaching assignments of nine part-time faculty for the next year.

—the continuing search for candidates for faculty appointments in New Testament (1985), church history (1985), preaching (1986), evangelism (1984-85), and others in spiritual formation and a librarian.



Lawrence Greaser of Elkhart, Ind. (front), picked up a tamborine and joined the music group during a recent worship service at the Mennonite Church in Lebu, Chile. Lawrence was on an administrative visit to the country in his role as Latin America director for Mennonite Board of Missions. Streamers, decorations, and a packed-out crowd of nearly 100 greeted him at the small wood-frame building. The fervent group of believers meet for worship every night. The pastor is Moises Figuera, an eager young man who supports himself by working in his brother's lumber business. Just prior to Lawrence's visit, the congregation held an open-air evangelistic campaign in which 70 people made confessions of faith. The Lebu church is one of four small independent congregations which joined the worldwide Mennonite family in 1982. The church is being assisted by missionaries Keith and Nancy Hostetler.

Mennonites respond to church growth ideas

Are North American Mennonites really interested in evangelism at home? If Mennonite representation at a recent church planting conference is any indication, there is a new surge of enthusiasm. More than fifty Mennonite leaders joined 500 persons from many denominations for a seminar in May entitled "How to Plant a Church."

Sponsored by the Charles E. Fuller Institute of Church Growth and Evangelism, the four-day meeting near Chicago featured evangelical leaders such as Peter Wagner, Carl George, and Juan Carlos Miranda. Many of the Mennonite registrants attended the conference on a tuition scholarship from Mennonite Board of Missions.

The fact that a church agency sponsored Mennonite participants, and that so many attended, suggests this seminar could have an impact on how our denomination does evangelism. Mennonite leaders are assessing the evangelism approach of other Protestant groups and are incorporating new ideas into Mennonite missions. Many are asking questions about the possibilities and hazards of embracing a missions style that is new to our tradition.

Church Growth Theology

Speakers at the Chicago conference were spokespersons for the so-called Church Growth Movement. Founded in 1955 by Fuller Seminary professor Donald McGavran, this stream of theology makes the Great Commission the central task of the church.

At Chicago this year the speakers seemed to agree on the following seven points:

1. *Evangelism is the prime task of the church,* with an emphasis on inviting unsaved persons to accept Christ.

2. *Evangelism is often most effective when new churches are planted.* Young, growing congregations with an "open door" will attract more persons than established, traditional churches.

3. *Growing churches usually consist of persons from a similar background.* This "Homogeneous Principle" says persons from the same ethnic or social group are most likely to become a functioning and growing fellowship.

4. *Strong leaders are essential for growing churches.* While team leadership may be ideal, one person still must assume primary responsibility for shaping the vision and activities of the congregation.

5. *Church planting requires careful planning.* Church planters must be aware of local population shifts, needs of persons in the "target area," and ethnic character of the neighborhood. The new congregation should deliberately reflect the style of the persons it hopes to reach.

6. *Church planting works best as a local project.* A nearby "parent congregation" can plant a new church better than a distant or impersonal mission agency.

7. *A new church means people, not a building.* The effort should start with home Bible studies or some other strategy that will help shape a "core group" of committed members. Purchase or construction of a meeting place should come as late as possible.

Mennonites Respond

In interviews with a dozen Mennonite participants at the Chicago meeting, both enthusiastic "consumption" and careful criticism were in evidence.

Mennonites have little trouble accepting the idea that evangelism is a prime task of the church (number 1 above). We gave lip service to that conviction in recent years, and decades of overseas outreach helped put that into practice.

But many Mennonites feel home missions have not been very successful; few new congregations have taken root in recent years.

Speakers at the Chicago conference emphasized that growing denominations spend more energy planting new congregations than on making older churches grow. Church Growth leaders base their arguments on an enormous amount of research, case studies, and computer printouts.

The emphasis on new congregations (number 2) struck a respondent chord among many Mennonites. Ryan Ahlgrim, Peoria, Ill., felt our church has concentrated too much on maintaining our own flock. "Even when we think of starting a church we say, 'Where are the

Spring VS orientation

Six persons were prepared for Voluntary Service assignments with Mennonite Board of Missions in an April 23-May 2 orientation in Elkhart, Ind.

The VSers learned how to share their faith more effectively and how to help people in need. They also developed interpersonal skills, studied the Bible, and experienced urban problems through a three-day trip to Chicago.

The new VSers are, first row, left to right: Emily Hertzler Swartley, Blooming Glen, Pa., assignment not determined in San Antonio, Tex.; and Kenton Swartley, Elkhart, Ind., teacher in San Antonio, Tex.

Second row: Alicia Landis, Franconia, Pa., day care center aide in Champaign, Ill.; and Jon Kreider, San Clemente, Calif., maintenance worker for Tucson Metropolitan Ministries in Tucson, Ariz.

Third row: Jim Hochstetler, Kalona, Iowa, van driver for a social service agency in Aurora, Ohio; and Bob Gehman, Coopersburg, Pa., lawn care worker for the elderly in Downey, Calif.



lost sons and daughters of Menno?' That's not church planting," he said. "That's just chasing our children. Our true mission is to spread the good news from our Anabaptist perspective to people that aren't aware of that message."

The Ethnic Barrier

Many Mennonite participants noted that our North American church has found it difficult to break out of a Germanic enclave to embrace persons of other cultures. For Joyce Hedrick, Souderton, Pa., the seminar reinforced the urgency of starting new congregations. "Some Mennonites say that 'we're an ethnic group and our church won't grow much more,'" she said, "but congregations can *plant* other churches."

Is the ethnic character of the Mennonite Church a barrier to evangelism? For established congregations, the Church Growth people would say "yes." In addition to being a spiritual body, a congregation is also a social and cultural unit. If people in a particular congregation look and act alike, that will strengthen the group—but that will make it difficult for others to feel accepted.

The Homogeneous Principle (number 3) accepts such cultural limitations. In fact, it encourages churches to maintain a particular social or ethnic flavor, and evangelize persons like those already in the fellowship. Church planters are flexible individuals who can adapt to the culture of the people they intend to reach. When church planting happens across cultural or ethnic barriers, it usually is counterproductive to take a "core group" of members from the parent church to start the new work. That method only translates the ethnic barrier to a new location.

Cultural Diversity

Would acceptance of the Homogeneous Principle make the Mennonite Church racist? Jacobo Tijerina, Defiance, Ohio, thought it would not. "We Hispanics have dealt with homogeneity," he said, "and it doesn't bother us. We have tied in to the doctrines and the biblical emphasis of Mennonites, not the culture."

Some participants felt Mennonites should strive for a more likeminded theology and let cultural diversity alone. "I can speak to my (Hispanic) people," said Enrique Pacheco, Chicago, Ill. "I don't try to reach you as an Anglo; there's no way I will because my services are in Spanish!"

As is true with much of their theology, Church Growth people support the Homogenous Principle because it *works*. For Phil Bedsworth, Hesston, Kan., efficiency alone is not a valid reason to accept homogeneity. "I wonder what kind of end product it leads to. I believe Ephesians 2 is both for local congregations and the larger church."

What about the proverbial "Mennonite game"—the instinct of Germanic Mennonites to figure who is related to whom? "The price tag of evangelism means the end of the Mennonite game," Bedsworth stated flatly. He believes "bloodlines" are emerging that relate people through common school or mission connections rather than genes.

While most Mennonites at the seminar raised questions about homogeneity, many gave the idea cautious acceptance. "People gravitate toward others like themselves," said David Eshleman, Grafton, Ohio. "We Mennonites have been naive in thinking each congregation can win everybody. We have to recognize there are social and economic differences. I can't reach some people that another person can." Eshleman added, however, that Jesus seemed able to relate to all kinds of people.

Mennonite Caucus

Near the end of the seminar, fifty Mennonites attended a caucus convened by Gary Martin, Chicago, Ill. Martin opened discussion by stating what he thinks we should learn from the Church Growth model. He urged us to plant local churches "on a shoestring" and expect nearby established congregations to contribute generously.

Citing a Church Growth theme (number 5), Martin said Mennonites must learn to "think like the nonchurched" and make our congregations more accessible to new participants. There needs to be a "creative tension between 'our needs' and 'their needs' in structuring a church," he said.

Martin suggested church planters should integrate a concern for evangelism with an equal concern for Anabaptist distinctives. But he cautioned that at times Mennonites have "swung too far to the faithfulness side of the faithfulness-versus-effectiveness debate."

When Church Growth leaders speak of effectiveness, they often look at leadership (number 4). Seminar speaker Peter Wagner emphasized that growing churches invariably have one pastor who is a strong "servant leader," even where there is a team ministry.

How does assertive individual leadership mesh with Mennonite humility? Rudy Regehr, Winnipeg, Man., felt we would do well to strengthen leadership. "We have to redefine Mennonite humility to mean turning the Spirit loose—and not settle for a little when a lot is possible," he said. Someone else noted that Mennonites have long been strong leaders and big thinkers in business, and we should tap resources gained from that experience.

Adapt but not adopt

Leroy Kennel, Lombard, Ill., seemed to summarize the feeling of most Mennonite participants when he urged us to "adapt" Church Growth principles rather than "adopt." He said "we have a genius of our own to offer—simplicity and peace that's part of our witness."

In fact, Mennonite participants often felt the Church Growth model didn't go

far enough. "What was missing for me here was *shalom*, the well-being of the whole person," said Menno Ediger, Markham, Ill. The gospel includes a "concern for the person who's down—the poor and the powerless," he noted.

Most speakers at the seminar came from wealthy congregations with many professional members. For Leonard Burkholder, Miami, Fla., that was a drawback. "Every time they talked about ideal church growth they talked about upper-class communities," he observed. "I didn't hear much about Christian witness among drug addicts and prostitutes."

Despite criticism of what they heard at the seminar, most Mennonites left Chicago with a renewed vision for evangelism. Some took with them a new perspective on how to understand Germanic Mennonite congregations that have not grown for many years. There are strong sociological reasons why those congregations remain stable. Maybe instead of feeling guilty about that, Mennonites should focus outreach on new congregations that intentionally reflect a different culture.

There is a new appreciation among us for *intentionality* in witness. As that attitude grows among Mennonites, there will be more local congregations that take responsibility for "parenting" a new church nearby (number 6). The mission boards will be important for resources and guidance, but the real impetus for evangelism will come at the grass-roots level.—Nelson Kraybill, Taftsville, Vt.

Aid for nonregistrant students on the increase

The financial needs of Mennonite nonregistrant students may exceed those of last year according to preliminary information. Two students who participated in the Student Aid Fund for Nonregistrants last year have graduated, but several additional students have enrolled in school for the 1984-85 year.

The Student Aid Fund was established by the Mennonite Board of Congregational Ministries at the direction of the Mennonite Church General Board in Aug. 1983. The MBCM took action on May 23, 1984, to continue the fund for another year. The fund has been established to replace federal grants and loans lost by young men whose Christian conscience prevents them from registering with the U.S. Selective Service System.

The goal for 1984-85, as for last year, is to receive contributions from congregations and individuals to replace grants lost by the nonregistrant students. The fund will also receive loans from interested persons or congregations in order to provide replacement loans for the students. The loan terms for the students will be similar to Guaranteed Student Loans—no interest while in school, 9 percent interest beginning six months after graduation, with up to ten years to repay.

Loren E. Swartzendruber, associate executive secretary for school-church relations, Mennonite Board of Education, will again be providing staff assistance for the Student Aid Fund. Last year all but one of the students participating in the Student Aid Fund was enrolled in one of the three Mennonite colleges.

Congregations are encouraged to share the need and information with all members. Members are asked to pray for all our youth, especially those facing the registration decision. "Peace Sunday" (July 1) is suggested as an especially good time for congregations to spend time in prayer for these persons.

Congregations are also encouraged to schedule a special offering or include an amount in the 1984-85 budget or arrange for members to designate contributions for the fund. Individuals are invited to make low-interest loans which can be reloaned to students.

THE REVISED FOUNDATION SERIES FOR CHILDREN

Has one student guide per quarter

Some of the feedback from The Foundation Series users indicated frustration, at times, in knowing how to work with the two-student book approach. Therefore, the revised materials will have one student guide per quarter. However, three basic formats will be utilized with the student guides.



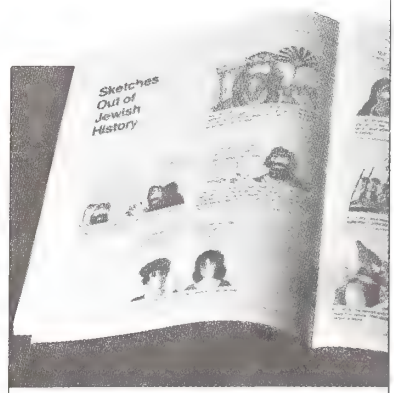
Take-Home Cards

A pack of at least 13 cards are banded together. One or two are worked with in the classroom for a given Sunday, and then sent home.



Lift-Offs

In this format thirteen lessons are gathered together with Lesson 13 on the inside and Lesson 1 on the outside. These are easily taken apart by removing a staple and lifting off the top one. They are used in the classroom and sent home. Sometimes they suggest home-related assignments.



Workbooks

These books come in two sizes: 5½ × 8½ or 8½ × 11. They contain reading and workbook materials which are used throughout the quarter.

—David Cressman
Marketing Manager
Mennonite Publishing House
Scottdale, PA 15683

MENNOSCOPE

Stephen Ropp, Normal, Ill., has been called to serve as youth minister of Illinois Conference and Central District (West), effective July 17, 1984. Steve, whose parents are Allen and Shirley Ropp, spent his early childhood years on a farm near Normal, Ill. Then his family moved to south central Iowa, where they attended Pulaski Mennonite Church. Steve is a graduate of Bluffton College, Bluffton, Ohio, with a major in mathematics. He then spent two years in voluntary service working with boys' clubs in Fresno, Calif. On Aug. 11, Steve plans to marry Cindy Ramseyer, also of Normal, Ill.

Conrad Grebel College Board of Governors took unanimous action at its May 29 meeting to reappoint Rodney Sawatsky as academic dean for a four-year term extending from July 1, 1984, to June 30, 1987. Sawatsky has served as academic dean of Conrad Grebel since joining the faculty in 1974. The recommendation for reappointment came from President Ralph Lebold and followed an extensive internal review process. Throughout the review, the committee received strong affirmation for Sawatsky's work as dean. Sawatsky serves as an associate professor of religious studies and history.



Paul Landis (center) with Adelso and Brigida Landaverde

The **Mennonite congregation** in Metapan, El Salvador, ordained Adelso Landaverde, the first Mennonite pastor in that country, to the ministry on May 28. Bladimiro Cono, president of the Honduran Mennonite Church, brought the message and Eastern Board president Paul Landis officiated at the ordination. Called the Center for Christian Discipleship, the Metapan congregation was organized in 1980 by Landaverde, who had become acquainted with Mennonites in Honduras. A Salvadoran businessman, he moved back to his homeland and started a general store. The 80-member congregation has completed, at its own expense, a worship center to seat 250 and is engaged in starting new fellowships in towns surrounding Metapan.

Eric Kouns, a native of South Charleston, W.Va., will be installed at Harrisonburg (Va.) Mennonite Church on Sunday, July 1, 1984. He succeeds Samuel Janzen, who has served as pastor of the church since 1967. Kouns, from independent Baptist background, has previously pastored two nondenominational churches. He is completing his seminary work at Eastern Mennonite Seminary and has been serving as associate pastor at HMC since the summer of 1982. A service of installation is planned for Sunday afternoon, July 1. John Drescher, a former editor of *Gospel Herald,* will bring the message. Janzen will be assuming pastoral responsibilities at Souderton (Pa.) Mennonite Church on Sept. 1, 1984.

A surprise celebration was held on Sunday, June 3, 1984, at Longenecker Mennonite Church near Winesburg, Ohio, to honor Albert C. Slabach's faithful service for the past 25 years. Albert was ordained as pastor on May 10, 1959, at Longenecker by the late O. N. Johns and former Bishop Paul R. Miller. "Albert's Call and Early Ministry" was presented by Homer Kandel, and "Reminiscence of Albert's Ministry" was given by former Bishop Paul R. Miller. The MYF presented Albert and Bertha with a money gift and the WMSC presented a quilt containing all the names of the church families. A money gift was also presented in behalf of the congregation.

The graduates of Goshen and Mennonite Biblical Seminaries heard a call to roll up their sleeves of compassion in commencement exercises held on June 1. Speaker Hubert L. Brown, pastor of Calvary Mennonite Church in Inglewood, Calif., said the poor and oppressed could be helped only as the helpers put themselves in their place and understood the need. To exercise compassion in mending the broken community means living out a mutuality and kinship in the suffering of God's people. "Compassion means to suffer with. It is a roll-up-your-sleeves mentality," he said. Of the 33 seminary graduates, 19 are pursuing a pastoral ministry appointment, three are entering overseas ministry, three are starting or continuing a teaching ministry, and three are pursuing further study.

Coordinator of Continuing Education in Nursing is needed at Goshen College. Personal qualifications should include a commitment to the mission statement of Goshen College, ability to plan and conduct workshops, and management and administrative leadership skills. Master of Science in Nursing preferred, plus clinical experience in a general or specialized field of nursing, and experience and/or interest in adult education. One-half-time, 12-month contract; salary commensurate with educational and professional background. Send résumé, transcripts, and references to John A. Lapp, provost, Goshen College, Goshen, IN 46526.

Two full-time nursing faculty positions are available in maternal child and medical surgical beginning September 1984. Master's degree in nursing required. Salary and rank commensurate with qualifications and experience. Also needed is an assistant dean for baccalaureate program. Doctor's degree preferred; master's degree in nursing required. Administrative, teaching, and research experience preferred. Salary and rank commensurate with education and experience. Position available on Aug. 1, 1984. Call or send résumé to Kathleen A. Hogan, Dean, Mennonite College of Nursing, 804 North East Street, Bloomington, IL 61701; (309) 827-4664.

Illinois Division MDS annual meeting will be held on Nov. 4, 1984, at Cazenovia Mennonite Church, Cazenovia, Ill. Business meeting and election of vice-president and secretary/treasurer will take place at 2:30 p.m., followed by lunch at 5:00 p.m. and guest speaker at 6:30 p.m.

Spend a vacation or retreat at the beach without the crowds in winterized cabins at off-season rates from Sept. 15 through May 15. For further information and reservations, contact Laurel Martin, Diakonia, R. 1, Box 351, Ocean City, MD 21842; (301) 289-0923.

The **Miller-Erb Nursing Development Fund** is now accepting applications for financial aid for the 1984-85 academic year. The fund was established in 1979 under the sponsorship of Mennonite Board of Missions to promote research, leadership, and education among Mennonite nurses. The source of the fund is interest income from the sale of Miller Hall at La Junta (Colo.) Medical Center. Maximum funding to any one individual is $4,000. Financial assistance is in the form of loans which may be forgiven at the rate of $500 each year the recipient is employed in a Mennonite-related program, or when research and writing is published and presented to the Mennonite constituency and others in the nursing field. Priorities for financial assistance in the nursing field are research and writing, graduate study, leadership training, and other creative projects that support the philosophy of the fund. When loans are paid back, the money is added to the principle so that it can increase. Nurses interested in financial aid from the fund should contact Ken Schmidt by July 1 at MBM, Box 370, Elkhart, IN 46515.

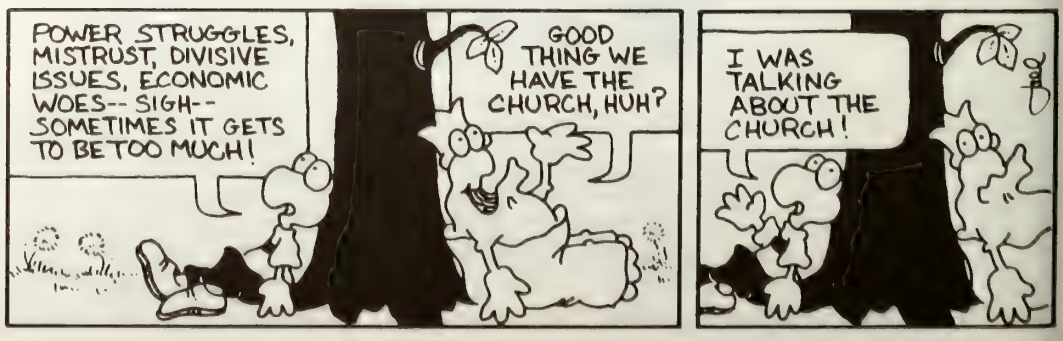
Missionary arrivals: John and Isabelle Blough completed 25 years of service in Brazil and returned to North America on May 12. They assisted Mennonite congregations in the remote interior while supporting themselves through farming in Araguacema. Bloughs' new address is Box 1241, Hesston, KS 67062.

Genny Buckwalter, a missionary in Japan for 35 years, returned to North America on May 25 for a six-month furlough. She and her late husband, Ralph, were among the first four Mennonite missionaries in Japan in 1949. She has served most recently in Furano on the island of Hokkaido. Genny's furlough address is c/o Ray Hershberger, 311 Rutgers, Wichita, KS 67212.

Henry and Mildred Buckwalter and sons, Patrick, Philip, and Steven, returned to the U.S. from Belize on May 30 for a three-month furlough. The Buckwalters are engaged in church planting and leadership training. Their address is 570 Willow Road, Lancaster, PA 17601.

Alan and Sue Detweiler and daughter Patricia returned to the U.S. on May 25 after serving two years at Shirati Hospital in

Pontius — **Joel Kauffmann**



Tanzania. Alan was maintenance supervisor. Their address is c/o Vernon Springer, R. 1, Metamora, IL 61548.

Paul and Esther Kniss, missionaries in India for 34 years, returned to North America on May 14 for a three-month furlough. They have served the Mennonite Church in Bihar state for many years. They also started a chain of Christian bookstores, a monthly magazine, and a recording studio. Knisses' furlough address is 1321 Woodland Dr., Harrisonburg, VA 22801.

Roy and Florence Kreider, mission workers in Israel for 31 years, returned to North America on May 28 for a three-month furlough. They were the first MBM workers in Israel in 1953. They currently serve the Immanuel House congregation and study center in Tel Aviv. Kreiders' furlough address is 3101 Harrisburg Pike, Landisville, PA 17538.

Harold and Joyce Lefever and children, Cynthia, Janice, and Kevin, returned to the U.S. on June 2 for a three-month furlough. The Lefevers work as regional coordinators for the Honduras Mennonite Church in Tegucigalpa. Their address is c/o Dan Nauman, R. 1, Ulysses, PA 16948.

James and Ann Martin, missionaries in Uruguay for 19 years, returned to North America on May 2 for a five-month furlough. They assist Uruguay Mennonite Church with leadership training and counseling. As staff persons for the church's study center, they also organize Bible courses and spiritual retreats. Martins' furlough address is c/o Lee Smucker, 2008 Raton, La Junta, CO 81050.

Jim and Judi Miller, mission workers in India for three years, returned to North America on June 1 for a three-month furlough. They serve at a boarding school for missionary children in Kodaikanal. In addition to their duties as houseparents, they are involved in administration, counseling, and teaching. Millers' furlough address is Box 112, Fairview, MI 48621.

Carl and Julia Sensenig and sons, Andrew, Victor, and Peter, returned to the U.S. on May 26 after completing a three-year term in Swaziland. Carl served as secondary school teacher and Julia as community nurse. Their address is Box 120, Route 1, Denver, PA 17517.

Missionary departures: David Burkholder of the Wilkins Avenue congregation in Baltimore, Md., is scheduled to leave mid-June for a one-year Intern in Mission assignment to witness among Muslims on the Mediterranean island of Malta. His address is 267 Upper St. Albert Street, Rose Flats 1, Gzira, Malta, Europe.

Earl and Berneice Kennel of Prince of Peace Mennonite Church in Corvallis, Ore., went to Spain in May on a special two-month assignment. They are helping the Mennonite-related congregation in Barcelona renovate a house for use as a nursing home. The congregation, which was organized through the efforts of missionaries John and Bonny Driver, is responding to the needs of the elderly in its neighborhood. Kennels went to Spain at their own expense.

Allen and Doris Schrock, newly appointed mission workers in France, arrived in that country on May 17. They are working in maintenance and housekeeping at the Foyer Grebel international student center in the Paris suburb of St. Maurice. Schrocks' new address is 19 rue du Val d'Osne, 94410 St. Maurice, France.

Linford and Janet Stutzman and sons, David and Jonathan, left the U.S. on May 31 to continue their assignment as church planters in Germany. Their address is Groschenweg 61, 8000 Munich 82, West Germany.

New address for Mennonite workers Paul and Dawn Ruth Nelson: 42 Gracepark Terrace, Drumcondra, Dublin 9, Ireland.

New members by baptism and confession of faith: Lake View, Susquehanna, Pa.: Joan Phillips and Janeen Mack. Neffsville, Pa.: David and Susan Eberly, George Eckman, Sharlene High, and Dale Hoover. Holyrood, Edmonton, Alta.: Merlin Wideman, Florence Duley, and Doug Zook, by confession of faith. Calling Lake, Alta.: Cynthia Hershberger, Jeff Hershberger, and Monica Hershberger. Bank, Dayton, Va.: Gail, Merlynne, and Melissa Heatwole, Rebecca Shank, Cheryl Yoder, Sarah Carper, Sheri Graber, Sharon Rhodes, Luanne Derstine, and Joyce Horst. Salem, Elida, Ohio: Jay Martin, Penni Martin, Rochelle Thomas, Crystal Ross, and Susan Berry, by confession of faith. Des Moines, Iowa: Oy Baccam and Home Baccam. Grace, Berlin, Ohio: Alma Miller, Mabel Miller, Larry Kaufman, Mary Sue Kaufman, Regina Kaufman, and Willis Schlabach, by baptism; and Carol Sue Mullet, Ellen Mullet, and Paula Marinner, by confession of faith.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Breneman, Jerry and Miriam (Metzler), Mt. Joy, Pa., first child, Kyle Lane, Feb. 29.

Brubaker, Omer and Charmayne (Denlinger), Lancaster, Pa., first child, Alexander Denlinger, Apr. 26.

Christner, Ted and Cindy (Swartz), Phoenix, Ariz., first child, Thomas Edward, June 3.

Frey, Doug and Barbara (Nichols), Elmira, Ont., first child, Stephanie Anne Marie, Apr. 28.

Gingerich, Bruce and Michelle (Haoenko), Petersburg, Ont., first child, Kate Emily, Apr. 27.

Graber, Steve and Naomi (Stoll), Phoenix, Ariz., third child, second daughter, Crystal Lynn, Jan. 9.

Hess, Richard D. and Lory J. (Enterline), Strasburg, Pa., first child, Ryan Christopher, May 23.

Hiller, Gary and Doris (Keller), Ephrata, Pa., third child, second son, Seth William, June 2.

Holdeman, Roger and Denise (Snell), Pomeroy, Iowa, first child, Jason Allen, June 4.

Longacre, Kenneth, Jr., and Cindy (Coale), Harleysville, Pa., second son, Collin Coale, May 21.

Petersheim, Arnold and Esther (Howe), Elverson, Pa., second child, first son, Marlin Walter, June 1.

Ramer, Armand and Kathy (Wipf), Duchess, Alta., third son, Corrie David, Mar. 13.

Reschly, Steven D. and Nancy (Rediger), second and third children, first son and second daughter, Jessica Hannah and Joel Benjamin, June 5.

Ressler, Dale and Dorca (Kisare), Harrisonburg, Va., second son, Kevin Michael, May 27.

Rice, Vernon and Jeanette (Eicher), Strasburg, Pa., fifth child, first daughter, Vanessa Joy, June 4.

Roth, Tim and Peggy (Crouch), Winterhaven, Fla., first child, Heidi Michele, Apr. 4.

Schwartzentruber, Brian and Debbie (Zehr), New Hamburg, Ont., second child, first daughter, Kahley Marie, Mar. 1.

Shoemaker, Craig and Bonnie (Barnhart), Harrisonburg, Va., second child, first daughter, Kristin Elizabeth, June 1.

Shue, Terry and Kay (Nussbaum), Harper, Kan., second daughter, Krista Ranae, June 3.

Sinclair, Doug and Joanne (Paddock), Duchess, Alta., first child, Dallas Donald, Mar. 8.

Snyder, Doug and Linda (Rogers), Elmira, Ont., third son, David Scott, May 7.

Stoltzfus, Philip and Cherilee (Garber), Manson, Iowa, second and third children, first son and second daughter, Kayla Lerae and Keton Deray, May 27.

Swisher, Melvin, Jr., and Marylee (Hill), Jersey Shore, Pa., first child, Tessie Marie, May 23.

Walker, Roger and Doris (Troyer), Mio, Mich., first child, Jason Earl, May 31.

Waugh, Roger and Opal (Maust), Mesa, Ariz., third daughter, Stephanie Michelle, May 25.

Weaver, Dennis and Joanne (Umble), Lititz, Pa., second child, first daughter, MaShawn Renee, May 4.

Wyse, Scott and Carla (Short), Fayette, Ohio, first daughter, Brittany Nichole, Feb. 28.

Yoder, Andy and Rita (Stoll), Sarasota, Fla., second child, first daughter, Amy Marie, May 15.

Yoder, Denton and Jan (Gundy), Archbold, Ohio, third daughter, Miriam Louise, May 27.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Apger — Payne. — David Apger, Archbold, Ohio, Central cong., and Lisa Payne, Wauseon, Ohio, by Charles H. Gautsche, May 26.

Benner — Lilley. — Kenneth Robert Benner, Grace cong., Lansdale, Pa., and Cheryl Faye Lilley, Salford cong., Harleysville, Pa., by John Ruth and Milton Harder, May 12.

Davis — Andriotis. — Richard O. Davis, Tempe, Ariz., Koinonia Fellowship, and Sandra L. Andriotis, Tempe, Ariz., Willow Springs cong., Tiskilwa, Ill., by Calvin J. King, June 2.

Fulmer — Davis. — Brian Fulmer, Lancaster, Pa., Neffsville cong., and Laurie Ann Davis, Coatesville, Pa., Baptist Church, June 2.

Geissinger—Stover.—Ronald Geissinger, Quakertown, Pa., and Abby Stover, Zion Hill, Pa., both from Swamp cong., by Noah Kolb, May 26.

Grasse — Reinford. — Rodney B. Grasse, Chalfont, Pa., Blooming Glen cong., and Luanne Reinford, Telford, Pa., Souderton cong., by Mark M. Derstine, May 26.

Jenner—Gerber.—James Jenner, Fairview, Mich., Assembly of God, and Jacqueline Gerber, Mio, Mich., Fairview cong., by Virgil Hershberger and Jay Parker, May 26.

Key—Shank.—David Lynn Key, Waynesboro, Va., Presbyterian Church and Jeanette Dawn Shank, Harrisonburg, Va., Weavers cong., by James S. R. Tippens, Apr. 15.

King — Buehrer. — Duane King, Pettisville, Ohio, Central cong., and Jenifer Buehrer, Stryker, Ohio, United Church of Christ, by Gary R. Hodges, May 19.

Quade — Oberhelman. — Paul David Quade, Manson, Iowa, Catholic Church, and Kimbra Kae Oberhelman, Manson, Iowa, Manson cong., by Herbert L. Yoder, June 2.

Sevison — Yoder. — Greg Sevison, Elkhart, Ind., United Methodist Church, and Carmen Yoder, Middlebury, Ind., Pleasant View cong., by R. Herbert Minnich, June 2.

Shaklee — Burkholder. — Carroll Shaklee, Ft. Madison, Iowa, and Martha Burkholder, Burlington, Iowa, New Boston cong., by John L. Hershberger, June 2.

Shetler — Schrock. — Wilbur Shetler and Lucille Schrock, Kalona, Iowa, Fairview cong., by John L. Hershberger, May 26.

Short—Barber.—Michael D. Short, Archbold, Ohio, Central cong., and Dana Barber, Archbold, Ohio, United Methodist Church by Madison Gregory III, June 2.

Slabaugh—Keaton.—Kenton Boyd Slabaugh, Harrisonburg,

Va., Weavers cong., and Nancy Lynne Keaton, Barco, N.C., Rock Church, by Moses Slabaugh, grandfather of the groom, May 19.

Stauffer—Keeler.—John Lowell Stauffer, Harrisonburg, Va., and Mary Elizabeth Keeler, Port-of-Spain, Trinidad, both of Weavers cong., by James Stauffer, father of the groom, May 5.

Tinsler — Rogers. — Chris Tinsler, Wauseon, Ohio, Central cong., and Michelle Rogers, Swanton, Ohio, Lutheran Church, by Robert Johnson, June 2.

Wagler — Woody. — William Wagler, New Hamburg, Ont., Steinmann cong., and Kimberly Woody, Baptist Church, New Hamburg, Ont., by Fred Lichti, Apr. 14.

OBITUARIES

Barge, Hettie H., daughter of Tobias K. and Lydia (Hershey), Hershey, was born in Leacock Twp., Pa., Jan. 22, 1882; died at Landis Homes Retirement Community, Lititz, Pa., June 6, 1984; aged 102 y. On Nov. 24, 1910, she was married to Ira J. Barge, who died in 1967. Surviving are one son (Melvin K.), one daughter (Miriam H. Barge), 5 grandchildren, and 9 great-grandchildren. She was a member of Strasburg Mennonite Church, where funeral services were held on June 9, in charge of Lester Hershey, Isaac L. Frederick, and Wade Groff; interment in Strasburg Mennonite Church Cemetery.

Baumgartner, Fern, daughter of Lee and Catherine (Kauffman) Headings, was born in Cass Co., Mo., May 13, 1904; died at her home in West Liberty, Ohio, May 28, 1984; aged 80 y. On May 12, 1932, she was married to Irvin Baumgartner, who survives. Also surviving is one daughter (Nancy—Mrs. Chester Loffer). She was a member of South Union Mennonite Church, where funeral services were held on May 31, in charge of Howard S. Schmitt; interment in South Union Cemetery.

Benner, Irene, daughter of Howard and Lizzie Ann Clemmer, was born in Montgomery Co., Pa., Dec. 3, 1907; died at Eastern Mennonite Home, Souderton, Pa., May 27, 1984; aged 76 y. On Sept. 1, 1940, she was married to Harry K. Benner, who died on Dec. 31, 1982. Surviving are 3 sisters (Alma S. Detwiler, Anna S. Bergey, and Hannah S. Nice). She was a member of Salford Mennonite Church, where funeral services were held on May 31, in charge of Willis Miller, John E. Sharp, and John Ruth; interment in Salford Church Cemetery.

Burkholder, Paul Franklin, son of Martin L. and Etta (Swartz) Burkholder, was born in Rockingham Co., Va., June 6, 1901; died at Rockingham Memorial Hospital, Harrisonburg, Va., May 8, 1984; aged 82 y. On Apr. 21, 1945, he was married to Ada Heatwole, who died on Feb. 13, 1982. Surviving are 3 sisters (Ruth Hartman, Ester R. Burkholder, and Eva M. Burkholder) and 2 brothers (Marion D. and Herman L. Burkholder). Funeral services were held at Weavers Mennonite Church on May 10, in charge of James Stauffer, David L. Burkholder, and E. G. Gehman; interment in Weavers Cemetery.

Gehman, Minerval, daughter of John and Mary (Landis) Gehman, was born in Montgomery Co., Pa., Apr. 8, 1900; died of cancer at Eastern Mennonite Home, Souderton, Pa., May 14, 1984; aged 84 y. She was married to Elliston O. Gehman, who died on Aug. 13, 1972. Surviving are one son (Lloyd), 3 grandchildren, one great-grandchild, and one stepsister (Edith Martin). She was a member of the Swamp Mennonite Church, where funeral services were held on May 17, in charge of Noah Kolb; interment in the Swamp Cemetery.

King, Ida Mae, daughter of David and Hettie (Yoder) King, was born near Parnell, Iowa, Nov. 7, 1903; died of an apparent heart attack at her home in Kalona, Iowa, June 2, 1984; aged 80 y. Surviving are 2 sisters (Sadie—Mrs. Kores Yoder and Mary King) and 2 brothers (John and Joe King). She was a member of First Mennonite Church. Funeral Services were held at Powell Funeral Home on June 4, in charge of Sheldon Burkholder and Merv Birky; interment in West Union Cemetery.

Lehman, Elmer, son of Daniel J. and Katherine (Zuercher) Lehman, was born near Kidron, Ohio, Dec. 14, 1906; died of a heart attack at his home at Walnut Creek, Ohio, May 30, 1984; aged 77 y. On Apr. 24, 1937, he was married to Mildred Troyer, who survives. Also surviving are 3 sons (Daniel, Robert, and Carlin), 8 grandchildren, one brother (Amos), and one sister (Sylvia). He was preceded in death by 2 brothers (Ezra and Noah) and 3 sisters (Martha, Bertha, and Annie). He was a member of Kidron Mennonite Church where funeral services were held on June 2, in charge of Alvin Kanagy and Bill Detweiler; interment in Kidron Church Cemetery.

Moyer, Clyde D., son of Norman W. and Miriam (Landis) Moyer, was born at Sellersville, Pa., Nov. 18, 1948; died as the result of a farm accident on Mar. 27, 1984; aged 35 y. On June 22, 1968, he was married to Phyllis E. Saner, who survives. Also surviving are 3 daughters (Sheila, Michelle, and Angela), one son (Keith), 2 brothers (James and Glenn), and one sister (Joan—Mrs. Donald Dreese). He was a member of Delaware Mennonite Church, where funeral services were held on Mar. 31, in charge of George L. Zimmerman, David Weaver, and John Saner; interment in Delaware Mennonite Cemetery.

Rheam, David S., son of Willis F. and Melvina (Snyder) Rheam, was born on Feb. 18, 1900; died at Lewistown (Pa.) Hospital on May 24, 1984; aged 84 y. Surviving are 3 sons (Charles G., James R., and Robert B.), 3 daughters (Dorothy M. Saleskie, Marjorie R. Zook, and Shirley J. Deeg), 19 grandchildren, 13 great-grandchildren, one brother (Calvin R. Rheam), and 4 sisters (Mary O. Brown, Pheobie C. Horton, Dolly J. Mayes, and Ruth L. McKnight). He was a member of Maple Grove Mennonite Church, where funeral services were held in charge of Leroy Umble; interment in Church Hill Cemetery.

Rhines, Edna, daughter of Wilson H. and Annie M. (Benner) Weber, was born in Lower Salford Twp., Pa., Sept. 16, 1908; died of heart failure at Harleysville, Pa., May 24, 1984; aged 75 y. On Feb. 3, 1946, she was married to Hartley B. Rhines, who survives. Also surviving are 2 daughters (Carol—Mrs. Stanley Moyer and Barbara Dyck), 7 grandchildren, and one brother (Harry B. Weber). She was a member of Methacton Mennonite Church, where funeral services were held on May 26, in charge of Clayton L. Swartzentruber and Kirk Hanger; interment in Salford Mennonite Cemetery.

Sauder, J. Paul, was born at Roaring Spring, Pa., July 23, 1902; died at Lancaster, Pa., June 1, 1984; aged 81 y. He was married to Alice Shenk, who survives. Also surviving are 3 sons (Joseph, John, and Donald), one daughter (Anne Siegrist), 21 grandchildren, and 14 great-grandchildren. He was preceded in death by one son (William). He was a member of Millport Mennonite Church. Funeral services were held at Landis Valley Mennonite Church on June 5, in charge of David N. Thomas and H. Raymond Charles; interment in Millport Mennonite Cemetery.

Schrock, John D., son of Daniel and Lydia (Miller) Schrock, was born at Trail, Ohio, Dec. 13, 1920; died in an industrial accident near Brewster, Ohio, May 25, 1984; aged 63 y. On June 30, 1951, he was married to Doris Miller, who survives. Also surviving are 4 children (Diane—Mrs. Glenn Miller, Van, John, and Scott), his father, 5 sisters (Sarah—Mrs. Amos Fisher, Elizabeth—Mrs. Sollway, Ella—Mrs. Clarence Yutzy, Ann—Mrs. Richard Smith, and Amanda—Mrs. Elmer Christner), and 4 brothers (Albert, Levi, Dan, and Abe). He was a member of Kidron Mennonite Church, where funeral services were held on May 29, in charge of Bill Detweiler; interment in the Kidron Church Cemetery.

Shetter, Elizabeth Eldora, daughter of Simon and Susie Lenhert, was born in Abilene, Kan., Dec. 11, 1891; died at Abilene, Kan., May 23, 1984; aged 92 y. On Jan. 6, 1916, she was married to Peter Shetter, who died on Oct. 9, 1967. Surviving are 2 sons (Warren and Lawrence), 2 daughters (Fern Groff and Florence Hostetter), 17 grandchildren, 21 great-grandchildren, 2 brothers (Samuel and Carl Lenhert), and one sister (Emma Byer). She was preceded in death by an infant daughter and a son (Leroy). She was a charter member of Beth-El Mennonite Church, where funeral services were held on May 25, in charge of Garland Wittington and Carl Lewis; interment in Evergreen Cemetery.

Standish, Lucy E., was born at Ellicott, Colo., Jan. 31, 1908; died at Colorado Springs, Colo., May 18, 1984; aged 76 y. She was married to Shirley Hugh Standish, who died in 1973. Surviving are one daughter (Bonita Fishman), 2 brothers (Gordon B. and Louis E. Johnson), 3 grandchildren, and 2 sisters (Lotus K. Charles and Ebbalena Salladay). She was a member of Beth-El Mennonite Church. Funeral services were held at Swan-Law Cascade Chapel on May 22, in charge of Glen Crago; interment in Fairmount Cemetery.

Weaver, Jason L., son of Aaron H. and Mary E. Weaver, was born in East Lampeter Twp., Pa., Nov. 8, 1924; died on May 23, 1984; aged 59 y. On Mar. 20, 1946, he was married to Orpha Hess, who survives. Also surviving are one son (C. Kenneth), 4 daughters (Kathy, Kay, Karen—Mrs. Curtis Kofroth, and Kimberly), 2 grandsons, one brother (Harold), and 3 sisters (Miriam—Mrs. Clyde Dubble, Anna Mary—Mrs. John Thompson, and Ruth—Mrs. Donald Miller). He was a member of the Mechanics Grove Mennonite Church, where funeral services were held; interment in the church cemetery.

Weiler, Holly Renee, daughter of Sid and Ruth Weiler, was born in Sarasota, Fla., Mar. 24, 1983; died in Sarasota, Fla., May 24, 1984; aged 14 m.

CALENDAR

Indiana-Michigan Conference annual meeting, Camp Mack, Milford, Ind., June 29-July 1
Northwest Conference, Fairview, Alta., June 29-July 1
Overseas Seminar, Divide, Colo., June 30-July 6
Rocky Mountain Missions Festival, Denver, Colo., July 6-8
Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1

CREDITS

p. 457 by Keith Hostetler; p. 458 by Tom Bishop;

ITEMS AND COMMENTS

Low-key church report raises difficult questions for tobacco industry

Church officials call it a study paper, but leaf experts fear it's an anti-smoking manifesto. "It's just one more log on the fire," James Graham, state Commissioner of Agriculture, said after reading a report by the Tobacco study Committee on the North Carolina Council of Churches. The 16-page report, "Moral Dimensions of Tobacco," was released on June 1. Its intent, said committee members at a news conference, was to provoke discussion on the issues surrounding tobacco use, marketing, and production.

Tobacco accounts for almost 55 percent of North Carolina's crop income and 150,000 jobs. The state's crop represents 42 percent of the tobacco grown in the United States. According to the tobacco study paper, which took six months to complete, North Carolinians are faced with the dilemma created by "mounting medical evidence (that) links the use of tobacco with numerous health problems" and the "long established tobacco economy."

Poll rates Catholics most religious in Britain

Roman Catholics in Britain are more religious than members of other Christian churches and believe more firmly in a personal God and in Jesus as the Son of God, according to an opinion poll just published in London. The poll showed that 78 percent of Catholics interviewed claimed they were very or fairly religious, compared to 50 percent of Anglicans and 67 percent of Non-conformists. Some 58 percent of those brought up Catholic believed there was a personal God, compared to 35 percent of Anglicans and 47 percent of Non-conformists. Where all the denominations agree closely is that religion has a decreasing influence on British life and that this decline is a bad thing. Again, many of those interviewed said the churches should become less involved in politics, while only a small number felt they should be more active politically.

Tightening drought around the waist of Africa

The worst drought in history has tightened like a belt around the waist of Africa, causing millions of people to seek in vain for food. Aggravated by civil war and worldwide economic recession, the food crisis reaches into many regions of the globe, but nowhere is it more critical than in 26 nations in sub-Sahara Africa, with a total population of 225 million people.

Ten-year cycles of drought are historical on the African continent, but the magnitude of the latest is without precedent. In a 1972 drought, only six countries were affected. This one stretches from sub-Saharan Africa in the West, to Kenya in the East, affecting central and southern Africa—a total of 26 countries. Experts estimate that if climatic and economic conditions continue their deteriorating spiral, the number of affected nations easily could rise to 35.

Bernardin links abortion to other ethical issues at pro-life meeting

Cardinal Joseph Bernardin brought his "consistent ethic of life" message—which links the fight against abortion to action against war, capital punishment, poverty, euthanasia and infanticide—to the 12th annual National Right to Life Convention in Kansas City. Speaking to about 600 delegates on the opening day of the June 7-9 gathering, the Chicago prelate told his audience: "A Catholic view of the meaning of pro-life stresses the interdependence of life in a social setting, the way in which each of us relies upon the premise that others respect my life, and that society exists to guarantee that respect for each person."

New figures show only slight mainline Protestant membership decline

Mainline Protestant denominations, which have lost millions of members since the mid-1960s, suffered only small losses in 1982, and some churches gained members, says the 1984 Yearbook of American and Canadian Churches. The collective membership of U.S. churches rose by 0.83 percent in 1982—a net gain of 1,150,445 new members for a total collective membership of 139,603,059. National population growth was estimated at one percent in 1982. Church membership as a percentage of the U.S. population declined from 59.7 percent in 1981 to 59.6 percent in 1982. Collective church membership in Canada increased by about one percent to 15,917,829 in 1982.

Consultation on pornography scheduled

More than 1,500 top officials of nearly 100 denominations have been invited to attend a national Consultation on Pornography, Obscenity, and Indecency in Cincinnati, Sept. 6-7. It will be the largest meeting of its kind ever held in the United States. The purpose of the consultation is threefold: to unite the Christian community in studying the destructive influences and serious consequences of the growing presence of obscenity, pornography, and indecency in the U.S.; to examine federal, state, and local laws particularly in light of the First Amendment; and to begin the process in each denomination and group of determining a strategy to combat the problem individually and collectively. The invitation was issued by top executives or leaders in nineteen denominations.

Black Catholic priest is named auxiliary bishop of Baltimore

A black priest from Washington, D.C., has been named auxiliary bishop of the Catholic archdiocese of Baltimore. John H. Ricard, 44, pastor of the predominantly black Our Lady of Perpetual Help in Washington, will be Baltimore's first black bishop and the tenth black bishop serving in the church nationwide.

East German theologian imprisoned

East Germany's official news media said theologian Wolf Quassdorf has been sentenced to 14 months in prison for passing information outside the country which damaged East German interests. But the communist nation's media did not challenge Western reports that Mr. Quassdorf was arrested one day after he visited West Germany's mission in East Berlin, seeking help with an application to leave East Germany. Dozens of East Germans attempting to leave their country have been detained after contacting the West German mission or relatives in the West, or for using critical language in filing their applications, according to informed sources.

Israeli official tells of growing anti-religious influence

Religious Jews in Israel are threatened by a growing antireligious lobby, says a leading Israeli government official. "The last few years we have had what I would call an antireligious establishment," Interior and Religion Minister Yosef Burg said in an interview. Dr. Burg, who has served in every Israeli cabinet since the state was founded in 1948, says the new antireligious lobby is responsible for growing strife between secular and religious Jews. He points out that there are parties in the Knesset—the Communists and the Civil Rights Party—which want to end official support to religion.

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Renewal of the church

"Wilt thou not revive us again?" (Ps. 85:6a).

According to the second law of thermodynamics, things run down. The transfer of energy is toward equality in both parts so that movement ceases.

Something like this appears to happen in social and spiritual organizations. As times goes on activity becomes less focused and vision dims. So those who care about social and spiritual systems have a continued concern about renewal.

For the church the regular gathering for worship and preaching is a renewal exercise. It is an opportunity to reflect on the meaning of our individual and collective lives, confess our sins, and seek for the will of God.

But even this renewal effort is not always fully effective. It may become routine and lose its power to stir us up. So we schedule special events or visiting speakers to revive us again. We are looking for something new. Yet the renewal when it comes will be characteristically old as well as new.

We know that Jesus was an original, and the Christian church, a new thing. Yet when we look at some of Jesus' best ideas, we find antecedents in the Old Testament. Jesus and the disciples are part of a long line of renewal efforts going back at least to Abraham, the model of a renewed person. According to Hebrews 11:8, he "obeyed, and he went out, not knowing whither he went." We are not likely to get much more renewed than that.

The role of the past in a renewal effort is illustrated by Jesus' experience in Nazareth as recorded in Luke 4. According to Luke's account, Jesus came home from a successful teaching tour and they asked him to read the Scripture and give the morning meditation. He was given the scroll of Isaiah, but it appears that he chose his own text. All went well until he started to make an application.

In choosing this text and making his application, Jesus took one side of an old controversy going back at least to the return of the Jews from the Babylonian Exile. He sided with those who called for justice to and care for the poor as top priority and against those who said that temple worship was more important. (Read Isaiah 56 to 66 for evidence.) Jesus' efforts at renewal were controversial and they took him finally to the cross. Stephen, too, found a less than avid reception to his remarks on the renewal of worship. Paul likewise.

But from our perspective the renewal was accomplished. Through the death and resurrection of Jesus and the interpretation by the apostles, the worship of God broke out of its ethnic confines and became the multiethnic church instead of only the Jewish nation. Not all agreed with this and the Jewish form of worship remains to this day. But surely without the mission of Jesus and the early Christians, the church as we know it would not have been born.

So was the church new or old? The truth is, it was some of both. This knowledge can help us as we consider the need for renewal in the church today. We can expect, for example, that the Bible will be a constant in any efforts at church renewal. The old Bible will be a party to the new thing. It has always been so.

For example, among Mennonites of this hemisphere in the recent past, the Sunday school movement was a force for renewal. What was new about the Sunday school? It was a new way of considering the message of an old book—the Bible. So with the missionary movement and the effort to reclaim the Anabaptist vision. All such efforts have led ultimately to an attempt to deal with the message of the Bible.

Is the North American Mennonite Church in need of renewal? That goes without saying. There is always room for improvement. Is it more than usually in need of renewal? This could be. As we reflect on certain renewal movements of the past, we can observe that the Sunday school and mission movements, while they continue strong, do not seem to have quite the same capacity to inspire that they once had. The same might be said for the study of Anabaptist history.

Yet there are things happening among us which can serve to challenge us to a renewal of intent to be faithful to our Lord. Examples are the charismatic renewal movement, the friendship evangelism movement, and the concern for integrity in Bible study represented by Willard Swartley's book *Slavery, Sabbath, War, and Women* (Herald Press, 1983). Like earlier renewal activities, these lead ultimately to the Bible and an effort to make it relevant today.

Can the church be renewed by such activities alone without a threat from without? I am not sure. I do confess that I worry about a tendency among us to settle down too easily into our easygoing culture. Since Abraham, renewal has come when people of God figuratively, if not literally, made a move, "not [always] knowing whither [they] went." This kind of spiritual recklessness is the stuff of which renewal is made.—Daniel Hertzler

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Can we love the Russians?

by Dale Aukerman



The Soviet Union is the world's largest country with 8½ million square miles. Fifty-five percent of the people are Russians of whom this woman is a representative.

In the command, "Love your enemies," the enemies Jesus reckons with are those who proceed as adversaries of the new people of God. They hate, curse, abuse the disciples of Jesus. The crucial division is not between the Jewish in-group and those outside but rather between those who have been drawn together around Jesus and those who see this new grouping as a threat and move against it. The division comes within the society.

But the hostile front moves only from the one side. Disciples are to face those adversaries with a love that takes shape in acts of good will, blessing as answer to cursing, and intercession for them. Love reaches out to overcome the division.

For Jesus the severest test of love comes when disciples are confronted by persecutors, not simply individuals who manifest a strong dislike for them, whatever may be the origins of that, but adversaries moving concertedly against them and the faith they seek to live. That is what enemies were for Jesus and for the early Christians. For followers of Jesus in many periods and places that is mainly what enemies have been.

American Christians generally do not, in a decisive way, have such enemies within the society. But the dominant fearful picture of who the Russians are and what they could do to us corresponds to the description Jesus gave of enemies. There is no Soviet persecution of Americans. But this possibility is seen as the great threat that military might must hold in check. What is feared is not so much a persecution of Christians but the prospect that the entire population would be dealt with in a fashion comparable to a terrible persecution of the church. The nuclear arsenal is seen as holding back the persecutors.

In the Stalinist decades there was widespread and violent Soviet persecution, and even wholesale slaughter, of Christians and other groups. Since then the modes of repression have become more restrained, and for most Christians and non-Christians in the Soviet Union life is more tolerable than most Americans suppose. But the critical issue is not how bright or dark a picture we have of Soviet society and Soviet intentions. There is much darkness in every society and government. Whatever degree of correlation there may be between American cold war images of Russians and who they are actually or potentially, to this degree Russians most of all are enemies Jesus tells us we must love. By and large we are not faced with nearby persecutors. If that command of Jesus in its central intent is to be seen as having any relevance for our present situation, then we are given the task of loving faraway persons who might incline toward doing terrible things to us.

Dietrich Bonhoeffer wrote: "And who needs our love more than those who are consumed with hatred and are utterly devoid of love?... As brother stands by brother in distress, binding up his wounds and soothing his pain, so let us show our love towards our enemy. There is no deeper distress to be found in the world, no pain more bitter than our enemy's." That applies when we look toward the darkness within the Soviet society—and within the United States.

The claim is sometimes made that one can go into battle loving the enemy soldiers or that there can be love for



Among the varied cultures and 50 languages of the Soviet Union is this Uzbek man of Bukhara in Uzbekistan. The Uzbeks are descendants of the Mongols.

the Russians alongside a readiness to have and use nuclear weapons against them. However that may be in terms of mental acrobatics, Jesus was not talking merely about some emotional state of mind. He said, "But love your enemies, and do good" to them (Lk. 6:35). That love is to be as forward and tangible in its expression as God's giving sun and rain to the unjust. Agapé is "a gracious, outgoing, active interest in the welfare of those persons who are precisely antagonistic." It is "being there for that other person before God." Such love cannot lay hold of rifle or hydrogen bomb.

Opposite of our human tendencies. Love of enemies is the opposite of our ordinary human response. But it is not some impossible ideal in an overwhelmingly lofty ethic. God loves that way and has loved us that way. We who live after the crucifixion of Jesus can contemplate a far greater wonder than the example Jesus pointed to: "While we were enemies we were reconciled to God by the death of his Son" (Romans 5:10). What should be overwhelming is not the ethic but God's love for us. And as we are drawn into marveling at that love and reciprocating it, naturally and without heroics our love will tag along with God's loving those who are most hardhearted and difficult.

The common translations of Matthew 5:48 with "perfect"—"You, therefore, must be perfect, as your heavenly Father is perfect"—are usually understood to express a call to be flawless, without error or sin. But behind the Greek word is the Hebrew *tamim* of Deuteronomy 18:13. God in loving is whole, undivided, all-embracing. As The New English Bible has it: "There must be no limit to your goodness [toward enemies], as your heavenly Father's goodness knows no bounds." In the United States and around the world the chief and most decisive division that would delimit love is between our side and the enemy's side. But Christians, like God, are not to be divided and delimited.

Jesus does not ground his commands with regard to enemies in an expectation that they will be transformed into friends. In specific instances God may or may not succeed in bringing that about. For Jesus it is of prior and utterly crucial importance that disciples be transformed, that toward enemies they live the breakthrough of God's love into *their* lives. But this is so crucial partly because it can have a role in God's strategy toward those enemies—even as the obedience of Jesus, when his adversaries were closing in on him, was central for all God's purpose.

Jesus does call for a love toward enemies that is vibrant with expectancy. The unconverted love those who love them (Mt. 5:46-47). If persons they treat as enemies respond in love, this may possibly elicit love in return. But we can be filled much more deeply with a resilient hope for the enemy if we glimpse the wonder and dynamic of God's love reaching to the enemy and understand that God has overwhelmed even our rebellion. Only by grace are we enabled to love the unlovely as we realize that God loved us while we were yet sinners.

Western cold warriors, so many of them church people, tend to view the Russians as quite beyond hope. But this constitutes atheistic denial of God's living, loving sovereignty over the world. Love, also in looking toward the Russians, "hopes all things" (1 Cor. 13:7). In the hilltop city there is abounding hope that enough light can shine forth to cause even Soviet Communists to "give glory to . . . [the] Father who is in heaven" (Mt. 5:16). All this has decisive implications with regard to alternative approaches for relating to the Soviets. Confronted by the Russians and the call of Jesus, we can be sure that God in his purposes for them can better use our caring, prayers, and conciliatory initiatives than our animosity and hydrogen bombs.

How, concretely, are we to love Russians?

Discover them. T. W. Manson commented about Jesus' reply to the lawyer in the story of the Good Samaritan: "Love does not begin by defining its objects: it discovers them. . . . The point of the parable is that if a man has love in his heart, it will tell him who the neighbor is; and this is the only possible answer to the

Dale Aukerman is a member of the Church of the Brethren. This article is an excerpt from chapter 8 in the book *What About the Russians?* edited by Dale W. Brown. Copyright 1984 by The Brethren Press. Used by permission.

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lawyer's question."

It becomes increasingly clear that, without a turning back, the nations of the Western alliance will kill immense numbers of Russians. If we break with that momentum and stand against it, the Russians, of all faraway groups, become those we most need to see, reach out toward, and love. In this there are only two possible directions: We move toward annihilating the Russians, or we move toward caring about them.

As Jesus went toward his death, he did not look away into the faces of friends and enemies who were within seeing distance. In his limited humanity he looked also toward all enemies and friends beyond that place and time. It is especially through him that today there can be the gift of vision that takes in the Russians.

Pray for them. Jim Wallis has pointed out: "Fervent prayer for our enemies is a great obstacle to war and the feelings that lead to it. Consider what might happen if the churches made prayer for our enemies a regular part of the eucharist. . . . If, every time we gathered for worship, we paused to remember and pray for the particular people our government has termed 'enemies'—how differently might we begin to regard our adversaries."

Western cold warriors tend to view the Russians as quite beyond hope. But this is an atheistic denial of God's sovereignty over the world.

We could from time to time in worship make quite specific the most dangerous petition in the Lord's Prayer: "Deal with us in our wrongdoing as we deal with the Russians in their wrongdoing."

We can intercede for Christians over there, for Orthodox, Baptists, Catholics, Mennonites, Pentecostals, for underground fellowships, for Jews, for all harassed groups, for individual Russians we have met. Soviet leaders need our prayers as much as U.S. leaders do. We can strive to give over the deludedness of both sides into God's sovereign overruling.

Cry out for them. Bonhoeffer warned, "Only the person who cries out for the Jews dare sing Gregorian chants." That crying out did not depend on knowing Jews personally or on having conclusive information about the concentration camps. It emerged individually and corporately from love's imaginative, empathetic vision of those multitudes under the shadow of death.

Christians in the struggle against the madness of nuclear weaponry must move beyond the natural and strategic focusing on what can improve the chances for *our* survival. Those trillions of dollars that are being offered up to the U.S. military go now most of all to develop a first-strike capability for starting and "winning" a nuclear war with the Soviets. Currently the incomprehensible threat to the future of humanity comes more from the United States than from the Soviet Union, not because the American leaders are more wicked, but because they hold with Promethean fascination a decided lead in nuclear delivery systems.



An Uzbek man of Samarkand wears a skull cap which identifies him as a Muslim. Uzbekistan is between the Aral Sea and Afghanistan.

But aside from the growing danger of an American first strike or a Soviet first strike out of fear that the United States is about to attack, that annihilation of hundreds of millions could be brought on by a computer malfunction, a miscalculation, a mental breakdown, or a terrorist act. We are to cry out for the Soviets and all East Europeans as we contemplate their extreme peril with and because of us. And we hope that more and more people over there will cry out for us and on our behalf resist the madness.

Work for the welfare and survival of the people of the Soviet Union. Professing Christians have taken political power and proceeded by non-Christian norms with the general support of church people. In the nominally Christian West this pattern has undergirded the nuclear arms buildup. Without the prevailing assent of American churches, U.S. foreign policy and military posture could not have become what they are now. Were the churches to take a more prophetic posture, it could have and can have a significant impact.

The way of Jesus is that his people be salt and light and the new city (Matthew 5:13-14) in the midst of the largely unconverted world. If wider and wider circles within the churches in the United States and other Western countries disengage themselves from participation in the world arms race, stand against the nuclear delusion, look in loving concern toward the people of the Soviet Union, and call for peace and trade initiatives, such things that make for peace could be a weighty part of the political mix. What changes in national direction and international climate could come out of that only God in his sovereign mercy knows. We can live out the hope that the faithful witness of God's people may yet, under the Lord of history, be decisive for holding back the nuclear curse and bringing blessing to all nations.

PRISONERS OF WAR

He lost his youth in Vietnam
I lost my youth with him.

* * * * * * * *

Old photographs
show a boy I never knew—
He died before we met;
a smiling boy, fresh-faced, clear-eyed,
but serious, as befits a man
about to die for God and Country—
(and young enough to break your heart).

He was a "man"—They said so:
and set about to prove it by murdering the boy.
They tried to make him strong
by mocking every tender gentle thing
as cowardly and soft.
They made a "man" of him in Vietnam
and sent him back a maimed and broken thing
a half-person with a broad red line
cutting off the child from the man.
Time heals all wounds (or so I'm told)
but an amputated childhood does not mend,
and because he has no past
we have no future.

Because he lost his youth
on a muddy river
in a lovely/deadly jungle
full of dying children in uniform
he watched callously, uncaring,
as my youth withered, starved,
dashed itself to death
against the wall of glass, of ice, of silence,
that he hid himself behind until
now he is as much a prisoner of it as I,
and drags his prison with him like a snail
—He is too tender,
raw and naked, to live without a shell,—
and I can no longer live
with a man I have never been near.

How do you say,
"I do not love you anymore."
to the man you have
worked with, eaten with, slept with,
for twelve long years?
. . . I never found the words to say
and if I had, I think they could be only partly true:
How can I truly hate the man
who received our newborn sons
slippery and naked,
from my body into his hands?
. . . or love the man who broke his vow
to love and cherish when first he struck me
and a thousand times since then?
I cannot even tell
how much to hope,
how much to fear—
(By now I have surely heard
every kind of threat
and every kind of promise
that human lips can shape,
all coming down to this:
If he swore that it was raining,
I would go outside and look.)

This is the truth as I know it now:
I was not, am not, strong enough
to love the shadowed man/child who came back,
and has endured, almost unchanged
—frozen by some bizarre alchemy of war—
nineteen-going-on-forever,
while all around him the world changed
(including me) and grew,
and older now, went on to other things
and left him there,
still fighting his same battles.

He will be no more alone when I am gone
than he has been alone while I am here.
The ghost-boy will still stand
behind him, at his shoulder.

(It was the ghost I loved, I think:
The man he could have, should have been.
It was the ghost I tried to reach—
a hundred, hundred ways, a hundred times.
I wanted to hold him, shelter him;
I wanted to tell him how angry I was
(how angry I am still—
with all the old gray generals
who sent him—and so many more—
to kill or die so far from home.
. . . In all this time
I never found the words, the way
to let him know
to prove that I am on his side
(whatever that side may be)
and that his guilt is my guilt,
his war is my war.

And it *was* my war, although
I was not drafted, did not enlist,
received no orders to march,
—God knows, I had no training—
I was naively unprepared for guerrilla warfare
when I married him.
I thought I found a husband, lover, friend,
(and perhaps I did)
but I also got an enemy
who wounds with word or blow
then watches with a stranger's face
contemptuous of my tears
(a sign of weakness, after all)
and so for a third of my life
I have been hunted and harried from ambush.

My enemy was no foreign soldier
with a different skin and language that I cannot speak:
His face and body are as familiar as my own,
this enemy in my camp
who hid behind my lover's eyes
and watched me bleed.
And God would have it that I may not hate
where I have sworn to love.

* * * * * * * *

He never came all the way home
from that green and terrible grave
and for that, I am more sorry than I can say—
And I know he never really had a choice
But I do—
(Or so it seems to me)
and this I say:
I will not permit myself to be
another mute statistic
in a long dead and finished war.
There is no gentle way to say,
"My war is over."
I, at least, am going home.



They know his voice

by Larry Augsburger

How does the Good Shepherd lead his sheep? Jesus gives this description of how the shepherd relates to his sheep in John 10:3-5. "To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers."

The picture Jesus is drawing here means more if we understand how a shepherd would find his sheep. Scholars tell us that in the cold weather when it was unsuitable for the sheep to stay on the hillside all night, they would be returned to the village each evening and left in a communal sheepfold. One person, the gatekeeper, would stand watch over them during the night. In the morning the various shepherds would come for the sheep when they were ready to go out for the day. But how were each shepherd's sheep separated from the rest of the animals in the communal fold? Simply by the shepherd calling to his sheep.

Among the voices of many shepherds, there is one that calls us to selflessness, to discipline, service, love. How will we hear this voice?

Each flock knew its shepherd's voice and would respond only to his call. So as other shepherds came and left with their sheep, the rest of the flock ignored the strange voices of shepherds who were not their own. But when their shepherd arrived and summoned them they immediately responded and followed him.

Applying this scene to the Christian life seems deceptively easy. As sheep we hear many voices out of which we are to pick our own shepherd's voice. It is easy to name those other voices. There are shepherds of pleasure, materialism, self, power, pride, intellectualism, humanism, and cults. These along with others, stand at the door of the fold and issue their siren call for their flock to rush to their side. Each sheep must decide for himself whether he will respond to the voices he hears. Resisting the allure of these strange voices has been an issue for Christians ever since the time of Jesus. It would be well if we reviewed the attempts that have been made and then decide which are most likely to work for us.

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Two schools. There are basically two schools of thought in terms of resisting unworthy voices. The first is the "Thou Shalt Not" school. This school is very concrete and direct. It identifies the unworthy voices and then says thou shalt not follow these. It operates on the premise that if we can identify all the wrong voices and cause people to ignore them, then they will ipso facto be left only with the voice of Jesus to follow.

The second school of thought is the "Thou Shalt" school. Rather than identifying unworthy voices to avoid, this school works at teaching how to always infallibly recognize the voice of Jesus. It operates on the premise that if we know only the voice of Jesus we will respond only to it and will avoid the attraction of the foreign voices. It's the same principle that banks use when training their employees to detect counterfeit money. Rather than introducing and pointing out the deficiencies of bogus bills they work only with genuine cash, pointing out its characteristics so completely that the counterfeit bills will stand out as not appropriate tender.

These two schools of thought have often gravitated to the famous proof text of Romans 12:2, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." The "Thou Shalt Not" school has always centered more on the "be not conformed to the world." It has been zealous to outline and proscribe those areas which are unacceptable. The "Thou Shalt" school has liked the portion of the verse which speaks of the "renewal of your mind" better. Once one's mind has been thoroughly renewed by Jesus, nonconforming to the unacceptable forces of society will be natural.

Jesus' figure of the shepherd and the sheep provides us with some insight into how he would likely answer this question. I'm sure that the average Palestinian shepherd spent absolutely no time trying to teach his flock to ignore other shepherds' voices. Rather, the key to success was to make sure that his sheep knew his voice. Day after day as he was in the fields and on the hills with them he talked to them, called them, loved them, until the sheep had absolutely no question about which voice was their shepherd's. When in the communal fold, they ignored the other shepherds' voices, not because they had been trained to recognize and ignore them but because they had been trained to recognize and respond to only one voice. The other voices had no interest to them and were easily ignored, but when their own shepherd spoke they immediately responded.

Although the "Thou Shalt Not" school has some merit and must not be abandoned, it would seem that the "Thou Shalt" school comes closer to the image Jesus is

presenting in this figure. He wants his sheep to infallibly know his voice in the midst of all the others. This then raises the question of how do the sheep learn to know his voice that well? For the Palestinian sheep and shepherd it was constant contact that did the trick. All day, every day, from morning till night, the sheep were with the shepherd. They heard his voice over and over again until there was no question about it.

How to keep in contact. For us the answer must be the same—constant contact with the shepherd. But we need to ask ourselves how we get that contact. Does it come by attending one Sunday morning worship service a week? By attending two or three services a week? By being in a Bible study group? By having one's own system of Bible study? By daily devotions? By meditation? By the exercise of spiritual disciplines? By Bible memorization? The answer is all of these and more. The person who would truly be a sheep of the shepherd will dedicate much of his time to being with the shepherd so that he can infallibly learn to know his voice. In practical terms this means three things.

The first aspect of this is to know the shepherd better by exposure to his word. Each day we need to listen to his voice through the Holy Scriptures. By Bible reading, private Bible study, group Bible study, and Bible memorization we should be hearing his voice and learning it so well that no other voice has any attraction. There is no question that we are exposed daily to many foreign voices via television, radio, magazines, newspapers, and friends. With anything less than daily dedication to hearing the voice of the Lord, it becomes a very minor part of our awareness, and we may not detect it among the siren call of so many other shepherds.

The second aspect of learning to know the voice of the shepherd is prayer and meditation. It is unfortunate that prayer has come to be seen as a one-way monologue from us to God, for it is meant to be a dialogue, with us doing as much listening as talking. Through prayer and meditation we should be carefully listening for the voice of the master that he may guide us and direct us.

The third aspect of learning to know the shepherd's voice is corporate worship in which he can speak to us through the reading of the Word, through prayer, and through the exhortation and inspiration of fellow Christians. At no other time during the week do we lay aside so many trappings of the world around us to be truly present to the Lord. Generally the words of the sermon, the Scriptures, the songs, the prayers, are tailored and shaped to speak directly to some aspect in which we need to learn the Lord's voice. The Lord knew what he was doing when he said, "Forsake not the gathering of yourselves together."

As we close our Bibles, rise from our knees, exit the sanctuary, we enter the sheepfold in which there are many alluring voices. The shepherds of pleasure summon us. The shepherds of self issue their siren call. Materialism raises its golden voice. Peer pressure to confirm to what those around us are doing almost uses an amplifying system. And in the midst of all this there is yet one voice that calls us to selflessness, to discipline, to service, to love, to caring, to salvation.

It's not a strong voice. It can easily be overwhelmed by the shouts and calls of the others. But to one who has learned to know that voice it resounds above all others. It is the voice of the Shepherd, the Lord, and the disciple will follow, for based on the long days of dedicated following in the hills, he knows that voice.

READERS SAY

Ephraim Nafziger, Cochranville, Pa. This is to present a differing viewpoint from "Hear, Hear!" in the June 5 issue. I realize there are injustices and that the problems are not easily resolved. I own no stock in the fruit company nor in any other big, bad multinational corporation. I have seen the big beautiful fields of bananas grown by the big, bad fruit company. Many, many of Pedro's friends moved from peon grass-roofed huts into substantial housing with indoor plumbing when they started to work for the fruit company. The fruit company fumigated the screened houses, and gave the peons many other fringe benefits, such as health clinics, hospitalization insurance, vacation pay, opportunities for advancement to management positions, etc. Some of Pedro's friends were able to buy their own real estate for further security.

The malevolent fruit company built railroads through the jungle to transport their pineapples and bananas. They permitted Pedro and his friends to hitch a ride, as there was no other form of surface transportation. Some of Pedro's well-intentioned gringo friends encouraged him to blow up the bridges.

One of Mr. Knight's denomination attempted to teach ag engineering in a government school for Pedro's young friends. The government had no curriculum nor teaching materials. When the maligned fruit company was contacted, they provided both.

When Pedro's friends became more or less affluent, they purchased firewater in large quantities, and shared it with Pedro rather than buying food for Pedro's children. As a result there were machete fights and much misery. Maybe Pedro's gringo friends should be teaching Pedro to blow up the firewater trucks. Apparently the answer is not to provide with the necessities and comforts of life. The best would be if they could be helped to follow the Prince of Peace, be born again, and have the desire for firewater and other sin overcome.

If the fruit company were not in Honduras the big green fields would be as they were before. Pedro and his friends had only hand-tools and could not conquer the big waving green jungle and swamps. Then Pedro's children and possibly his friends' children would still be hungry.

R. Herbert Minnich, Goshen, Ind. I was deeply moved to read the Pentecost article by Alan Gill, "The Power of the Holy Spirit" (June 5). It touches on several profound reasons and feelings for being filled with the Spirit, walking in the Spirit. God graces his people with spiritual gifts so that we may better love him, better serve him—and better love and serve others. God intends the outpouring of the Spirit to enrich and unify the body of Christ. I appreciate the balance between emotion and intellect in this brief article. Thanks for sharing it with us. I find *Gospel Herald* a regular blessing. Thanks to all who work on it so faithfully.

CHURCH NEWS

Jews and Mennonites dialogue on faith

A consultation on Jewish-Christian relations brought together 50 people at Salunga, Pa., June 14 and 15.

Sponsored by the Shofar Committee of the Home Ministries department of Eastern Mennonite Board of Missions, the consultation was the first of its kind for the Board, because members of the Jewish community were invited to share their understanding of faith.

Papers and messages were presented by both Jews and Christians on the theme of covenant as it relates to salvation, Messiah, land, and community.

John Howard Yoder, professor of theology at AMBS, Elkhart, pointed out that the church was originally part and parcel of the Jewish community and remained so until well into the second century. When Christians began to be accommodated into the Roman Empire in the third and fourth centuries, Christian evangelism lost its connection with the Torah and the state of affairs hardened to the extent that Jewish and Christian communities saw each other as enemies, he said.

Christian participants at the consultation were impressed by the deep feelings Jewish people have for their homeland and the deep hurts they have suffered through the centuries at the hands of so-called Christian people.

But matters of theology were not easily resolved. As one of the respondents pointed out, the transforming agent for Jews is the Torah and its development, while Christians recognize Jesus Christ as the transforming agent.

The divergence on the subject of salvation was not seen to be reconcilable. For Jews salvation is "not from sin" but is a corporate saving in order to build the kingdom. For Christians salvation emphasizes forgiveness of sins and includes love of God and love of neighbor.

Both faiths acknowledged that God works through suffering. For Jews suffering is redemptive and leads toward the day of the Messiah. Christians suffer as a result of their obedience to Christ.

Is it reasonable to expect, one of the participants asked, that believers in Jesus as the Messiah can retain solidarity with the Jewish community out of which they came?

Another participant, pastor of a Messianic fellowship, said that he, though a Gentile, teaches Jewish believers their own customs and celebrates their holidays with them.

Participants formed groups and drew up statements on the four areas of discussion—statements to use as guidelines in the ongoing dialogue and Christian witness among Jewish people.

Presenting Jewish beliefs were Charles Mintz, rabbi, Temple Ohev Shalom, Harrisburg, Pa.; Irwin Goldenberg, rabbi, Temple Beth Israel, York, Pa.; Jack Fischel, professor of history, Millersville University; and Herbert Levine, professor of English, Franklin and Marshall College, Lancaster, Pa.

Presenting Christian beliefs were Millard Lind, professor of Old Testament, Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Calvin Shenk, professor of church studies, Eastern Mennonite College, Harrisonburg, Va.; David Shenk, director of Home Ministries, Eastern Mennonite Board; and Roy Kreider, pastor, Immanuel House, Israel.

Salvadoran refugees in Honduras to be relocated in early fall

Plans continue for relocating Salvadoran refugees to Olanchito in northern Honduras, in spite of strong protests against the move by the refugees.

Three Salvadoran refugee camps—Mesa Grande, San Antonio, and Colomoncagua—are scheduled for relocation beginning early fall. The Honduran Mennonite Church and Mennonite Central Committee have been assisting the camps, which are home to 20,000 Salvadorans, since 1982.

The refugees, the majority of whom have fled violence by the Salvadoran armed forces, have strongly protested the relocalion plans and say they will not cooperate with the relocation efforts. Some have said they will go back to their homeland, in spite of the danger, rather than be relocated to the isolated Olanchito region, which is also near the site of a large U.S. training base for Salvadoran soldiers.



Refugee woman prepares noontime meal while granddaughter looks on. The Salvadoran refugees who have settled into a routine at the camps in Honduras are now threatened with relocation this fall.

The international agencies which have worked with the refugees under contract with the United Nations High Commissioner for Refugees (UNHCR) have nearly unanimously backed the refugees in this dispute and have tried to prevent the relocation.

The UNHCR has responded by declaring that the relocation issue has been decided and that plans will proceed in spite of the refugees' or the international agencies' protests. The UNHCR has also stated that they will not participate in a forced relocation.

New developments within the UNHCR program have left international agencies who most vigorously oppose the relocation with less responsibility through changes in staff and a shift in contracts.

The Honduran Mennonite Church and MCC had been in charge of water, agriculture, construction, and communication in the camps since January 1983, employing approximately 40 Honduran Mennonites along with five MCC workers. But the Mennonite involvement in the camps was diminished by a new work contract agreed to by the UNHCR which went into effect June 1.

The Mennonites only retain responsibility for construction in the camps, which reduces their presence in the camps to three MCCers and four Honduran Mennonites. Construction has been at a virtual standstill for months as plans for relocation have solidified.

One reason the refugees oppose relocation is that the new site is located approximately 600 kilometers to the north of the present camp sites. Refugees fear that if they are relocated there, the chances of returning to El Salvador after the present conflict are minimal.

Some people close to the refugee situation speculate that the increased security problems are a cause of the pressure for relocation.

In late April five Salvadorans were killed outside the San Antonio camp. For several nights after the killings paramilitary forces patrolled the camp.

Also in April two U.S. Army helicopters, which carried two American senators, were shot down near the Colomoncagua camp. No one was injured in the incident.

MCC workers in Mesa Grande report that the military activities of the U.S.

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Salvadoran refugees

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troops in the region are becoming more visible. Helicopters and planes have buzzed low over the camps during maneuver exercises, terrifying the refugees.

Although some of the refugees have family links with guerrillas, the vast majority are women and children. Most were caught in the conflict or came from villages that were labeled "subversive" whether they personally were involved in the opposition or not.

Observers are concerned that with the evacuation of refugees the border region may be used by the Honduran, Salvadoran, and U.S. military for a sandwich operation to crush the guerrilla strongholds. One refugee spokesman in Colomoncagua said, "We are all convinced the Army wants this for a military base. They might want to invade our country from here one day."

MCC workers report that the camps have worked hard at establishing a community that is not totally dependent on outside aid. They report that 87 percent of the vegetable rations in the Mesa Grande camps come from the camp gardens which are worked and supervised by the refugees themselves. Chicken and egg production have increased in the last few months. A fish production project is also supplying some food for the refugees.

The refugees feel that they have worked hard to make their camps into communities where they can survive, educate their children, and begin farming again. They oppose a move that will put them again on undeveloped land where they will have to start over another time.

Indonesian church "alive and growing," Beidlers report

Luke and Dorothy Beidler, Mennonite Church workers in Indonesia, report that the Muria churches are "alive and reproducing."

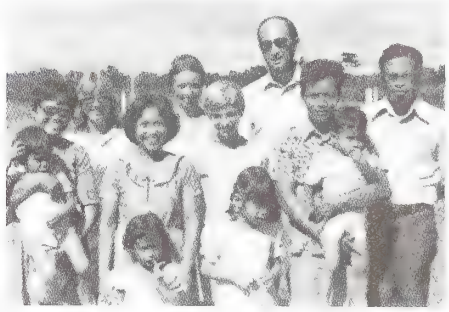
Beidlers say, "From the 20 established mother churches there are 46 satellite congregations in various stages of development and growth. Sunday schools and weekly worship services are led by lay leaders, elders of established churches, part-time evangelists, and ordained pastors of mother churches."

Beidlers have served in Indonesia for the past seven years under the joint sponsorship of Mennonite Central Committee and Eastern Mennonite Board of Missions (EMBMC). They have been working in West Kalimantan with PIPKA, the mission board of the Muria Indonesian Mennonite Church. PIPKA is a Javanese acronym which means Sending, Gospel, Ministry, and Love.

Before returning home to the United States, Beidlers were invited to visit the mother churches, located around the Muria Mountain of Central Java, to report on PIPKA's efforts in Kalimantan.

In the ten years from 1974 to 1984, the group's mission board has established 30 congregations in East and West Java, Sumatra, and West Kalimantan. They have sent out 50 evangelists, teachers, agriculturalists, and health workers. In addition, PIPKA has baptized 1,217 men and women, and ministered to children, the sick, and the poor in their communities.

In 1976 PIPKA, in cooperation with



Luke and Dorothy Beidler (in back) gather with other members of the PIPKA team.

MWC preview

From Amsterdam to Strasbourg: some issues are less divisive

The theological and relational issues that divided Mennonites in 1967 are being left behind, and as a result the character of Mennonite World Conference is changing, three of the principal North American planners of the last MWC assembly in Europe seemed to be agreeing in interviews held recently.

The three—Cornelius J. Dyck, Erland Waltner, and J. C. Wenger—were asked to reflect back on Amsterdam 67—the last Mennonite World Conference to have been held in Europe—and the issues dealt with there, and to share observations about where MWC has been and is going, now that the 1984 assembly is on the horizon.

Dyck was MWC executive secretary, Waltner president, and Wenger vice-president for North America at the time of the 1967 conference.

They recalled that their biggest preoccupation prior to Amsterdam 67 was still keeping the Mennonite "brotherhood" together. There was some anxiety about whether the Mennonite Brethren, for instance, would stick with MWC or form their own world conference.

A symbol of the concern for unity was whether the Lord's supper could be observed at World Conference, an idea which had been resisted by Harold S. Bender while he was still at the helm of World Conference planning. Bender died shortly after the MWC assembly in Kitchener, Ontario, in 1962.

As it happened, the Amsterdam conference became the first where communion was celebrated as part of the program. And a pivotal point in the process, says J. C. Wenger, was the statement made by a key North American Mennonite Brethren representative. "He almost snapped, 'This is the Lord's table, not our denominational table,' " recited Wenger.

The result of all the negotiation was a moving observance at which Wenger says he shed tears.

The discussion of communion wasn't the only evidence of what C. J. Dyck called "the anxiety of entangling alliances" of this period.

Dyck recounted that during a period of time he spent in Rome prior to Amsterdam 67 he became acquainted with the Roman Catholic head of the Vatican Secretariate for Christian Unity, Thomas Stransky. Stransky asked if he could be invited to the Amsterdam sessions to "bring greetings, ask forgiveness, and seek reconciliation." Dyck posed the question to the World Conference Presidium.

"Because of the fears of a few of the members, this was not possible." What's more, Dyck remembers wryly, people told him they thought he was "smarter" than to fall for a Roman Catholic ploy like that.

The fears of MWC becoming a "superchurch" along the lines of the World Council of Churches were also very strong in 1967, the former officers said.

There was a small minority within

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MCC and Eastern Mennonite Board, began a ministry among the Kantu' tribal people in West Kalimantan, which is one of hundreds of isolated tribes scattered throughout the 3,000 populated islands of Indonesia. In villages which wholeheartedly welcomed Christian teaching, PIPKA evangelists emphasized holistic Christian mission.

Combining resources and personnel from MCC, EMBMC, and Mennonite Brethren Board of Missions and Services, PIPKA initiated a team ministry approach to present the gospel which reflects Jesus' concern for subsistence farmers, the sick, and the oppressed. After seven years, this mission team has baptized 400 members into Muria congregations, and already five of the seven congregations are being led and taught by Kalimantan leaders who have been trained by PIPKA.

"The Indonesian Mennonites have brought together foreigners from three North American mission agencies, accepted and worked with us in loving service, and have guided us into effective approaches to evangelism," say Luke and Dorothy Beidler. "PIPKA and the Muria Mennonites have given to us a vision of the unity in Jesus Christ which this whole world is going to know some day."

Immigration service established in L A area

The Greater Los Angeles Mennonite Council, working together with Mennonite Central Committee, has established an immigration program, which will primarily offer assistance to Central American refugees in pursuing proper documentation.

The Southern California area, and in particular Los Angeles, has experienced one of the largest influxes of Central American refugees in the United States. These people, in addition to many Mexicans and Belizeans, make up a very large group of undocumented aliens.

There are 300 to 400 people relating to the Mennonite churches in southern California who are undocumented. The goal of the program is to make church members aware of the existing legal channels for receiving documentation.

The Los Angeles office opened in April and operates out of the Glendale (Calif.) Church of the Brethren. The program is staffed by Elisa Santiago who works half time. The Mennonite churches in Los Angeles make referrals to the immigration office.

The target population served by this office is primarily members, attendees, and families of the Mennonite churches in the Los Angeles area. The service is also open to persons needing assistance that church members recommend and community persons in general.

The program offers such services to Central American refugees and undocumented people as family reunification for those who have a documented relative in the United States and are eligible; assisting Central Americans (Guatemalan, Nicaraguan, Salvadoran) apply for political asylum if they are facing deportation; serving as a contact with the government's immigration offices; and assisting Mexicans, Belizeans, and others with documentation in case of deportation.

Applicants needing help are not refused services because of an inability to pay. People able to pay are charged minimal fees for services rendered so that the program will be self-supporting at the end of one year.

The Greater Los Angeles Mennonite Immigration Service (GLAMIS) is a cooperative program of Greater Los Angeles Mennonite Council (GLAMC), Mennonite Central Committee West Coast, and MCC U.S.



Alta Erb of Scottdale, Pa., recently spent two weeks as a volunteer at Mennonite Central Committee's Material Aid Center. At 93 years of age, she says that she "finally has time to work in VS." She adds, "But I work for this organization all the time at home." For many years Alta Erb has knotted comforters for MCC's relief projects. When asked how many comforters she has made over the years, she replied, "Oh, I have no idea! I know that I've done 59 since September." This is the first time she has worked full-time on Material Aid projects. "I never had time before I was 90." When asked why she became involved with MCC, she replied, "I wanted to work for the poor, so I knot comforters." Her husband, Paul Erb, who died in May, was a first cousin to Mrs. Orie O. Miller. Orie was longtime executive-secretary of MCC.

Alive . . . 85!

Inter-Mennonite and Brethren evangelism event set for Denver

An interchurch evangelism convention is scheduled to meet in Denver, Colo., Apr. 11-14, 1985. The purpose of this event is to "celebrate the good news of the gospel," said Arthur Climenhaga, chairperson of the planning committee. "We need to underscore the evangelistic mission of the church, to inspire and call to renewed commitment to Jesus Christ, and to instruct and equip believers for the ministry of evangelism."

The planning committee for the convention was appointed by the Council of Moderators and Secretaries of Brethren in Christ and Mennonite churches, and the Church of the Brethren. The executive committee giving leadership to the planning includes a person from each denomination.

The theme chosen by the planning committee is "ALIVE . . . 85! Evangelism and Church Growth in Action." A theme text to help focus the convention is taken from 1 Thes. 1:8: "Sounding forth the word of life."

The plenary sessions of the convention will be times of worship, celebration, inspiration, and sharing stories from congregations about "what is happening to us."

Friday and Saturday afternoon each will feature 30 workshops on a wide va-

riety of topics such as Friendship Evangelism, Equipping Youth Leadership for Evangelism, Ethnic Church Planting, Effective Crusade Evangelism, Winning Our Professional Peers, and many others.

Interested persons are invited to submit proposals for workshops around the theme of evangelism. Individuals or teams interested in leading a workshop should submit information by Sept. 1, 1984, to Laban Peachey, ALIVE . . . 85, P.O. Box 483, Goshen, IN 46526.

Expecting large attendance, the planning committee has scheduled the sessions at the Regency Hotel in Denver. The hotel and nearby facilities can accommodate 2,500 persons. Convention leaders hope at least 500 young people will attend.

Information on registration and program details will be released in the fall months through various denominational offices.

"Throughout our churches many people are experiencing new outreach, church planting, church growth," observed Floyd Bartel, General Conference representative on the executive committee. He pointed out that an increasing number of our church members are new, having recently discovered the Anabaptist-Pietist heritage.

The Mennonite Church representative on the executive committee is Eugene Seals, Southfield, Mich., who is serving as treasurer for the event. Mennonite Church representatives on the planning committee are Myron Augsburger of Washington, D.C.; Eugene Seals of Southfield, Mich.; George R. Brunk II, of Harrisonburg, Va.; and Ivan Kauffmann, Chicago, Ill. Laban Peachey, Goshen, Ind., is serving as a part-time staff person.

MMA Board reviews directions for future

"We are at a time for review of general direction, review of mission, review of organization and operations," Dwight Stoltzfus, Mennonite Mutual Aid president, told the MMA Board of Directors at their annual meeting in Goshen, Ind., May 11, 1984.

Mission statement and organizational structure review engaged the Board in the morning session, and discussion of operational systems and equipment in the afternoon session. "What happened," Stoltzfus commented following the meeting, "was a conversation of directions for the future."

Review of the MMA statement of mission was introduced by James D. Kratz, executive vice-president. "At times our mission is in line with society; at times it is contrary," he told the Board. "How do we interpret that mission to the church?"

Kratz noted four objectives in the work of the staff and Board in reviewing the MMA statement of mission: identification of areas of unclarity, clarification from Board and staff, modification if necessary, and education of the entire staff of the MMA mission.

One former and two current Board members will participate closely with MMA management staff in the further review of the mission statement in the upcoming months.

In the second item of review, the Board heard a progress report from Kratz on restructuring the organization. "Marketing is the primary concern, according to staff," Kratz noted in highlighting the strengths and weaknesses being addressed.

Kratz continued: "What we have had in the past (in organizational structure) has served us well. However, we're seeing some need for modification and improvement even though what we have is working." The goal, he noted, is to bring to the August board meeting a recommendation for changes in the MMA organizational structure.

The third major item the Board examined was progress on revamping MMA's operational systems and equipment. A project to examine further automation needs and to recommend solutions began in 1982. Current projections are for installation of additional computer equipment in 1985 with new software soon after; new systems are scheduled for operation in 1986.

Board members also heard a progress report on the addition to the MMA building.



"I have heard some Westerners say they could get along without music," said Luzili Mulindi-King, an ethnomusicologist from Nairobi, Kenya. Such statements betray a narrow-mindedness toward music which is rare in her country. A professor at Kenyatta University College in Nairobi, Mulindi-King recently co-taught an African Arts course at Goshen College with professor of music Mary Oyer. Western music is sometimes guilty of irrelevance, she said. For example, issues of peace and nuclear war are not reflected in contemporary music. In Africa music carries more clout than spoken or written words, and all styles of music address issues of national priority. Musical elitism is discouraged in her culture because musical aptitude, like language aptitude, is believed to be inherited. Just as there are exceptionally gifted orators, there are exceptionally gifted musicians, but "we assume that everybody can perform somehow."

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For more on MMA's ART life plan, call toll free 800-348-7468; or (219)533-9511, collect within Indiana.

Mennonite Mutual Aid

MWC preview

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MWC who favored relating to the WCC, like the Dutch Mennonites, said Erland Waltner. "But somehow theologically, the Dutch were not trusted—which wasn't fair to them, because we found some very committed people who held essentially the same positions as the more conservative groups."

J. C. Wenger remembered that he helped to arrange a meeting at Amsterdam 67 between a North American Brethren in Christ leader vehemently opposed to the WCC, and a Dutch leader vigorously committed to the organization. "These two men actually missed a meal; they talked the whole time. And I think it was a very profitable experience for both of them.

"We've sure come a long way in the last 50 years, even in the last 25, in terms of mutual cooperation, mutual understanding," mused Wenger. "It used to be that there were sharp divisions between various bodies of Mennonites, but now—there's a warm feeling!"

Theological and inter-conference unity was not the only kind of unity on people's minds at Amsterdam 67. Feelings stemming back to the hostilities of World War II were still close to the surface.

His Dutch host told him she seethed when a German Mennonite leader took the podium at Amsterdam, said Erland Waltner. Her husband had been killed by the Germans and she had had a hard life. "But then she said, 'The Holy Spirit had to deal with me, and I said, look here, I'm hosting a Mennonite World Conference and it's not right for me to think that way any more.' "

Although the World War II legacy of feelings had been dealt with at the Goshen-Newton world conference in 1948, and to a greater or lesser degree since then, the former officers conceded that there is still a residue of unresolved feelings in the Mennonite world about such issues as the identification of German Mennonites with the Nazi cause.

Dyck says he expects that instead of Strasbourg revealing dissension among Europeans, he looks for a united European protest against North Americans, based on the policies of the U.S. government. "I shouldn't be surprised if there were demonstrations by Mennonites or non-Mennonites against North America."

Such expressions of protest would be quite in contrast to the mood of Amsterdam 67 as remembered by Erland Waltner. "In 1967 things looked rather hopeful. Rebuilding (after the war) had moved along rather vigorously. There was a mood of hope with reference to what was going on in the larger society."

"I would hope that this conference would help the Europeans strengthen their identity and broaden the feeling that they are not an isolationist, sectarian movement; that they are biblical Christians, concerned for peace, justice, evangelism, those things," noted Dyck.

"It will be interesting to see what happens at Strasbourg this summer, because we're back to historic Mennonite ground, holy ground," noted Waltner. "What will that do for the Japanese, the Indonesian Mennonites, and so on?... They can still appreciate what happened back in Europe but they don't celebrate it with the same kind of fervor. They're not coming back to an ethnic home and I may even debate whether they're coming back to a spiritual point of reference."

These questions were not asked at Amsterdam because MWC was basically a European-North American event then, Waltner admits. "Already in some preparatory sessions before Amsterdam, we were hoping that we could break out of the North American and European axis. And so we started thinking about Third World settings for the next one.... But basically we were still worrying about whether we could have communion together."—Bruce Leichty

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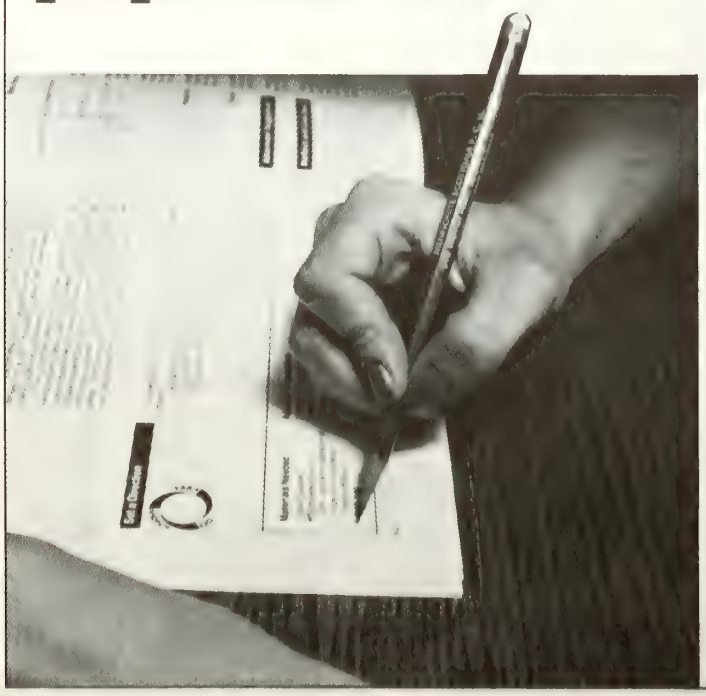


Photo: David Hiebert

A number of changes were made in the Teacher's Guide that are time savers.

Materials needed for a lesson are identified in checklist fashion. Other advance preparation is noted.

The biblical material is listed together followed by commentary. The memory passage is noted in each lesson.

If time is limited to 30-35 minutes, the key biblical material, response activity, and memory passage can be taught. These stand out in the left margin. Additional ideas are included to reinforce the learning for those who teach up to 60 minutes.

Beginning each lesson are two brief statements that enable a teacher to get a good grasp of the lesson. Example: **Story Focus:** Adam and Eve's children quarreled and one brother killed the other. God punished Cain and tempered the punishment with a promise of protection and of a new beginning.

Faith Meaning: There are better ways than killing to settle disagreements.

—David Cressman
Marketing Manager
Mennonite Publishing House
Scottdale, PA 15683

MENNOSCOPE

The **Kern Road Mennonite Church,** South Bend, Ind., is making plans for its twenty-fifth anniversary. This celebration will be held on Aug. 18 and 19, 1984, at the church beginning with an evening of informal activities and time for visiting and viewing slides. Sunday morning will feature a worship service and communion involving former pastors. After a fellowship meal the afternoon will be spent reminiscing and with special music. A history booklet will be available to all interested people. The first fellowship meeting was held on Feb. 18, 1959, at the home of Harry and Roberta Graber, 2015 S. Twyckenham Dr., South Bend. The church currently has 122 on their active membership roll with approximately 200 attending regularly. Attempts have been made to contact former members by letters, but some may have been missed. Those needing further information should write to "Anniversary," Kern Road Mennonite Church, P.O. Box 2973, South Bend, IN 46680.

The **39th annual CPS reunion,** Eastern District, will be held at Pennsville Christian School, Route 113, Souderton, Pa., Sunday, Aug. 5. The program begins at 10:00 a.m.

Norman S. Hockman died on June 14 of a massive heart attack in La Ceiba, Honduras. He was 58. He was a member of Ridgeway Mennonite Church, Harrisonburg, Va. Hockman was serving as a missionary with Eastern Mennonite Board of Missions and was pastor of La Ceiba Mennonite Church. He served 22 years as a missionary in Honduras from 1954 to 1972 and from 1980 to the present. The burial was scheduled for Sunday, June 17, in La Ceiba. Hockman is survived by his wife, Grace G. Hockman, of La Ceiba, three sons, and one daughter.

Duane Leatherman, missionary in Belize with Eastern Mennonite Board of Missions, is currently undergoing treatment at the General Hospital in Lancaster, Pa. The disease involves the central nervous system and produces paralysis of muscles, including those of the lungs and heart. On Apr. 30 Duane was moved from a hospital in Belize to the Mt. Sinai Medical Center, Miami Beach, Fla., and on June 2 he was transferred to Lancaster. He has been in a coma since May 11. The churches in Belize, where Duane and his wife, Nancy, have served for the past five years, and churches in the United States are joining in prayer for Duane's recovery. The Leathermans have one son, Brian, and a daughter, Beth Ann, born June 24.

Shalom Christian Academy, Chambersburg, Pa., has the following openings for the 1984-85 school year: high school science teacher, grades 7-12, should be able to teach most high school science subjects. High school foreign language teacher, either Spanish or French or both, part-time or possible full-time position. Also, an elementary teacher. For an application write Richard H. Heckman, Administrator, Shalom Christian Academy, 126 Social Island Road, Chambersburg, PA 17201, or call (717) 375-2223.

The **Mennonite Publishing House** has job openings for a theological book editor and Herald Press marketing manager. The editor assists in planning for, selecting, and editing of manuscripts relating to biblical interpretation and exposition. The marketing manager is responsible for planning and carrying out the promotion and sale of Herald Press products. Contact Nelson Waybill, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Eastern Mennonite College and Seminary has "Associates in Servanthood" volunteer openings for a groundskeeper and a custodian. The groundskeeper will assist the supervisor of grounds services in trash removal, lawn care, and snow removal. Applicants must be able to do heavy physical labor. The custodian will assist the supervisor of custodial services in the care of one or more buildings. Applicants must be able to work on their own initiative, deal with various publics, and do demanding physical labor. Both positions are open immediately. More information is available by contacting Dorothy Logan, director of the Associates in Servanthood program, at (703) 433-2771, Ext. 205.

Iowa Mennonite High School has openings for German and Spanish teachers, two part-time or one full-time position. Send letter of application to Norm Yoder, Principal, Iowa Mennonite School, Kalona, IA 52247; phone (319) 656-2073.

Eastern Mennonite Seminary will sponsor "Exploring Church Ministries," a two-day seminar on the hows and whys of theological study, Nov. 1-2, 1984. The program is designed for those considering church ministry or seminary study. The schedule includes attending seminary classes and a chapel service as well as a forum on seminary life and a panel discussion on "Exploring Ministry Opportunities—How Do I Decide?" For more information write to Director of Admissions, Eastern Mennonite Seminary, Harrisonburg, VA 22801; or call (703) 433-2771, extension 260.

Eastern Mennonite Seminary will add two members to its faculty this fall. James R. Engle has been named assistant professor of Old Testament. A licensed minister with the Brethren in Christ Church, Engle has been professor of Bible and Religion at Freeman (S.D.) Junior College since 1979. Previously, he had 17 years experience as a teacher and a pastor. Dorothy Jean Weaver will join the faculty as Instructor of New Testament. She was a teaching assistant at Goshen Biblical Seminary in 1976-77 and spent two years as an Instructor of Bible and German at Christopher Dock Mennonite High School. Both positions will be based in the seminary but include teaching part time in the Eastern Mennonite College Bible department.

Mennonite Central Committee Europe alumni will meet at the Mennonite World Conference during the noon meal on Friday, July 27. Peter Rempel, assistant director for MCC Europe, reports that a section of the dining area will be reserved for alumni to visit in smaller circles. If time permits, current MCC Europe workers will report on their work. Alumni who plan to attend should notify the MCC Europe Office, Langendorfer Str. 29, D-5450 Neuwied 1, West Germany.

Edward Robbins, Jr., was licensed and installed into the pastoral ministry on June 3, 1984, at the Crystal Springs congregation, Harper, Kan. Justus Holsinger, South Central conference coordinator, and Jerry Wyse of the conference leadership commission, gave the charge and conducted the installation service.

The **Aurora (Ohio) Mennonite Church** is having its second Mission Benefit Auction on Saturday, July 7. The proceeds from this auction, which includes the sale of quilts, will go to Mennonite Board of Missions. Last year's auction netted over $3500. For more information, call (216) 562-8011.

Special meetings: William R. and Catherine Miller, Harrisonburg, Va., at All Indian Bible Camp, Dryden, Ont., July 13-19.

New members by baptism and confession of faith: Pleasant View, Goshen, Ind.: Nancy Hartman, Tracy Eash, and Sharon Swihart by confession of faith. Glennon Heights, Lakewood, Colo.: David and Jan MacDonald by confession of faith.

BIRTHS

Please do not send birth announcements more than six months after the baby's birth.

Cook, Patrick and Donna (Miller), Kokomo, Ind., second son, Ryan Patrick, May 21.

Crist, Jeffrey Dale and Edith (Lapp), Denver, Colo., second son, Micah Jeffrey, May 10.

Crist, Johnny Dale and Anne (Lehman), Atlanta, Ga., third son, John Barak, Mar. 20.

Esh, Jerry and Dianna (Raines), Phoenix, Ariz., third child, second son, Benjamin David, May 18.

Guengerich, Ken and Vickie (Miller), first son, Brock Justin, June 5.

Lederach, Philip and Lisa (Herr), Hesston, Kan., second child, first son, Noah Philip, May 26.

Leyden, Jeffery and Marketta (Boshart), Washington, Iowa, first child, Jeffery Dru, June 2.

Nafziger, Rick and Donna (Steckly), Wellesley, Ont., third child, second daughter, Hayley Dawn, Apr. 12.

Oslund, Dale and Mardelle (Lauber), Tofield, Alta., third child, second daughter, Gillian Mary, June 2.

Riddols, Ivan and Helen, Listowell, Ont., second son, Andrew John Simeon, Mar. 28.

Sauder, Steve and Rachel (Nofziger), Archbold, Ohio, third child, first son, Joseph Aaron, June 7. (One daughter deceased.)

Showalter, Kenton and Meriam (Ebersole), Sarasota,

Pontius Joel Kauffmann



Fla., second son, Eric Benjamin, June 1.

Swartzentruber, Fred and Mina (Yoder), Stryker, Ohio, third child, second daughter, Tonya Kay, May 3.

Weber, Timothy and Carolyn, Cloverdale, Ohio, second daughter, Melissa Ann, Mar. 15.

Yoder, Larry and Janet (Yoder), Kokomo, Ind., second child, first daughter, Heather Joy, June 7.

Zimmerman, Ivan and Cheryl (Swartzentruber), Jacksonville, Fla., second child, first daughter, Amanda Elizabeth, Mar. 19.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Fricke — Wyse. — Robin Fricke, Pettisville, Ohio, Evangelical Mennonite cong., and Audrey Wyse, Archbold, Ohio, Lockport cong., by Gordon Zimmerman and Walter Stuckey, June 9.

Fry—Sprunger.—Brian Fry, Phoenix, Ariz., Trinity cong., and Denise Sprunger, Glendale, Ariz., First Mennonite cong., by H. Eugene Herr, June 9.

Heffernan — Barber. — Matthew H. Heffernan, Denver, Colo., Calvary Temple, and Joyce Barber, Denver, Colo., Glennon Heights cong., by Ross T. Bender, June 3.

Martin — Wenger. — Thomas Martin, Souderton, Pa., Souderton cong., and Joy Wenger, Norma, N.J., Norma Mennonite Church, by Gerald Clemmer, June 9.

Miller—Frey.—Marcel L. Miller, Harrisonburg, Va., Lindale cong., and Robin Dawn Frey, Sarasota, Fla., Bahia Vista cong., by Michael Shenk and Marvin L. Miller, May 5.

Miller—Yutzy.—Randall S. Miller and Pauline M. Yutzy, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, June 9.

Moss—Wyse.—Ogden Moss III, New Milford, Pa., and Susie Wyse, Archbold, Ohio, Central cong., by Charles H. Gautsche, June 9.

Nafziger — Roth. — Gilbert Nafziger, Wauseon, Ohio, Missionary Church, and Betty Roth, Archbold, Ohio, Lockport cong., by Keith Leinbach, May 18.

Nafziger—Nafziger.—Steven Nafziger, Wauseon, Ohio, and Julie Nafziger, Archbold, Ohio, both of Zion cong., by Keith Leinbach, June 9.

Schantz—Hagerman.—Stanley Schantz, Pleasant View cong., Hydro, Okla., and Druella Hagerman, Weatherford, Okla., Baptist Church, by Darrel Moore, June 1.

Sutter — Schmuck. — Thomas Lamar Sutter and Debra Ann Schrock, both of First Mennonite Church, Oak Park, Ill., by Ivan J. Kauffmann, May 26.

Wood — Shifflett. — Kenneth Wood and Terry Shifflett, both of Elkton, Va., Beldor cong., by Harold H. Lehman, June 9.

OBITUARIES

Bechtold, Ursula B., daughter of John B. and Mamie (Burkhart) Myer, was born in Coleraine Twp., Pa., Aug. 7, 1904; died at Lancaster General Hospital, Lancaster, Pa., May 27, 1984; aged 79 y. On June 12, 1921, she was married to John S. Bechtold, who died on June 17, 1961. Also surviving are 2 daughters (Ruth Mae and Naomi Doris), one son (Jay Mark), 7 grandchildren, 9 great-grandchildren, one sister (Mrs. Barbara Bayshore), and one brother (Amos Myer). She was a member of Blossom Hill Mennonite Church, where funeral services were held on May 30, in charge of Chester Wenger, Mamo Dula, Earl Wert, and J. Nelson Bechtold; interment in New Danville Mennonite Cemetery.

Bender, Berdella Idell, daughter of Edward and Alma (Stauffer) Hershberger, was born at Milford, Neb., Nov. 26, 1918; died in an automobile accident near Hesston, Kan., May 23, 1984; aged 65 y. On Feb. 8, 1942, she was married to Tobias Bender, who died in the same automobile accident. Surviving are 4 children (Morris, Marcus, Marlin, and Mary Jane). She was a member of Hesston Inter-Mennonite Fellowship, where funeral services were held on May 27, in charge of Waldo E. Miller; interment in East Lawn Cemetery.

Bender, Tobias, son of Emory and Sylvia (Yoder) Bender, was born at Thomas, Okla., Aug. 13, 1912; died in an automobile accident near Hesston, Kan., May 23, 1984; aged 71 y. On Feb. 8, 1942, he was married to Berdella Idell Hershberger, who died in the same automobile accident. Surviving are 4 children (Morris, Marcus, Marlin, and Mary Jane). He was a member of Hesston Inter-Mennonite Fellowship, where funeral services were held on May 27, in charge of Waldo E. Miller; interment in East Lawn Cemetery.

Haas, Deborah Lynn, daughter of Melvin Ray and Rose (Orendorff) Shank, was born at Manheim, Pa., Apr. 20, 1956; died at Indiana, Pa., June 4, 1984; aged 28 y. On July 26, 1975, she was married to John Craig Haas, who survives. Also surviving are her parents. She was a member of Lombard Mennonite Church. Funeral services were held at Manheim Mennonite Church on June 8, in charge of Emma Richards and Phil Bedsworth; interment in Conestoga Memorial, Lancaster, Pa.

Mack, Jesse M., son of Jesse H. and Mary (Mensch) Mack, was born in Montgomery Co., Pa., May 2, 1904; died at Eastern Mennonite Home, Souderton, Pa., June 2, 1984; aged 80 y. On June 7, 1924, he was married to Sarah Detweiler, who died on Aug. 23, 1974. Surviving are 3 daughters (Naomi D. Mack, Eunice M.—Mrs. Paul S. Hollinger, and Esther D.—Mrs. Arthur H. King), 6 sons (Abram D., Joseph P., John H., Norman D., Jesse E., and Daniel D.), 31 grandchildren, and 10 great-grandchildren. He was preceded in death by one infant daughter (Mary). He was ordained to the ministry on Jan. 29, 1935, to serve the Providence Mennonite Church where he was a member. Funeral services were held at Eastern Mennonite Home, Souderton, June 4, and at Providence Mennonite Church, June 5, in charge of Norman G. Kolb, Paul J. Glanzer, and Walter Hunsberger; interment in Providence Mennonite Church Cemetery.

Mishler, Harley F., son of Ed and Mary (Miller) Mishler, was born in Elkhart Co., Ind., June 17, 1900; died at Americana Healthcare Center, Kokomo, Ind., May 13, 1984; aged 83 y. On Aug. 29, 1926, he was married to Ruth Miller, who survives. Also surviving are one daughter (Selina June Stutzman), one son (Glen Mishler), 8 grandchildren, 13 great-grandchildren, and 2 sisters (Fern Hershberger and Mildred Kauffman). He was preceded in death by one brother and 2 sisters. He was a member of Howard-Miami Mennonite Church, where funeral services were held on May 16, in charge of Lee Miller, Elam Glick, and Keith Miller; interment in Mast Cemetery.

Short, Rosa E., daughter of Amos and Mary (Short) Wyse, was born at Archbold, Ohio, Aug. 29, 1900; died of a cerebral hemorrhage at Fairlawn Haven Rest Home, Archbold, Ohio, June 7, 1984; aged 83 y. On Oct. 30, 1917, she was married to Jesse Short, who died on May 20, 1962. In 1963 she was married to Seth Short, who died on Jan. 8, 1973. Surviving are 2 sons (Robert and Charles Reynolds), one daughter (Mary Louise—Mrs. Everett Nafziger), 5 grandchildren, 8 great-grandchildren, one stepdaughter, 3 stepsons, 11 stepgrandchildren, and 10 stepgreat-grandchildren. She was a member of Central Mennonite Church, where funeral services were held on June 10, in charge of Randall K. Nafziger, Dale Wyse, and Jim Bartholomew; interment in Pettisville Cemetery.

Showalter, Anna, daughter of Robert T. and Jicie (Forrest) Holloway, was born in York Co., Va., Dec. 22, 1892; died at Menno-Haven Nursing Home, Chambersburg, Pa., June 8, 1984; aged 91 y. On Dec. 26, 1913, she was married to George Franklin Brunk, who died on Apr. 20, 1963. On Feb. 26, 1968, she was married to Martin W. Showalter, who died on Mar. 4, 1976. Surviving are one son (Harold R. Brunk), 3 daughters (Mrs. Marie Hodel, Mrs. Irma Ogburn, and Mrs. Emily Mast), 3 stepsons (Laban, Clarence, and Elmer Showalter), one stepdaughter (Mrs. Iva Grove), 9 grandchildren, 9 great-grandchildren, 2 brothers (Robert and Hugh Holloway), and one sister (Emily Holloway). She was a member of Bayshore Mennonite Church. Funeral services were held at Peters Funeral Home, Gettysburg, Pa., June 10, in charge of Dennis R. Kuhns; interment in Manasota Memorial Park, Oneca, Fla.

Somers, Mary Jane, daughter of Roy and Irene (Ackerman) Baer, was born at Elkton, Mich., Apr. 1, 1920; died of a cardiac-respiratory arrest at Toledo, Ohio, May 25, 1984; aged 64 y. On Sept. 30, 1945, she was married to Donald Somers, who survives. Also surviving are one daughter (Judy Farison), one son (David Somers), her mother, 2 grandchildren, and one half sister (Mrs. Lucille Tressler). She was a member of Tedrow Mennonite Church, where funeral services were held on May 28, in charge of Randall K. Nafziger; interment in Tedrow Cemetery.

Yoder, Joseph A., son of Aaron D. and Mary Esch (Hartzler) Yoder, was born in Champaign Co., Ohio, Feb. 5, 1898; died at Green Hills Center, West Liberty, Ohio, June 11, 1984; aged 86 y. Surviving is one sister (Bertha Yoder). He was preceded in death by 3 sisters (Nora Owen, Alta Cushman, and Idabel Yoder). He was a member of Oak Grove Mennonite Church, where funeral services were held on June 13, in charge of David L. Gehman; interment in Oak Grove Cemetery.

CALENDAR

Overseas Seminar, Divide, Colo., June 30-July 6
Rocky Mountain Missions Festival, Denver, Colo., July 6-8
Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1
Afro-American Mennonite Association Annual Assembly, Harrisonburg, Va., Aug. 2-5
Iowa-Nebraska Conference annual meeting, Lower Deer Creek, Kalona, Iowa, Aug. 3-5
Cross-Cultural Youth Convention, Eastern College, St. Davids, Pa., Aug. 7-10
Allegheny Conference, Carpenter Park Church, Hollsopple, Pa., Aug. 9-11
Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25

CREDITS

Cover and pp. 446, 447 from Religious News Service, pp. 468, 469 by Gwen Stamm; p. 472 by Mark Beach; p. 474 by Jim King.

ITEMS AND COMMENTS

High British unemployment reduces number of church weddings

Britain's record total of unemployed—officially, just over 3 million, unofficially around 4 million—is affecting the number of couples getting married in church. Civil marriages, which are cheaper than church ceremonies, increase as unemployment rises. Now a Church of England bishop is calling for government aid to encourage unemployed engaged couples to still marry before the altar. A civil wedding costs a minimum of just over $25 compared with an estimated minimum of nearly $50 for marriage in church. Traditional church extras such as choirs, bells, and big family receptions can increase the bill by five or six times.

Clergy coalition protests Playboy Channel programming in California

At a recent standing-room-only City Council meeting in Vista, Calif., a coalition of clergymen and residents known as the Committee Concerned for Community Values protested the beaming of the Playboy Channel into 8,000 Vista homes. Several months ago, Times-Mirror Cable Television began including the Playboy Channel in its program offerings. The cable company's municipal franchise, subject to city council approval, will expire in 1986. The coalition members argued that the programming is eroding the moral fiber of their community. They also charged that Times-Mirror has made the city a "partner" in sending obscene and indecent material into private homes because the city granted the franchise.

Chilean president gets torture appeal from U.S. religious leaders

More than 75 local and national religious leaders have urged Chilean President Augusto Pinochet to halt the "suffering of the Chilean people caused by the practice of torture." The religious leaders—including several Catholic and Methodist bishops, and officials of national church agencies—demanded an end to the "systematic torture" of those detained by Chile's secret police and the "secret detention centers" where torture takes place.

"We beseech you to take immediate and definitive action to control the abuses which have been and continue to be carried out by agents of Chilean security," they said in a letter to General Pinochet. "Firm in our conviction that we, as children of God, were created in God's own holy image, we condemn torture as unholy and sinful behavior."

High school Christian prom becoming popular in Philadelphia

There was a definite difference to this prom. There was no dancing. There was no rock music, smoking, or drinking alcohol. But there was gospel music and hymns and Bible readings and prayer. It was the fifth annual Christian prom, sponsored by the Goodwill Baptist Church and held in Philadelphia at the Hilton Hotel. "We think this is starting to be a trend," said Joseph DeBerry, associate pastor of the Zion Baptist Church, one of the area's largest Baptist congregations. "We think many youngsters are tired of the traditional prom with all the drinking, pot smoking, and what have you," he said. "This is a new, happier trend."

Democrats urged not to view abortion and A-arms as separate issues

A Catholic bishops' official told the platform committee of the Democratic Party that it should not view abortion and nuclear arms as "separate" issues. Auxiliary Bishop Eugene A. Marino, of Washington, testified on behalf of the U.S. Catholic Conference before a June 12 hearing of the committee which will draft the Democrats' 1984 election platform. "Some wrongly regard abortion and nuclear war as altogether separate and unrelated issues, applauding our actions on one and opposing our views on the other," he said. While the American bishops believe the two issues do present different problems, he added, "It is clear to us that the sanctity of human life is at stake in both. In both cases, our nation faces grave problems which cry out for a redirection of public policy."

Judge modifies oath for Jehovah's Witnesses

A foreign-born Jehovah's Witness couple has been granted U.S. citizenship without having to pledge to support and defend the Constitution and laws of the country. Circuit Judge Ed Sanders of Deland, Fla., ruled that Peter and Rosemarie Lett, who are English-born, could take a modified citizenship oath that did not include the pledges to support and defend the laws. Mr. Lett, 42, said he had no problem with any current laws, but maintained that "only a liar or a fool" would pledge to obey any law at any time. Jehovah's Witnesses do not recognize the authority of secular governments, and refuse to pledge allegiance to any country or government.

West Berlin church now regrets postwar church building boom

West Berlin's Protestant church has built more church buildings since the end of World War II than in the previous 450 years, and many of its leaders now wish it hadn't. Faced with declining membership and financial resources, the Evangelical Church of Berlin and Brandenburg (Berlin West) lacks the money to preserve many large churches. The situation is complicated by the fact that West Berlin Protestants as a group simply don't go to church. Attendance figures regularly show that just over one percent of the membership of more than a million attend services on Sundays. The result is too often the sad spectacle of a huge 19th-century Gothic church built to hold 1,000 persons, now badly in need of repair and attended by a Sunday congregation of 50 to 60, most of them old persons or youth awaiting confirmation.

NFD says 7-Eleven stores refuse to give up pornography

The National Federation for Decency says efforts aimed at getting stores to stop selling anti-Christian porno magazines are paying off. Donald E. Wildmon, who heads the organization, says that several national chains and local outlets have pulled magazines such as *Playboy*, *Penthouse*, *Hustler*. However, he said that 7-Eleven, the largest retailer of anti-Christian porno magazines in America, has refused to pull them saying that the magazines bring in much money. The NFD has been pushing a boycott of 7-Eleven for the past few months. He said the NFD is planning to picket 7-Eleven stores on Aug. 6 and already have targeted stores in more than 100 cities to be picketed.

Sabbath work law wins new defenders

Several groups concerned with church-state issues have urged the U.S. Supreme Court to uphold a Connecticut law exempting employees from working on their Sabbath. Americans United for Separation of Church and State, the Anti-Defamation League (ADL) of B'nai B'rith, and the Seventh-day Adventist Church filed separate briefs with the high court in the case of Thornton v. Caldor. Donald Thornton, a Presbyterian and a department manager at the Caldor department store in Torrington, Conn., refused to continue working every fourth Sunday in 1979. The chain offered to either transfer him to another store that was closed on Sundays, or to demote him to a nonsupervisory position. Mr. Thornton, who died in 1982, refused both offers and filed a grievance against the company.

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A parable for peacemakers

In Ronald Reagan's remarks to the U.S. National Prayer Breakfast in Washington, February 2, 1984, he told a story which has a powerful message to Christian peacemakers. The president didn't apply it much in any direction, but the application to witness against violence in today's world seems obvious.

Following are the president's words, taken from the transcript provided by the White House. They are reprinted here from **Call to Peacemaking.** *Used by permission of Edgar Metzler.*

This power of prayer can be illustrated by a story that goes back to the fourth century. The Asian monk living in a little remote village, spending most of his time in prayer or tending the garden from which he obtained his sustenance—I hesitate to say the name because I'm not sure I know the pronunciation, but let me take a chance. It was Telemacmus back in the fourth century. And then one day, he thought he heard the voice of God telling him to go to Rome.

And believing that he had heard, he set out. And weeks and weeks later, he arrived there, having traveled most of the way on foot. And it was at a time of a festival in Rome. They were celebrating a triumph over the Goths. And he followed a crowd into the Colosseum and then there in the midst of this great crowd, he saw the gladiators come forth, stand before the emperor and say, "We who are about to die salute you." And he realized they were going to fight to the death for the entertainment of the crowds. And he cried out, "In the name of Christ, stop." And his voice was lost in the tumult there in the great Colosseum.

And as the games began, he made his way down through the crowd and climbed over the wall and dropped to the floor of the arena. Suddenly the crowds saw this scrawny little figure making his way out to the gladiators and saying, over and over again, "In the name of Christ, stop." And they thought it was part of the entertainment and at first they were amused.

But then, when they realized it wasn't, they grew belligerent and angry. And as he was pleading with the gladiators, "In the name of Christ, stop," one of them plunged his sword into his body. And, as he fell to the sand of the arena in death, his last words were, "In the name of Christ, stop."

And suddenly, a strange thing happened. The gladiators stood looking at this tiny form lying in the sand. A silence fell over the Colosseum. And then, someplace up in the upper tiers, an individual made his way to an exit and left. And others began to follow. And in the dead silence, everyone left the Colosseum. That was the last battle to the death between gladiators in the Roman Colosseum. Never again did anyone kill—or did men kill each other for the entertainment of the crowd.

One tiny voice that would hardly be heard above the tumult. "In the name of Christ, stop." It is something we could be saying to each other throughout the world today.

July 10, 1984

GOSPEL HERALD

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JUL 10 '84

French Mennonites in recent times

by Pierre Widmer



The Gallic rooster faces German hills on this monument on a Mennonite farm near Geisberg, France, in memory of battles in three wars: Franco-Prussian, World Wars I and II.

In his monumental 900-page volume on the *Anabaptist-Mennonite Congregations in France,* Jean Séguy states that "the French Mennonites have rediscovered their identity." The implication is that they had rediscovered something lost over centuries of persecution and introversion, in which they had abandoned even the biblical and pacifist foundations of the Anabaptist-Mennonite movement. We cannot here go back to the history since the sixteenth century. We will rather focus our attention on the French Mennonites in recent times.

French Mennonite congregations today. It seems to me that our congregations are in a time of change while still feeling a strong attachment to their tradition. We see this in various areas of our church life. Congregations still elect and ordain preachers and elders. Deacons are ordained for service to the needy and to help the pastors and assist with communion. Beside this traditional congregational setup there exists a legal organization based on laws of 1901 and 1906 in the form of cultural associations.

These associations can be found in a number of congregations. The committees sometimes overlap with the preachers and elders and cause some confusion over which group has authority over the other. In general, the "servants of the Word" assume leadership in the spiritual life of the congregation and the "committee" concerns itself with practical matters. So there is definitely a structured church life.

As before, certain brothers can be called by the congregation to become preacher and elder without having had theological training. Some are working to increase their biblical knowledge on their own or through continuing education courses taught at the European Mennonite Bible School at Bienenberg in Switzerland. There remains reluctance on the part of some to recognize the need for biblical training and the full-time pastorate. I would hope that congregations might realize the need for better training for their leaders as well as the advantage of calling both full-time pastors and lay preachers. This would benefit the pastoral effort and might lead to numerical growth in the congregation as well, which is a present concern.

Different statistical accounts published since World



Cemetery from an extinct Mennonite settlement at Dorst, just inside France on the German border. Folks merged with German Mennonites, moved to Canada, or became Catholic.

War II have provided different figures, a circumstance which Jean Séguy has attempted to rectify. I concur with his figure of 2,000 for the number of Mennonites presently in France.* This includes a good proportion of youth which is nevertheless declining. In any case, the figures cited are far from those of the preceding centuries.

This diminution, which corresponds to a broader sociological and religious phenomenon, was also the effect of the dissolution of certain congregations which no longer found the living power in their midst that was essential to spiritual and numerical growth. I hesitate to broach this touchy subject for fear of offending anyone. Yet, it is certain that the existence of several congregations is threatened today as with others in the past.

There are various reasons for this, some of them sociological and economic. Some preachers and brothers wonder if they should keep up the congregations at any cost or if they should move in the direction of the city where the youth study and settle down. In Strasbourg, for example, a new congregation has been born with the creation of the Foyer Michael Sattler.

I could mention some of the congregations in the western part of the region which have lost the vitality of earlier years. A few remain active, with resident preachers; others are on the decline, surviving thanks to visits from nonresident brothers. Among these are Chassey, Chaumont, the Vosges (without a permanent place for worship and which lost a pastor in 1977), Baccarat, Luméville. The picture is dark.

On the Alsation side, congregations are more numerous and better structured. In the French interior the centers of evangelization are doing well: Châtenay-Malabry (southern suburb of Paris), Thionville and Longwy in the east (Lorraine) and Champs Vallon-Bethoncourt (near Montbéliard); but then progress is slow and unsure. What can we expect from these young congregations in the coming years? Where will we find the young people, well trained, dedicated, and available to take up the work and forge ahead? The problem lies in preparing young people and supporting them full time as they serve.

The social service program. The area of social service is the most promising and the most dangerous at the same time. Without a doubt, the French Mennonites have continued to witness authentically through evangelization in France, overseas missions and work with the disadvantaged, the mentally handicapped, and the stranger. This was caused in part by the brothers from across the Atlantic who became part of French Mennonite congregations and in part by pressure from the youth.

The work of Mont-des-Oiseaux, Châtenay-Malabry, and Hautefeuille with the mentally handicapped is significant. It represents an essential service as well as spiritual outreach, done in the name of Jesus Christ, through which Christians witness to him without pressuring those who are served.

It is not easy to assess their impact. Yet some of the children who grew up at Mont-des-Oiseaux have become sincere Christians despite their limited capabilities and have brought their earnest faith to the Geisberg congregation. However, the questions concerning baptism have not been resolved because of certain reservations. At Emmanuel House, we have seen men who are intellectually underdeveloped respond positively to the gospel. When André Kennel, the director who devoted himself tirelessly to them for 10 years, died in the mid-seventies, it was evident that certain ones, at least, played a part in the spiritual family.

As to the Villa des Sapins, children's home, and Rosemontoise, retirement center, it would be appropriate to ask how effective evangelization has been; many turn away from the proclamation.

New work institutions. Mission centers were opened in the past years: the Foyer Fraternal in Châtenay-Malabry in the 1950s, the Foyer Evangelique in Thion-

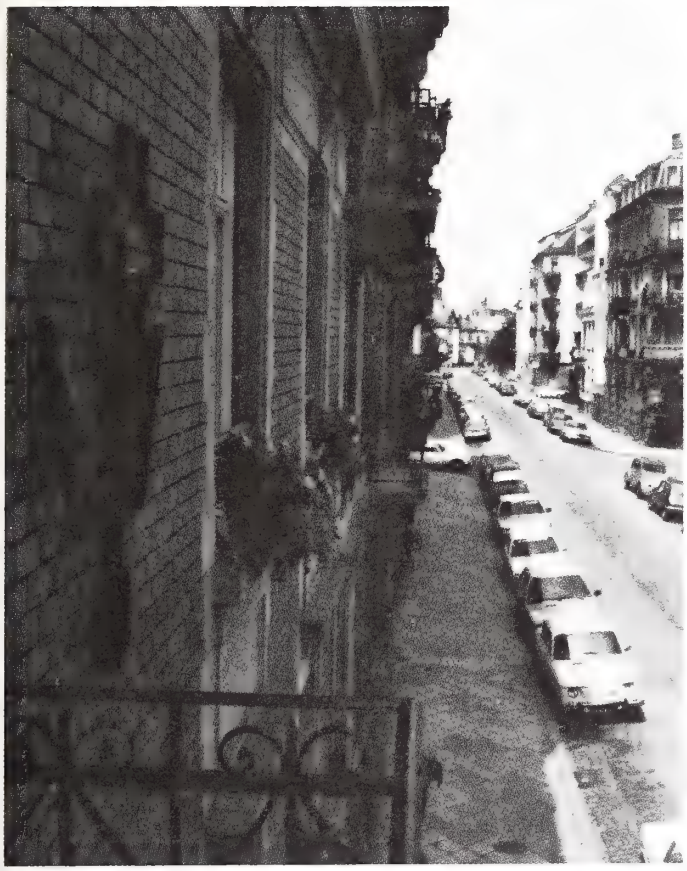
*__Editor's note:__ In the early eighties two separate Mennonite conferences in France were merged into the present Association of Mennonite Churches of France.

Pierre Widmer has been editor of *Christ Seul*, the journal of the French Mennonites, since 1945. This article was translated from the French by Anne Meyer Byler.

GOSPEL HERALD Volume 77 Number 28

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly for the Mennonite Church by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $18.95 per year, three years for $52.00. For Every Home Plan: $14.90 per year mailed to individual addresses. Eighty Percent Plan: $16.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1984 by Mennonite Publishing House. Canadian subscriptions: Second-class postage paid at Kitchener, Ont. Registration No. 9460.



Foyer Michael Sattler, a new Mennonite meetinghouse in Strasbourg, France.

ville, and the one in Champs Vallon in the 1960s and in Longwy in the 1970s. It is not much, but it nevertheless shows a serious effort on the part of these congregations, which exist without full-time pastors. In three of the four cases, the cooperation of brothers and sisters from North America was essential.

But 1977 saw a new step forward with the opening of a foreign student center just outside Paris, named Foyer Grebel (for one of the first Anabaptist theologians—what irony, a theologian!) It houses foreign students and provides a forum for the communication of the gospel. After several years as a "Christian fellowship," it has became a congregation.

In addition, the Foyer Michael Sattler in Strasbourg (also named for a 16th-century Anabaptist theologian) is the sign of genuine vitality and a concern for outreach.

Interchurch relationships. French Mennonites maintain numerous relationships with other Christians and other denominations, from informal person-to-person contacts, to formal association with other organizations. For example:

—*The Association of French Believers Churches,* which meets every two years and created the Evangelical Theological Seminary in Vaux sur Seine. The group of French-speaking Mennonite churches participates fully.

—*The Evangelical Alliance,* which gathers Christians of various denominations, especially from evangelical communities, for prayer each January and for evangelization at regular intervals. The Mennonites participate in it nationwide and are specially active in the district of Montbeliard.



Villa des Sapins, Valdoie, France, formerly used by the French Mennonites as an orphanage, is now a conference center.

—*Evangelical Center for Information and Action* at Nogent sur Marne is an annual assembly of more than 200 evangelical Christians for instruction. Certain of our Mennonite members always attend. These are the formal relationships that exist, but there are others with the Reformed, Lutherans, Baptists, Salvation Army, Free Churches, and Methodists from time to time. Mennonite congregations for the most part are not a part of the broader groupings such as the Protestant Federation of France and the Evangelicao Federation of France.

The involvement of a number of Mennonites with the charismatic movement poses some problems. Already in the 1920s and 40s the Pentecostal movement brought difficult times to many congregations in Alsace and Lorraine and the area around Montbeliard. If we are not careful today, the same unfortunate situation may arise. Because of local charismatic involvements in Paris, Lorraine, and the east, congregational leaders have met for serious discernment with helpful resource people from outside our circles. These meetings have been helpful.

Conclusion. Today the French Mennonites have a legitimate place among the evangelical churches; they are open to enriching dialogue while remaining firmly rooted in their way of expressing the gospel of their life. Yet those outside contacts could threaten the identity of the churches, which has been rediscovered during the twentieth century. Evangelical activities, most undertaken in conjunction with other denominations, weaken the distinctiveness of the Mennonites, for the temptation is to present Jesus Christ as a "personal Savior" without emphasizing the necessity of a life of discipleship, as the Anabaptists had. Numerous mixed marriages further reduce the strength of the Mennonites.

Many congregations lack trained leaders, inspired by the Anabaptist vision and with time at their disposal for active involvement. This is the cause for concern about the future of the French Mennonite congregations. Recent efforts to revitalize social and missionary work speak only partially to this concern. Perhaps the future of the Mennonite church is in closer cooperation with other denominations. This is in fact becoming more and more a reality.

A Methodist among the Mennonites

by Kuruvilla Chandy

How came a Methodist minister among Mennonites? That is what I am: a Methodist minister from India. It is a long way from home, and so it is all the more surprising that one should find oneself among people of another denomination, without having had previous contact with those same people.

I came to the United States of America on a program called "New World Mission," sponsored by the United Methodist Church's Board of Discipleship. Every other year this program brings ministers from other parts of the world to preach in Methodist churches in the United States in five-day missions that call United Methodists to commitment to Christ and his mission. This year there were forty from Asia, Africa, South America, Europe, the United Kingdom, Australia, and Canada. I went to country churches in Iowa, North Dakota, and Nebraska. Being a preacher I enjoyed this the most.

When that was over, I was to spend some time as an intern in the field of editing because back in India I write regularly and also assist the editor of the *Indian Witness*, the official journal of the Methodist Church in India. That is what brought me among the Mennonites. For almost two weeks I was to be at the Mennonite Publishing House.

Kind words and a message from a fellow traveler who spent a few weeks among us.

I had known Mennonites before this—but very superficially, in the artificial atmosphere of a seminary. There were fellow students and some faculty members who were Mennonites. Two names that will be familiar to *Gospel Herald* readers are those of David Ewert and J. C. Wenger, both of whom had come as visiting professors to the Union Biblical Seminary. But my time at the publishing house was the first real contact with Mennonites in their natural habitat.

While I was "free lancing" at the publishing house, others had specific tasks to perform, schedules to keep, and deadlines to meet. Even so, various people gave me a lot of their time. Sometimes I met with people by appointment, to pick their brains about their work. But a lot of them also allowed me to literally barge into their offices to talk about a problem, a need, or a concern. For the wonderful way in which they accommodated me, I am indeed grateful.

Kuruvilla Chandy is pastor of a Methodist congregation in Lucknow, India

Apart from the benefits from studying operations, another thing that happened was my education in things that were Mennonite, because of my exposure to people. A young man drove to Pittsburgh to pick me up, and when my time came to an end another man gave up part of his weekend to drop me off at a nearby town for my bus to Philadelphia. A couple lodged me in their home—and that included the Easter weekend, when they were expecting all their children to come in, and it would be difficult to have a "stranger" at a family gathering. Yet I was made to feel a part of the family. A young mother discovered I was a Methodist and offered to take me to see the Methodist camp site at Jumonville near Uniontown.

With an Amish family. One very special experience that I had was that of staying with an Amish family for a night and a day. I had heard about the Amish and read about them. But one does get false impressions from such secondhand information. I had thought of the Amish as just queer people, who lived in the past, and were irrational about their avoidance of technological advances.

As we drove up to the house, I saw that the living room was very well lit. I thought they were using electricity. When we got in I discovered that it was a kerosene lamp and that the room was pleasantly warm. They had the usual toilet facilities. In the morning I went out to the barn and watched the grandfather, father, mother, and sons at their chores. Milking was done mechanically and the milk was refrigerated. There was a tractor for some of the farm work. Water was pumped from a well to the highest point on the farm by a windmill and piped in by gravity to the homes on the farm. The tractor would be used when there was no wind and the water level in the storage area had gone down. They were doing quite well for themselves without other modern amenities and leading a simple lifestyle that other evangelicals only keep talking about.

The only curiosity that remained was their use of buggies and horses for getting around. I found that they did not object to using automobiles, but they would not own them. That seemed "curiouser and curiouser"—as in Alice's Wonderland. But I discovered that they had a rationale for this. They were not against taking advantage of technological advances. They simply did not want to buy the lifestyle that goes with modern advances. The automobile has contributed to the dispersion of the American family. Children leave home and neighborhood. There no longer is a sense of community. On the other hand, one cannot travel very far in a buggy. Without doubt, some Amish have moved and settled in distant places from their childhood neighborhoods. But

even then they sought Amish community and once in, the buggy helped preserve a strong sense of community. As an Indian, I appreciate that.

Another rich experience was that of worshiping with a Mennonite congregation in Scottdale. When the singing began, I observed that while there was a piano in the sanctuary, it was not used to accompany the singing. At first I thought it was a queer hang-up, but as I listened to the singing, I gave up a belief that I had held, that Methodists sing well. The entire congregation was singing in four-part harmony! I wish I had a tape of that singing for my people in India.

My time with the Mennonites and Amish has been so rich that I have promised myself that if ever the Lord makes it possible in the future for my family to accompany me to the United States of America, they will share my Mennonite experience. We will go on a pilgrimage to live among the Mennonites and Amish.

I cannot conclude this without a message. In Jon Johnston's book *Will Evangelicalism Survive Its Own Popularity?* (Zondervan, 1980), he describes the distinctives of the Anabaptist tradition as discipleship, the peace movement, and poverty. In a sense the first two are no longer Anabaptist distinctives, for other groups of Christians also subscribe to the views of discipleship and the peace movement. Only poverty can be an Anabaptist distinctive today. There is no virtue or merit in poverty *per se*. Poverty must be redemptive and enrich others to be a Christian characteristic (2 Corinthians 8:9, 14).

Something for the unemployed. The Mennonite Church was the first church to engage in Christian relief. There is yet something that they must show the way in, that the rest of Christ's church might follow their lead. Something must be done for the unemployed and the poor in America. Somehow Christians have allowed themselves to believe that human governments have Christian responsibilities. God has not called governments to serve him. One day, no doubt, they will submit to his lordship, but in the meanwhile Christian onus devolves only on Christ's church.

For a start, insure that the poor among Christians have the special support of fellow Christians. The suggestion of having a partiality for Christians is anathema these days when the sophisticated thing to do is to manifest a broadmindedness that embraces the whole world. Only God can love the world. The rest of us must simply recognize that God knew what he was doing when he gave us no commandment to love the world, but only a neighbor, a person with a face that is known to us and whose life touches ours.

Of course, the problem with relating to neighbors with faces is that involvement with them is more costly and demanding. When confronted with a "world problem," we are able to hide behind our finitude, a safety valve that is not available when dealing with a neighbor.

Poverty in India is a problem that has mammoth proportions. There are approximately 700 million people in the country, 80 percent of whom live in rural India. There are several factors that contribute to poverty there. A lot depends on the rains. Sometimes there is too much and sometimes too little rain. Sometimes the rains come too early and sometimes too late. In any of these ways the crop fails. Cultivation is carried out by animal or manpower. So it is advantageous for a farmer to have many sons, as then one does not have to pay for the labor, at least not in hard cash. But the problem is that not every birth is that of a son. Also, each succeeding generation has smaller landholdings as the land gets divided among the sons. During times of crisis involving the urgent need of finances a farmer will pledge some possession of his to borrow money from a money lender who charges 20 percent interest per month. The farmer is never able to repay the principal amount and as he borrows more the debt spirals, until one day he is landless.

Debts are not canceled by death. They are inherited by a son. So while "bonded labor" is banned, it exists in reality. Sometimes the landless come to big cities hoping to find employment. Population centers have their own poor: pavement and slum dwellers. In cities scarcities are very often created by people hoarding necessities. Black markets thrive. The church in India can do very little to respond to such massive poverty. We have "excuses."

But from an Indian perspective no excuses exist for the church in America. The problem is small and the church is strong. A recent television report gave the number of street people in Nashville, Tennessee, as a mere 900. Their numbers in other cities must be similar. You should be able to lick the problem.

What can the church do to generate employment for the unemployed? First there are the odd jobs that people do on their own. Trimming the hedge, mowing the lawn, tending the garden, painting the house, among other things, can be left to the unemployed. It is not a great deal. But it is something and instead of simply receiving "charity," it gives the unemployed an opportunity to earn. People can contribute to a fund that the local church operates for this purpose. People can also mobilize their neighbors to participate in such a program.

Then there is a lot of waste in America. Given your technological advances, I expected that there would be a lot more recycling of waste. The church can organize the collection and recycling of waste paper, bottles, cans, and whatever else can be recycled. Both the collection and recycling operations should create some jobs. My unfamiliarity with the situation in America prevents me from thinking of more ways, but a little creative thinking on the part of the church should produce some results.

Poverty the failure of the church. Only the Mennonite Church has the historical background for a venture like this. Once Mennonites were pioneers in relief work. That pioneering spirit must be revived to help wipe out the poverty that is a scandal in America. The problem is not that the government has failed to do something, but that the church has abdicated its position of caring for poor neighbors and brothers.

Poverty in America is not the failure of the government as much as it is the failure of the church in America. If it will, the Mennonite Church can bring its commitment to Christ and poverty to bear on the problem of poverty in America. Only those who impoverish themselves can enrich others, for the grain of wheat must die before it can produce much.

READERS SAY

Myrna Burkholder, Elkhart, Ind. It was interesting and refreshing to read the article, "Talking About Money" (May 15), by Eugene Kraybill, about a congregation of young professionals and students in an urban university setting. Many congregations like First Mennonite in Richmond have evolved during the past two decades because of Mennonite students and young adult migration to these settings.

I would like to second the concern expressed by Bruce Yoder, pastor of First Mennonite (Readers Say, May 29), that his congregation not be misunderstood as an "exclusive, ethnic Mennonite enclave." As Bruce explained, over one third of his congregation are from non-ethnic Mennonite backgrounds. From my experience as director of Student and Young Adult Services, I have found his group not to be untypical of those I have had the privilege of visiting.

I am glad that we don't usually "count heads" in this way, but if we did, I think we would be surprised at the mix of persons these congregations attract. Let's not underestimate the impact such congregations have made in our efforts to reach beyond ourselves in ministry.

Robert Roberg, Harrisonburg, Va. Recently at the Seventh Women in Ministry Conference at the Harrisonburg (Va.) Mennonite Church, Virginia Mollenkott, an Episcopalian woman, planted several seeds which will surely spoil the crop if we let them go undetected. Since the *Gospel Herald* gave her a favorable report (May 22, p. 368), I thought your readers should hear the rest of the story.

Ms. Mollenkott has a new revelation of God as female. She said: "God is our mother eagle and we can put our trust in her." She believes that the Bible authors added many of their own ideas and cultural hang-ups. She said, "I think we need to remember when we read the Bible, that right there blended with . . . the aspects of the author's own socialization, and own ideas, are the great universal insights."

Ms. Mollenkott taught that the church leaders are exploiting and oppressing the women, but the time is ripe for women to grab the power. She said: "These references to God as female, as well as male, also remind women to get busy and take on whatever spiritual leadership roles we may be gifted toward."

Her view on marriage is that the church should accept and bless trial marriages, remarriages, people living together, and unions between people of the same sex. None of these in her opinion need to be legally married, or sanctioned by the church as long as they covenant together. She said: "Beautiful and supportive mutual relationships have been sustained both in marriage, and without the benefit of clergy, between two men, or two women, or people who aren't married to each other." (Tapes are available to verify this.) In her book *Is the Homosexual My Neighbor?* she says that homosexuality is not a sin, and the church should now ordain homosexuals.

I think as good stewards of the Lord's vineyard we ought to see that she does not come round again sowing these wild, pernicious, unwholesome, immoral, and unbiblical ideas.

Ada Schrock, Salisbury, Pa. I commend Loretta Lehman for her candid article on singleness in the May 29 issue and hope that the Harrys of her and other singles' worlds will realize how utterly thoughtless and unkind (unchristian?) some of their comments to and about singles have been.

However, I feel I must add something of a footnote from those of us who don't consider aloneness a "burden." I do this from the perspective of one almost twice her age who has not minded being a "lone individual among families," nor felt "displaced" in a world and a church that are "coupled up." I can heartily testify to the real possibility of a happy, fulfilled single life, for I have a deep conviction that singleness is just as authentic an option as is marriage for the Christian searching out God's directives for life. I have been most grateful for many in our church fellowship who have *not* been Harry-like and have treated me as a person rather than an oddball or a fifth wheel. Singleness *can* indeed be a blessing!

Keith Mast, Kulpsville, Pa. I have just reread your editorial, "The Jury Is Still Out," (June 5). It was very interesting to read and I enjoyed all but the last paragraph. In fact, the last paragraph bothered me enough to say that the entire editorial made me feel uneasy.

You implied in your final paragraph that a guilty vote made you feel guilty. And you also said that a guilty vote did not convey to John that you were "truly interested in his own personal welfare."

After reading those closing sentences, I could only assume that you only *felt* interested in John, that you really didn't *show* him. Or did you? Did you talk with him after the trial and tell him that you were concerned? Did you give him your name and number and tell him to call you if he needs a friend? And did you offer to help him "start again" after his debt was paid?

Why ask the rhetorical question: "What would Jesus have done . . ." when we already know the answer, but are unwilling to take the time?

Jean Newcomer, Chicago, Ill. A hearty thanks to Richard Kauffman for his editorial "The Jury Is Still Out" (June 5). Several years ago I had the same questions and struggled with my Christian and human sense of justice as I was called to jury duty. My already critical view of the judicial system heightened as jurors were chosen and rejected according to what I perceived as their awareness of life and social issues or lack thereof. By the time my turn came to be questioned for suitability, all the jurors were chosen, and I was to be the second alternate on a jury in a breaking and entering trial. With this designation I had the opportunity to observe the process.

When the judge called on each juror individually to announce a verdict, I realized I would have had extreme difficulty saying "guilty" in front of the other jurors, the judge, the lawyers, and especially the defendant. My Christian values made me want to believe in the young man and conclude that he was a victim of economic, class, race, and other circumstances beyond his control. My human sense of justice reminded me that he had committed similar crimes before, and that the woman whose house he entered and her neighbors have a right to be protected and to be assured that he be held accountable.

I still have not completely resolved all the issues of serving as a juror. But I do know that I could not be chosen for certain trials because of my beliefs.

Although Mr. Kauffman gave no clear answers, it is reassuring to know that others question the same process.

David Helmuth, Middlebury, Ind. I would like to express appreciation for the article by Martin W. Lehman, "Good People Make Me Nervous" (June 5). While I am not sure who the "good people" are, I believe that Martin has used this phrase to raise our awareness of how many of us have had a real paranoia in relation to persons who acknowledge their homosexual orientation and in some cases their homosexual behavior. I join with Martin in wanting to be God's redemptive, compassionate community. While I do not believe that homosexual behavior is acceptable to God, I do believe that we ought to be loving and accepting of those who acknowledge their homosexual orientation and stand with them and encourage them to live celibate lives, not as a curse upon them but as a situation which can help

them experience the grace and love of God to live victoriously and to be open to whatever change God would bring to their lives. With Martin Lehman, I do believe we need to make the distinctions that he is calling for.

Linda Leatherman, Atlanta, Ga. I am particularly distressed that Martin W. Lehman did not take a definite stand against homosexual behavior ("Good People Make Me Nervous," June 5). In my opinion homosexuality is a sin and the church leaders should label it as sin. If Martin Lehman has any question about this issue he should study the passage in 1 Corinthians 6:9-11.

Also, the position stated by D. R. Yoder in "Inerrancy Not a Mennonite Doctrine" (June 12) goes against the very foundation of our Christian (yes—Christian, not Mennonite) beliefs. We must hold to the position that the entire written Word of God is inerrant or we will be no different than the rest of the unsaved world. Second Timothy 3:16 states that all Scripture is inspired by God (is God-breathed). In my opinion, all Scripture, whether the Old or New Testament, is without error and the inerrancy of the Scriptures should be embraced as doctrine.

Dean M. Brubaker, Sturgis, Mich. The "Hear, Hear!" article by D. R. Yoder (June 12) certainly deserves some further discussion. The article begins by stating that inerrancy is not a Mennonite doctrine. That may be true in 1984 (I know of no available statistics), though in the longer sweep of history, many earlier Mennonites did believe in inerrancy, as do many contemporary Mennonites. Several times, Menno uses the term "infallible" in writing of biblical truth. (See particularly pages 62, 102, and 160 in *The Complete Writings of Menno Simons).* It is true that he sometimes spoke of the infallible word of Christ, but does anyone seriously believe that we find an infallible Christ in an errant Bible? The ancient Waldeck catechism states that the sacred Scriptures are the infallible truth, the *Dordrecht Confession* states that neither men nor angels can change Christ's New Testament or the apostolic writings, and the *1921 Confession of Faith* calls the Bible ". . . inerrant in the original writings."

Bro. Yoder states that the most precious and distinctive doctrines for the bulk of Mennonites is nonresistance or peace. These doctrines are very significant truths, but unless those truths are linked to an orthodox Christology and soteriology, we have missed the point and may have embraced a new variation of an old heresy. After all, Jehovah's Witnesses believe in and practice peace, too, though they are doctrinally amiss in many other areas.

Bro. Yoder is not persuasive when he states that the basic assumption of inerrancy must be that all Scripture stands equal. Many of us who are inerrantists would rather say that the original autographs were inerrant to the people and in the situation to which they were written. (It is of course true that the inerrant original autographs are not available for examination, nor are the allegedly errant manuscripts available either.) In Christ's quotations from the Old Testament, he uniformly shows deep respect, even reverence, for the quoted Scriptures. In the Sermon on the Mount, Christ does not call the passages from the Old Testament errant. Rather he says that the understanding and practice of them at that time were in error, and that his teachings were superseding Old Testament truth. Therefore, while the Old Testament passages were inerrant for God's people before Christ, Christ's New Testament kingdom teachings are inerrant for us now. Inerrantists most certainly can and do affirm the inerrancy of Scripture, and concomitantly assign a higher priority to New Testament teaching.

Bro. Yoder's solution to the inerrancy issue raises more questions than it answers. He would ". . . let us concentrate our limited resources on seeking a fuller revelation of our Lord and Savior on the issues of love, peace, and nonresistance, and on emphasizing the inspiration of Scripture and its authority as interpreted by the Holy Spirit within the fellowship of believers." This seemingly overlooks the truth that for the first eighteen centuries of the church, the Holy Spirit did lead the church to believe that Scripture is inerrant. For his final authority, Bro. Yoder seems to set up the "hermeneutical community" rather than an inerrant New Testament.

There is some validity in the concept, of course, but many questions arise. Who comprises his "fellowship of believers"? If Scripture is not acknowledged as prior authority, "believers" may include Jehovah's Witnesses, hyperfundamentalist militarists, Protestant liberals who would permit abortion on demand and who in many cases deny the physical resurrection of Christ, and hosts of others. These groups and others could legitimately call themselves a fellowship of believers, and after their study of Scripture would probably reach a conclusion vastly different from those of the Anabaptist-Mennonite persuasion.

Furthermore, if some of the critical methods of biblical interpretation are used, a case can be made that Jesus taught peace and love only in the historical/cultural/military setting of his time. Were he alive today, some would say, he would teach violent resistance to communism, now that the possibilities of "victory" are greater than they were in the first century. This is precisely the point made by some "believers" who study the question, supposedly under the guidance of the Holy Spirit.

I believe Bro. Yoder is correct in saying that we should not make belief in inerrancy a prior condition to church membership. Paul makes two conditions for salvation—confessing with the mouth that Jesus is Lord and believing that Christ rose from the dead. Evidently far more is involved in salvation than believing in peace and love, and in practicing nonresistance, important as they are.

Many today heap scorn on the doctrine of biblical inerrancy, but a belief in the inerrancy of the original documents of the New Testament will likely go much further in perpetuating our biblical teachings on peace, love, and nonresistance than will the questionable alternatives that are being offered.

D. R. Yoder responds:

I have no major conflict with Brother Dean Brubaker's criticism of my views on inerrancy of Scripture. For his letter clearly supports the historic Anabaptist view that the New Testament writings predominate for Christians and supersede the Hebrew Scripture, my position quite precisely. However, before he sets in concrete for himself the notion that "the Old Testament passages were inerrant for God's people before Christ," I recommend he again carefully study Matthew 5, noting exactly what Jesus Christ says concerning certain of those passages.

Carl Keener, University Park, Pa., I enjoyed your editorial on sermons (June 12). Gladys and I once heard Joseph Sittler who amazed us with his presence, his style, and his incredible insights. Afterwards, I bought his book *Essays on Nature and Grace.* It's a small book (134 pages), but Sittler delivers a wallop. Read it sometime, if you can. Are there persons like him in Mennoland? Anyway, one of the aspects of his talk he gave at Penn State was that we should look for those moments of grace in our lives—moments when God may be talking to us in unexpected ways.

I think, too, we Mennos are so bound by our moralisms that we don't recognize sufficiently the power of a genuine moral presence among us. I'm a Mennonite today, not because of the great sermons I heard the Lancaster ministers preach, but rather because of the kind of profound moral presence they exercised and its influence on my life. Paul Erb was such a presence.

CHURCH NEWS

Central American Mennonite leaders discuss church in current setting





Above: Gilberto Flores addresses final session of meeting of Central American Mennonite leaders.

Left: Abelino Pec, Kekchi Indian church leader from Guatemala, serves communion at Desafio 84.

"We Anabaptists face a great challenge. Central America demands of us, as 16th-century Europe demanded of the Anabaptists of that time, fundamental responses related not only to eternity but also the present situation," Guatemala Mennonite Church President Gilberto Flores told fellow Mennonites in May.

Flores was speaking at Desafio (Challenge) 84, a gathering May 28-30 of 80 Mennonite leaders from five Central American countries and Puerto Rico, Mexico, and Belize, as well as church workers from the United States.

Honduran Mennonite Ovidio Flores began the meeting with a poignant description of the current situation, noting that many of the problems are deeply imbedded in the history of the region. The present socioeconomic problems, Flores observed, are "the result of an unjust political-economic history, where a few are owners and lords of the wealth and the means of production, while the majority don't participate in the decisions that affect them."

How should the church in Central America respond? Jose M. Ortiz, professor in Hispanic Studies at Goshen (Ind.) College, presented the "gospel of peace" as a response to a violent world. Using a study from Isaiah, Ortiz said the peacemaker must speak with the authority that comes from the Holy Spirit, to communicate to those in power a vision for a new direction.

Luis Elier Rodriguez, executive secretary of the Puerto Rico Mennonite Church, talked of "the kingdom ethic in the witness of the church." He observed that the 16th-century Anabaptists came into conflict with government and church structures because of their obedience to Christ. They also established new social structures, such as having property in common, and emphasized nonresistance. As Christians seek to follow Christ, Rodriguez said, they will live as their Lord in solidarity with the poor.

Gilberto Flores, the final speaker, posed a question for the church in Central America: "Has our moment arrived?"

He answered affirmatively saying that "our moment is in relation to the need for hope, a hope based in Christ and a hope that speaks to the present reality." He noted that "our opportunity is related to the urgent need for peace. At no time in the history of Central America has a recognition of our role as peace churches been so necessary.

"The peace we have to offer is an active peacemaking that has to do with justice, with removing the causes of war," Flores continued.

Flores said Anabaptist work in Central America should include evangelism and discipleship training, a redemptive service ministry, and a clearly defined testimony that confronts society with its errors.

The meeting was a unique forum for the church leaders. Informal discussions and plenary sessions revealed differences over biblical interpretation and priorities in the ministry of the church, but there was general agreement that the conference provided a good opportunity for Mennonites on various sides of the divisions in Central America to discuss how the witness of the church could be faithful and consistent under opposing political systems.

"Many left with the impression in their hearts that this was a historic moment for the Mennonite churches of Central America," observed Victor Martinez of Guatemala.

Pacific Coast adopts overseer plan

Pacific Coast Conference was convened the weekend of June 15-17 on the campus of Western Mennonite School, Salem, Ore. The major action of the delegates related to the ongoing question of leadership and authority at the conference level.

At the conference delegate session of June 16 a statement was adopted that inaugurates a program of oversight for congregations. The previous day at a meeting of pastors, five names were put forward as overseers and the next day four were confirmed to serve in that capacity. They include Pastors Robert

MWC preview

From Amsterdam to Stras

Three North Americans who held posi tions of major responsibility with Men nonite World Conference when the las MWC assembly was held in Europe sa that one of the most positive develop ments since then is the growth of globa participation—but they also point ou that the new global identity of MW raises some issues which are still unre solved.

Interviewed in April, the three—Cor nelius J. Dyck, Erland Waltner, and J C. Wenger—drew comparisons betwee the Amsterdam conference of 1967 an the Mennonite world as they see it now looking ahead to the 1984 assembly i Strasbourg, July 24-29.

Dyck was MWC executive secretary Waltner, president; and Wenger, vice president for North America at the tim of the planning for Amsterdam 67.

Dyck pointed first to the sheer growt

Second of two parts

Garber (Nampa), John Oyer (Zion), John Willems (Salem), and Max Yoder (Sweet Home).

The term "overseer" is new to PCC congregations and the action comes after several years of study and discussion on leadership needs. The plan will be operative this year, but is subject to further review.

It is expected that each congregation will identify with one of the above brothers as their particular overseer. Assignment of overseers to congregations will be initiated by Harold Hochstetler. Conference Minister, in consultation with local leadership. These men will in turn become the Leadership Committee for conference along with Harold Hochstetler.

Overseer functions will include counsel in matters of congregational life and faith, equipping of leadership, mediating conflict, and strengthening congregation-conference relationships. The overseer will relate particularly to pastors, encouraging them in maintaining good communication and relationship with their congregations, providing guidance in personal life and ministry, and assisting in interpreting faith and practice.

Discussion on the floor as the plan was adopted centered on maintaining congregational autonomy and at the same time providing a structure for accountability to the conference. Concern was also expressed about the qualifications of an overseer. Delegates agreed that overseers should have a history of effective pastoral leadership experience, however he need not be a currently active, ordained brother.

In fiscal matters the delegates were in a liberal mood as they passed a budget that is $11,800 higher than recommended by the conference council and $28,000 more than was received from the congregations for the fiscal year just ended. Most of the funds added by delegate action will be used by the conference mission board to increase support to Hispanic congregations and Diamond H. Ranch.—Beryl Forrester

Urban-suburban church set agenda at Home Ministries Council

Cooperative evangelism and accelerated urban ministry were given prime time at the Inter-Mennonite Home Ministries Council (IMHMC) which met on June 4 in suburban Toronto.

Hagerman Mennonite Church, Milliken, hosted the annual meeting which this year preceded a three-day suburban church seminar sponsored by the council in cooperation with the Mennonite Conference of Ontario and Quebec.

Made up of Mennonite and Brethren in Christ boards administering evangelism, church planting, and/or service, IMHMC provides a channel of communication, consultation, and coordination among the participants.

Cooperative evangelism

Don Yoder, Phoenix, Ariz., church planting consultant for both General Conference Mennonite and Mennonite churches, previewed "ALIVE ... 85," the major interchurch evangelism and church-growth event planned by the Council of Moderators and Secretaries. This event, similar to Probe 72, is scheduled for Denver, Colo., April 11-14, 1985.

As members of the planning committee, Don Yoder and Jim Nikkel, Winnipeg, invited IMHMC to react to projected planning.

Joyce Hedrick from Pennsylvania called for "tools to truly do evangelism, rather than merely intellectualize about it." "Let us insure," insisted Rudy Regehr from Manitoba, "that the presuppositions of a peace theology permeate the plenary sessions."

Accelerated Urban Ministry

In response to an ad hoc Urban Steering Committee from Mennonite and Brethren in Christ urban workers who met in late April in Chicago, IMHMC acted to use its influence to accelerate urban work in North America.

Identifying concern for denomina-

ming global

of overseas churches, and the increasing level of education of their leaders, as major factors in the growing global-consciousness of MWC. (In Amsterdam there were 19 countries outside of Europe and North America represented; in Strasbourg over 400 persons from over 40 countries outside of Europe and North America are expected.)

One of the most important ingredients in moving away from North American and European domination of MWC is the fact that so-called Third World conferences now choose their own delegates to a World Conference. This was not true at Amsterdam in 1967, said Erland Waltner.

"There was at that point very little self-determination on the part of the Mennonites in India, for example, as to whom they would send to World Conference.... We selected who would come from people we knew. There was no other handle at that stage."

Although Waltner strongly affirms the trend toward self-determination, he also acknowledges that today, when North Americans and Europeans pay as they do for most of the travel costs of the chosen Third World delegates, and when MWC becomes a "special experience which will be limited to a few people," the stage is set for competition and infighting in some conferences with respect to the selection of the MWC General Council representative.

"I think there is a point at which we need to turn a corner on this one, too. I'm not so clear that the continuing subsidization of all the delegates from the Third World is the best way to go—but as an in-between step, I think it's necessary."

Whereas self-determination had not yet come to Third World conferees at Amsterdam 67, the conference was a historic one in terms of self-determination for another group—women, said Waltner. The Amsterdam assembly was the first time that women planned and spoke at their own women's meetings, instead of having men planning and speaking, he said.

Social and political involvement of Mennonites has become much more of a factor in World Conference since 1967, the three former officers agreed.

The beginnings of a more activist stance toward social issues was present in Amsterdam at the youth meetings, where the "hippie" movement had made inroads and established authority was not always accepted, said Erland Waltner. But revolutionary social thinking had its highest profile in the person of one of the respondents to a major address, Vincent Harding, then an urban Mennonite social worker and now a professor at Iliff School of Theology in Denver.

Harding delivered a rousing message titled "The Beggars Are Marching ... Where Are the Saints?" in which he told the throng of Mennonites that if they were not going to identify with the "broken victims of Western exploitation," they should cease taking the name of Christ in vain.

If his address led to heightened social-awareness, it also "about split the con-

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There are 14 Christian schools in the Muria Mountain area of North Central Java which are owned and operated by the Java and Muria Mennonite-affiliated synods. During 1983, 745 Japanese youth were able to continue study at these schools from elementary through senior high levels with help received from the Mennonite Central Committee Sponsorship Program. Seventy-two additional students received scholarships for tertiary education. Here Mary Burkholder visits with Indonesian students assisted by the sponsorship program. With compulsory religion classes, both Java and Muria synods view their schools as a means of spreading the Christian faith.

tional strategies to meet urban needs, the Urban Steering Committee highlighted the need for:

- raising awareness level for urban issues throughout the church
- defining meaningfully the open concept of "urban"
- establishing long-range priorities
- identifying leadership training needs for urban churches
- examining structures for potential to address urban concerns

"We are at the edge of a new era in urban ministry," said Hubert Schwartzentruber, inter-Mennonite missions consultant for Ontario and Quebec. "Mennonites have as much credibility as any group in going into the cities of North America. It is right that IMHMC enlists its staffs and budgets to respond to this cry for help."

The council authorized its four-member executive, as a matter of urgency, to meet with the Urban Steering Committee for serious follow-up.

Suburban church seminar

During the Suburban Church Seminar immediately following IMHMC, 40 participants from across the eastern half of North America worked hard to identify ways in which Mennonites might build Christ's church in suburbia.

Leonard Wiebe, Newton, Kan., spoke out of experiences in planting and nurturing the young Maplewood Mennonite Church in Ft. Wayne, Ind.

Myron Augsburger shared candidly how Washington Community Fellowship in the District of Columbia is seeking to be a faithful Anabaptist congregation. "I open myself to be a Mennonite plus," Augsburger said. "My commitment to the Mennonite family is deep, but in a way that is nonjudgmental to others," he cautioned.

Vyron Schmidt presented a case study using Silver Street Mennonite Church, Goshen, Ind., and Sid Harms presented a similar study from West Point Mennonite Brethren Church, Collinsville, Okla.

"An expectant, realistic vision can permit and energize positive change," said Schmidt as he traced a turnaround at Silver Street from a 50-year membership decline which had dwindled to 48 average attendance by 1980 to well over double that three years later.

Harms noted that West Point, established as a rural congregation in 1913, has made a remarkable transition to relating to suburban neighbors. Of its 350 members today, more than three quarters are from non-Mennonite backgrounds.

Enthusiasm and expectancy dominated the sessions as participants worked diligently in small groups to develop models for helping the four host congregations—traditionally rural—open themselves to the city now encircling them.

"I believe the greatest opportunity for the Mennonite church is right now," emphasized Wiebe. "We are spread in major cities. We have resources. Neighbors are waiting for the holistic gospel. The Mennonite family could mushroom and blossom. We are on the verge of something new. I want to be a part of it."—Willard E. Roth for Meetinghouse

Native leaders to meet at World Conference

Native peoples from Canada, the U.S., and Paraguay will be able to compare their experiences and give some of their observations a worldwide platform for the first time at a Mennonite World Conference in Strasbourg, July 24-29.

Two specific events for Native representatives are planned at the XI Assembly. Menno Wiebe will convene a working group session at which Native Mennonites will be able to share how their churches are doing, and issues they face in their communities. "I will try to keep the loud white voices to the periphery," said Wiebe.

Lawrence Hart, long associated with the Mennonite Indian Leaders Council of the General Conference Mennonite Church, is taking leadership in planning a public meeting for Thursday afternoon which will be the large interest group session for that day. A panel of persons drawn at least in part from the GC Native communities in Montana, Arizona, and Oklahoma will lead the discussion on "how the gospel has taken root in Native American culture" and "how God's people are witnessing to others within the context of Native American culture."

Another feature of Native programming will be a six-day tour planned for Native attenders immediately following the XI Assembly. The group will visit the "Taüferhohlen" (caves in which Anabaptists once hid) and other historic sites in the Zurich, Switzerland, area.

There are also Native conferences in Guatemala and Panama which are members of Mennonite World Conference, but their participation in the XI Assembly is uncertain, said Paul Kraybill, MWC executive secretary.

Alliman named to second term as Hesston president

Kirk G. Alliman has been appointed to another term as president of Hesston College. The Mennonite Board of Education named Alliman to his second three-year term, to begin July 1, 1984, upon a recommendation from the Hesston College Board of Overseers.

In Oct. 1983 the Hesston board formed a presidential review committee, chaired by Walter S. Friesen, pastor of First Mennonite Church of Denver, Colo. The review committee interviewed nearly two dozen people from the campus and related groups and brought back a very positive report of its findings. This led to the overseers' unanimous recommendation and the Board of Education's subsequent reappointment.

In its findings, the review committee reported special recognition of Kirk's ability to learn quickly during his initial term. Commented Friesen, "I think the future of Hesston looks most promising with Kirk as president."

The committee also noted that Kirk has established "a very substantial reservoir of goodwill" among the faculty. He can count on faculty support, even though demands on his time in the service of institutional survival and health has meant less frequent and intimate contact with them. "The enormous energies invested by Kirk in his work energize and motivate us all," one person is quoted as saying.

Kirk's "unabashed emphasis on spiritual matters" has been deeply appreciated by alumni and other persons in the church. Kirk's hope is that his vision and commitment in this area will be fully realized on campus. The moments of prayer, meditation, and reflection in administrative cabinet and faculty meetings are widely appreciated.

The committee's report concluded with one individual's comment on the need for mutual accountability between church and school: "Hesston College is accountable to the church, but the church must also be accountable to Hesston College."

Contacts with radio stations and listeners raise tough questions

Several significant observations and questions emerged from *Your Time* radio speaker Margaret Foth's and Canadian media director Doug Zehr's contacts with stations, listeners, and sponsors in Ontario, April 27-29.

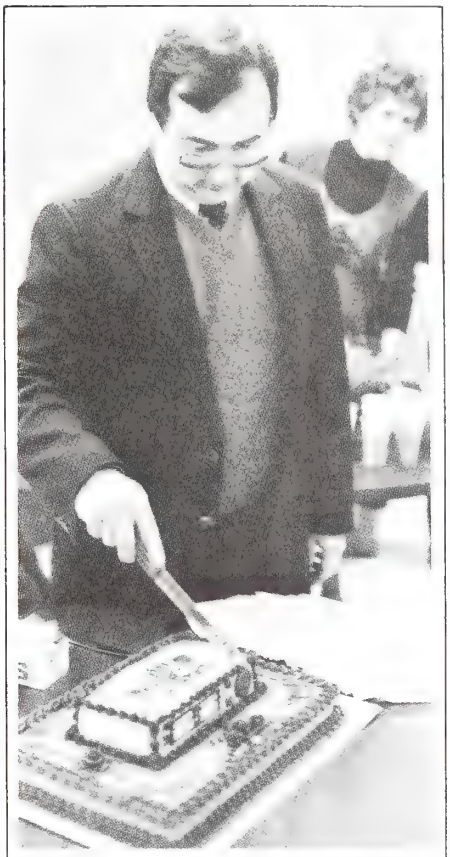
Marg and Doug visited CHOO Radio in Ajax, CJOY in Guelph, and CJCS in Stratford for on-air interviews and met with members of sponsoring churches.

About 12 listeners showed up for a coffee hour on Saturday hosted by Dorothy Gingerich, who answers mail response to the local *Your Time* releases.

During the meeting, several persons expressed interest in becoming acquainted with the Mennonite Church, and one young woman made an appointment for counseling with Martha Smith Good, pastor of Guelph Mennonite Church.

Both Marg and Doug found this time of dialogue and interaction helpful, as did both the station personnel and the sponsors.

Questions during the radio interview focused mainly on themes that had been discussed on *Your Time*. CJCS has discovered that its audience increases in the time period for *Your Time*.



Art McPhee cuts the cake during a "retirement party" for Mennonite Board of Missions' 2 1/2-minute daily radio program Art McPhee in Touch. *Conceptualized, scripted, and narrated by Art, the program first went on the air on Jan. 1, 1979, to help congregations "minister to persons in their communities on the edges of faith." The last of the continuing programs will air on June 29 because Art has sensed God leading him into new phases of ministry, including church planting in a suburb of Boston, Mass. During the past five years, some 140 churches and businesses sponsored* Art McPhee in Touch *on about 140 radio stations throughout North America. Art will continue as a part-time consultant and producer of media materials for MBM. His first new assignment is writing and narrating a second church development series of 20 radio spots for congregations to use in church planting and outreach.*

Marg and Doug observed that people who ask for help in response to a radio program are often very needy—emotionally, spiritually, economically, and socially. They may be peripheral to society in a variety of ways.

Doug and Marg wondered how many "Mennonite congregations are really willing to welcome and include these people and provide the services they will need."

The interviewer at CJCS expressed some readiness to look again at a church which he had turned away from following some painful experiences as a youth.

When asked by Pastor David Martin of Hagerman Mennonite Church about her vision for the program, Marg listed "introducing Mennonites to a large, semi-urban community, as well as being helpful to listeners."

Marg also found the face-to-face interaction with people in the congregations worthwhile and in keeping with the personal style of *Your Time*.

Four Mennonite congregations—Markham, Hagerman, Cedar Grove, and Steeles Avenue—pool resources to sponsor *Your Time* on CHOO, while the Guelph and Avon congregations sponsor the program on CJOY and CJCS, respectively.

Loux-Kanagy report Japanese are open to Christianity but unwilling to commit themselves

The Japanese people are open to Christianity but are not willing to commit themselves fully, according to Philip Loux and Ruth Kanagy, Mennonite Board of Missions workers who completed a 3½-year assignment in Japan in April.

Phil and Ruth said the Japanese enjoy complete religious freedom and are tolerant of all religions but are so busy with their jobs and other activities that they just don't have time for religious faith of any kind.

"So the churches are still very small and grow very slowly," Ruth said. "Christians make up only about one percent of the total population."

The total number of Mennonites in Japan is only 2,500. Mennonite mission work was started in Japan in the 1950s by four North American Mennonite and Brethren in Christ mission boards.

Phil and Ruth served in Japan under the direction of Japan Mennonite Church, which was founded by MBM missionaries representing the Mennonite Church in North America. The church currently has 360 members in 15 congregations on the northernmost island of Hokkaido.

The young couple's assignment was to go to Obihiro and fill in for MBM workers Marvin and Mary Miller, who were on a two-year furlough.

Ruth, a missionary kid who was born and raised in Japan and who was an experienced language teacher, took Marvin's full-time teaching position at Obihiro Agricultural University.

She was the only non-Japanese person

and the only woman on the faculty. Her responsibility was to teach English conversation to all 240 freshmen.

Phil, who was trained as a medical technologist, got a part-time job in a reference laboratory with the help of an Obihiro Mennonite Church member. He also taught a couple of English conversation classes at the agricultural university.

Phil and Ruth assisted Obihiro Mennonite Church in a variety of other ways, including leadership of the youth group.

They also associated with students at Eastern Hokkaido Bible School, which is Japan Mennonite Church's leadership training program based in Obihiro. "We were challenged by their commitment to leave jobs and their comfortable settings to come for study," Ruth said.

Upon Millers' return from furlough, Phil and Ruth agreed to stay in Japan one more year to serve as host and



Phil Loux and Ruth Kanagy with daughter Erin.

hostess of Japan Anabaptist Center in Tokyo. Serving Mennonites and Brethren in Christ, the center is a guesthouse, meeting place, library, and seminar facility.

"We served 250 guests for a total of 800 nights during the one-year period," Phil said. "We washed a lot of sheets and towels and made a lot of breakfasts!"

At the end of their term, Phil and Ruth adopted a Japanese baby girl—Erin Satomi—and brought her back to North America with them. Ruth noted that she grew up with an adopted Japanese brother and an adopted Korean sister.

Ruth's parents are Lee and Adella Kanagy, former MBM missionaries now living in Fairfax, Va. Phil's parents are Norman and Esther Loux of Souderton, Pa.

Phil and Ruth have settled in Phil's eastern Pennsylvania home community, which he calls "another one of the world's ancient cultures."

Shenks return to where they started 30 years ago

Charles and Ruth Shenk have come full circle. In February they took a new Mennonite Board of Missions assignment in Tokyo, Japan—where they started their missionary life nearly 30 years ago.

Tokyo is the geographical, political, educational, and cultural center of Japan. All roads and railroads lead "up" to Tokyo from every part of the country.

Shenks' first two years in Japan were spent in Tokyo studying Japanese and also helping to lead a small developing congregation in Honan-Cho for one year.

Having served with co-workers in eastern Hokkaido for over 20 years, Shenks saw the Lord build his church and call persons who are giving faithful and able leadership.

Rather than go into church planting again, however, they answered the call to give leadership to the Honan-Cho congregation and encourage the other four Mennonite congregations in the Tokyo area.

Shenks live in an apartment which is only a 10-minute walk from the Honan-Cho Church and the Japan Anabaptist Center. They shop at some of the same stores and see some people who were in the neighborhood 27 years ago!

As the center of the nation, Tokyo draws students to its universities, employees to its companies, and others who want new opportunities or excitement. Thus it is natural that Mennonite young people from Hokkaido in the north and General Conference Mennonite young people from Kyushu in the south also find their way here. For that reason Honan-Cho became a center for students, and a congregation began in the 1950s. Now the sons and daughters of those people are in Tokyo—another full circle!

The five congregations have formed the Tokyo Area Fellowship of Mennonite Churches instead of retaining organizational ties with the faraway Hokkaido and Kyushu churches. Therefore, the North American missionaries, whether from the Mennonite Church or the General Conference Mennonite Church, work unitedly with this new group.

A major block of Shenks' time is devoted to Honan-Cho Church toward building up the congregation of 25 members into a caring community while reaching out to new people through area house meetings and welcoming those who find their way to the church services.

An important long-range goal for Shenks is to help the congregation find a pastor who will be able to nurture and draw out the gifts of the members.

MWC preview

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ference," remarked C. J. Dyck. At the time, he said, the address contributed to a wider gap between the Dutch (who were very appreciative) and North Americans (who were mostly scandalized). This was partly because social action was confused with liberalism in theology, Dyck said—a confusion which he feels has largely been overcome.

Indeed, the presence of many races and nationalities, and some voices from the poor of the Third World, have changed the consciousness of MWC so that worldwide economic justice is now beginning to be taken seriously as a faith issue.

The materialism and prosperity of North Americans is our biggest challenge, said J. C. Wenger. He recalled that he was told by conference leader Suhadiweko Djojodihardjo of Indonesia: "The majority of our people are always hungry."

"I just wish the Mennonite World Conference would be able to speak a word of wisdom, so they could give the rest of us a little vision to at least make a start on greater social justice for minorities," said Wenger.

"I would hope that World Conference could be prophetic," echoed Dyck. MWC has rightly shied away from adopting statements, he said, but still "there ought to be some action taken on Central America, on poverty, on affluence, on nuclear war. I think Mennonites gathered in Strasbourg ought to be speaking out on these issues."

And if Mennonites are not already united on such issues, then World Conference may at least be a place for mutual influence. Asked if there is any basis of commonality within MWC, Erland Waltner responded, "I think there is. But I'd really have to think hard on how to say it.... I think it (the Mennonite identity) is more than a name. But that's probably what we have to struggle with as much as anything: to make sure that it's more than a name.

"Pluralism can be nourishing as long as there is continuing dialogue, honest dialogue," added Waltner.

With some amusement, J. C. Wenger harks back to an incident following the Amsterdam conference to illustrate the way dialogue and cross-fertilization can happen at a World Conference. One Dutch woman came to him very moved at the content and tone of the sessions. "Brother Wenger, I want to thank you for bringing the Holy Spirit back to the Dutch Mennonites," she said.

"I hope that the MWC can continue to bring whatever is needed for a more well-rounded type of Christian thought and action," concluded Wenger. "I believe it will, too."—Bruce Leichty

MENNOSCOPE

Lawrence (Laurie) Miller, a member of the Broad Street Mennonite Church in Harrisonburg, Va., traveled to Nicaragua on June 26 with Witness for Peace, an internationally recognized peace program. There he joined with 190 religious, academic, and professional leaders from 48 states in Nicaragua for eight days. The North Americans will visit the tense war zone on the Nicaraguan-Honduran border. There they will talk to victims of attacks, visit farming cooperatives, and participate in a prayer vigil that protests U.S. support in Nicaraguan counterrevolutionaries based in Honduras.

Abel Aquino from Oruro, Bolivia, has begun an assignment with Mennonite Central Committee U.S. Peace Section as director of Draft Counseling and Minority Peace Concerns. Aquino will



Abel Aquino

develop educational materials, work with contact people in minority churches, and lead workshops and other youth events. Emphasis will be on teaching the biblical way of peace to Mennonite minority youth, parents, and church leaders. He will also actively promote alternatives to military service, such as alternate career training programs.

The Pleasant Valley and Crystal Springs congregations of Harper, Kan., will host the Annual South Central Conference held in the local high school from July 20 to 22. The first session will start with a fellowship dinner at 5:30 p.m. on Friday, July 20. James Lapp, moderator elect of the Old Mennonite Assembly, will be the guest speaker, speaking on the conference theme "Thy Kingdom Come." The delegates' session, held on Saturday afternoon, will take action on the proposed conference covenant (constitution), which will become the official document of the decentralized conference structure.

A **new study guide** on the use of alcohol and the problem of alcoholism has been written by Daniel L. Haarer under the direction of the Mennonite Board of Congregational Ministries and Mennonite Publishing House. This study, *The Church's Attitudes Toward Alcohol,* is composed of six chapters (expandable to twelve sessions). It includes readings, activities, chapter questions, and several appendices (self-tests, bibliography, agencies). Mutual sharing of feelings and experiences is encouraged. The leader's role is to facilitate group interaction. A Resource Packet including six booklets on alcohol-related subjects offers additional information and perspectives to the study. Price: book, $3.95 (USA); resource packet, $4.95 (USA), plus 10% postage. Available from Faith and Life Press, 722 Main St., Box 347, Newton, KS 67114; or Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Camp Hebron, Halifax, Pa., is looking for a cook who is willing to learn leadership responsibility. Room, board, and modest salary provided for a year-round position. Contact Eugene McMichael, Camp Hebron, R. 3, Box 646, Halifax, PA 17032; (717) 896-8224.

Mennonite Mutual Aid will close the $100 deductible of its Medical Expense Sharing Plan (MESP) to new applicants Aug. 1, 1984. The decision affects all individuals, families, and businesses or institutions who wish to enroll in the Medical Expense Sharing Plan. The decision was made after review of the rates and benefits of each deductible by MMA. In most cases, it is not to the financial advantage of the member to be in the $100 deductible. Members who enroll in the Medical Expense Sharing Plan after August 1 will choose from the $250 and higher deductibles. Current members may continue in the $100 deductible, though MMA is encouraging individuals and groups to review their medical plan coverage.

Norman D. Kauffman was installed as pastor of the Elkton (Va.) Mennonite Church on May 20, 1984. Kauffman had served as pastor of the White Chapel congregation Glendive, Mont. In the same service John Hostetler and Harry Robinson were commissioned as pastoral assistants.

New members by baptism and confession of faith: Plains, Lansdale, Pa.: Andre Hackman, Beverly Lapp, Bruce Meighan, and Yvonne Moyer by baptism and Cathy Ernst by confession of faith. Pleasant View, Hydro, Okla.: Dana Madden and Merri Slagell by baptism and C. J. Yoder by confession of faith. Tressler, Greenwood, Del.: Audrey Beard, Tammy Chisenhall, Brook Gehman, Sharon Mast, Jerry Schrock, Sheila Schrock, Derek Warnick, and John Yoder. Holdeman, Wakarusa, Ind.: Doug Hoover, Mike Brooks, Rodney Nafziger, Jay Guengerich, Mark Guengerich, Stacy Hostetler, Thong Inthiyong, and Jody Lengacher.

Missionary departure: Robert and Sandy Brubaker and children, Derick, Melissa, Jeremy and Joel, began their return trip to Guatemala on June 26 after a year's furlough in the U.S. The Brubakers are traveling overland from McAlisterville, Pa., to San Pedro Carcha, where they are engaged in training church leaders among the Kekchi Indians. Their address is Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V., Guatemala.

Missionary arrival: Ira and Evelyn Kurtz and children, Audrey and Bruce, returned to the U.S. from Hong Kong on June 15 for a three-month leave. Their address is Route 2, 3535 Grubb Road, Elida, OH 45807.

Change of address: Daniel Kauffman from Harrisonville, Mo., to R. 1, Box 199, Leonard, MO 63451. Phone: (816) 762-4277.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Albrecht, Curtis and Mary (Nissen), Princeton, Ill., second daughter, Christina Leah, June 9.

Bauman, Brian and Nancy (Brubacker), Cambridge, Ont., second child, first son, Scott Levi, June 11.

Bontrager, Bill and Jo, Elkhart, Ind., third son, Benjamin Joseph, May 5.

Bower, Dennis R. and Ruth (Alderfer), Telford, Pa., third child, first son, Zachery Aaron, June 12.

Brenneman, James and Judy (Erb), Wolfe Island, Mo., first child, Jeremy Michael, June 7.

Brubaker, Donald and Marian (Whisler), Landisville, Pa., second son, Jason Scott, May 12.

Clausius, Bradley and Angela (Dittmer), Zurich, Ont., first child, Randi Lee, Apr. 4.

Denman, Carl and Beki (Brenneman), West Columbia, Tex., second son, Noah Conrad, May 28.

Eby, Melvin and Joyce (Landis), Gordonville, Pa., fourth child, third son, Joel Matthew, Apr. 19.

Groff, Daryl and Audrey (Augsburger), Stevens, Pa., first child, Adam Benjamin, Jan. 24.

Hamilton, Wayne and Ruth (Martin), Zurich, Ont., first child, Pamela Lynn, June 14.

Hawk, William and Jean (Roth), South Bend, Ind., first child, William Roth, May 19.

Heil, Paul and Shelia (Troyer), Lancaster, Pa., first child, Jason David, June 4.

Henson, Darryl and Joyce (Kolb), Johnstown, Pa., first child, Jonathan Darryl, June 9.

Lehman, Lee and Barbara (Leinbach), South Bend, Ind., second child, first son, Joel Anthony, May 29.

Lehman, Wayne and Sheryl (Myers), Westlands, Nairobi, Kenya, first child, Toni Diann, June 11.

Leland, Michael and Diane (Clemens), Waynesboro, Pa., first child, Joshua Michael, Mar. 12.

Linder, Richard and Linda (Schillig), Alliance, Ohio, third child, first son, Neil Richard, June 16.

Moyer, Don and Jane (Derstine), Fresno, Calif., second child, first son, Chadwick Don, June 15.

Neff, Donald and Doris (Hershey), Ronks, Pa., fourth child, second daughter, Heidi Danielle, May 19. (One child deceased.)

Nofziger, Neil and Julie, Archbold, Ohio, second child, first daughter, Monica Marie, June 20.

Ramer, Heber and Cheryl (Miller), second child, first son, Nathan Paul, June 6.

Raynon, Jim and Nancy, Harrisonburg, Va., fourth child, third son, Colin Jay, June 21.

Richer, Brooks and Sue, Wauseon, Ohio, third daughter, Joclyn Brooke, June 15.

Rizoli, Sandro and Michele (Schwartzentruber), Campinas, S. Paulo, Brazil, first child, Lucas, June 8.

Shenk, Jonathan and Sheryl (Longacre), Harrisburg, Pa., first child, Suzanne Marie, June 3.

Swartzentruber, Craig and Brenda Lee (Hishon), Stratford, Ont., first child, Desiree Joan, June 8.

Zehr, Brant and Rosemarie (Kinzie), Waterloo, Ont., first child, Christofer Elton, May 24.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Bauman—Graber.—Philip R. Bauman, Salem cong., Quakertown, Pa., and Sandra R. Graber, Oley cong., Oley, Pa., by Omar A. Kurtz and J. Mark Frederick, June 16.

Beckler—Erb.—Rich Beckler, Walsenburg, Colo., and Rachel Erb, Springfield, Ohio, by J. Frederick Erb, June 9.

Delp — Hunsberger. — Alan Ray Delp, Lansdale, Pa., and Fern R. Hunsberger, Telford, Pa., both of Line Lexington cong., by Kenneth Seitz, June 10.

Denlinger—Weaver.—Ronald Denlinger, Gordonville, Pa., Paradise cong., and Joan Weaver, Gap, Pa., Old Road cong., by Richard Buckwalter and Fred Martin, June 9.

Frederick — Gingerich. — Ronald Frederick, New Hamburg, Ont., Anglican Church and Kathleen Anne Gingerich, New Hamburg, Ont., Steinmann cong., by Fred Lichti, June 9.

Geib — Deiter. — David R. Geib, Conestoga, Pa., and Linda J. Deiter, Lancaster, Pa., both of Lyndon cong., by Omar B. Stahl, June 16.

Hostetler — Plank. — Neil Hostetler and Sandy Plank, both of West Liberty, Ohio, Bethel cong., by Bill Shumaker and Duane Beck, June 16.

Jantzi — Lehman. — Stan-

ley Joseph Jantzi, Lowville, N.Y., and Christine May Lehman, Castorland, N.Y., both of Naumburg cong., by Elmer Moser, uncle of the groom, May 26.

Kennel — Steinmann. — Clifford J. Kennel, Petersburg, Ont., and Esther L. Steinmann, Waterloo, Ont., both of Steinmann cong., by Fred Lichti, May 19.

Kern — Eash. — Christopher Kern, Kalona, Iowa, Catholic Church and Ruby Eash, Wellman, Iowa, West Union cong., by John P. Galagher and Merv Birky, May 26.

Lantz — Graber. — Donald Lantz, Auburn, Ind., Lutheran Church, and Elaine Graber, Waterloo, Ind., North Leo cong., by Ken Bontreger and Stan Shantz, June 2.

Martin — Diefenbacher. — James Martin and Susan Diefenbacher, both of Elmira, Ont., Floradale cong., by J. Lester Kehl, June 9.

Miller—Rupp.—Lamar Miller and Charlene Rupp, both of Wauseon, Ohio, North Clinton cong., by Robert Schloneger, June 16.

Miller — Unruh. — Robert Miller, Bristol, Ind., and Trish Unruh, Goshen, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, June 16.

Myers—Maust.—H. Timothy Myers, Broadway, Va., United Brethren Church, and Cynthia Joy Maust, Harrisonburg, Va., Pigeon River cong., Pigeon, Mich., by Harold Myers, father of the groom, and Luke Yoder, June 16.

Roes—Moser.—Calvin James Roes, Lowville, N.Y., and Marcia Jane Moser, Castorland, N.Y., both of Naumburg cong., by Elmer Moser, father of the bride, June 2.

Schmucker — Peirce. — Ron Schmucker, Hesston, Kan., Hesston cong., and Dee Peirce, Hesston, Kan., Methodist Church, by Jerry Quiring, June 23.

Truex—Yoder.—Dan Truex, Nappanee, Ind., Missionary Church, and Tamara Yoder, Nappanee, Ind., North Main Street cong., by John C. King, June 16.

Voegtlin — Richardson. - Wayne Joseph Voegtlin, Tofield, Alta., Salem cong., and Deidrie Ileana Richardson, Edmonton, Alta., Catholic Church, by Claude Lemieux, May 12.

Weaver — Brenneman. — Don Weaver, Harrisonburg, Va., Harrisonburg cong., and Pam Brenneman, Hesston, Kan., Hesston cong., by Jerry Quiring, June 9.

Williams — Detweiler. — Sam Williams, Wellman, Iowa, and Cindy Detweiler, Kalona, Iowa, both of Kalona cong., by Howard Keim, June 16.

OBITUARIES

Baer, Leah, daughter of Ephraim and Lovina (Nahrgang) Baer, was born in Haysville, Ont.; died of a heart attack on May 13, 1984; aged 77 y. Surviving are 2 brothers (Allan and Martin Baer), and 4 sisters (Mrs. Vinetta Shipley, Martha Baer, Mrs. Mary Monkman, and Mrs. Viola McKenzie). She was preceded in death by 5 brothers and 3 sisters. She was a member of Wilmot Mennonite Church, where funeral services were held on May 16, in charge of Will Stoltz; interment in the Nith Valley cemetery.

Bender, Loretta E., daughter of Artemus and Ella Mae (Eash) Yoder, was born in Iowa Co., Iowa, Dec. 11, 1914; died at Oaknoll Retirement Residence Infirmary, Iowa City, June 9, 1984; aged 69 y. On Oct. 15, 1935, she was married to Lloyd E. Bender, who survives. Also surviving are 3 sons (Lloyd, Jr., Larry, and Robert), her mother, 6 grandchildren, 2 brothers (Arnold and Glen Yoder), and one sister (Madena—Mrs. Eldon Schlabaugh). She was a member of West Union Mennonite Church, where funeral services were held on June 12, in charge of Merv Birky; interment in West Union Cemetery.

Bishop, Florence, daughter of James and Katie (Kindig) Miller, was born at Silverdale, Pa., Sept. 18, 1892; died at Souderton, Pa., June 9, 1984; aged 91 y. She was married to Clayton A. Bishop, who died on Nov. 18, 1957. Surviving are one daughter (Helen—Mrs. Norman Steinly), 2 sons (C. Kenneth and Richard M.), 13 grandchildren, and 23 great-grandchildren. She was a member of Blooming Glen Mennonite Church, where funeral services were held on June 12, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Essick, Forrest W., son of Arthur and Mary (Weiser) Essick, was born in Pottstown, Pa., Nov. 13, 1926; died at Pottstown, Pa., May 30, 1984; aged 57 y. On June 4, 1949, he was married to Ruth Kolb, who survives. Also surviving are 2 sons (Lyle and Jacob), 2 daughters (Sharon—Mrs. Glenn Bechtel and Mary), 3 grandchildren, and 2 sisters (Dorothy Faith—Mrs. Warren Shoemaker and Ruth Virginia—Mrs. Ray Buckwalter). He was a member of the Pottstown Mennonite Church. Funeral services were held at Vincent Mennonite Church on June 3, in charge of Winfield M. Ruth and Elmer G. Kolb; interment in Coventryville Methodist Cemetery.

Fetrow, Paul C., son of W. Grant and Jennie (Smith) Fetrow, was born at Mechanicsburg, Pa., Apr. 4, 1901; died at Landis Homes, Lititz, Pa., June 13, 1984; aged 83 y. On June 12, 1936, he was married to Grace Strong, who survives. Also surviving is one sister (Mrs. Miriam Blessley). He was a member of Slate Hill Mennonite Church, where funeral services were held on June 16, in charge of Samuel J. Troyer, Paul Nisly, and Lloyd Horst; interment in the adjoining cemetery.

Glick, Jonathan D., son of Alphie S. and Bertha (Kauffman) Glick, was born on Apr. 8, 1925; died of a heart attack at Mont-Laurier, Quebec, June 7, 1984; aged 59 y. He was married to Thelma B. Yoder, who survives. Also surviving are 2 daughters (Jane Freed and Darlis Hartzler), 2 sons (Donald J. and Edwin F. Glick), 4 brothers (J. Norman, Paul, Jeff A., and Frank G.), 4 sisters (Verna Morris, Priscilla Yoder, Bessie Peachey, and Sara Ann Yoder), and 5 grandchildren. He was a member of Maple Grove Mennonite Church, where funeral services were held, in charge of Leroy Umble and Erie Renno; interment in Locust Grove Cemetery.

Hartzler, Floyd A., son of Joseph and Emma (Schertz) Hartzler, was born in Waldo Twp., ____, Nov. 16, 1917; died at Pontiac, Ill., June 4, 1984; aged 66 y. On Nov. 25, 1943, he was married to Oleta M. Sharp, who survives. Also surviving are one son (Rodney), one daughter (Judy Gaffron), 4 grandchildren, 2 sisters (Alta Litwiller and Ruth Ann Schertz), and one brother (Paul W. Hartzler). He was a member of Waldo Mennonite Church, where funeral services were held on June 6, in charge of Lester Zook and Jack Stalter; interment in Waldo Cemetery.

Miller, Danny Ray, son of Willis and Eleanor (Warner) Miller, was born at Ft. Wayne, Ind., Feb. 7, 1956; died as a result of a motorcycle accident at Ft. Wayne, Ind., May 24, 1984; aged 28 y. Surviving are one daughter (Tricia), his parents, one brother (Gary), and one sister (Gloria Smith). He was a member of North Leo Mennonite Church, where funeral services were held on May 26, in charge of Ken Bontreger and Stan Shantz; interment in Leo Memorial Cemetery.

Mishler, Robert Alonzo, son of Mose and Katie (Yoder) Mishler, was born at Kalona, Iowa, Jan. 18, 1911; died of cancer at Kalona, Iowa, June 15, 1984; aged 73 y. On Aug. 17, 1941, he was married to Dorothy Miller, who survives. Also surviving are 3 sons (Grant, Stephen, and Fred), 2 daughters (Patricia—Mrs. Michael Patty and Nancy—Mrs. Steven Harrison), 7 grandchildren, one great-grandson, one sister (Sylvia—Mrs. Leo Yoder), his stepmother (Mrs. Ella Miller), and 2 stepsisters (Irene—Mrs. Floyd Yoder and Ethel—Mrs. Vernell Handrich). He was preceded in death by one brother (Jake), 2 sisters (Mary—Mrs. Ernest Swartzendruber and Ida—Mrs. George Keim), and one stepsister (Esther—Mrs. Truman Zook). He was a member of Wellman Mennonite Church, where funeral services were held on June 18, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Saltzman, Fern Grace, daughter of John P. and Mary (Stauffer) Roth, was born at Milford, Neb., May 28, 1921; died of heart failure at her home in Milford, Neb., June 16, 1984; aged 63 y. On Sept. 21, 1947, she was married to Orville Glen Saltzman, who survives. Also surviving are 7 daughters (Aldora Loepp, Glada Stutzman, Hope Stutzman, Mary Stutzman, Velda Novatny, Joan Mayer, and Joy Ahrens), 6 sons (John, Fred, Victor, Ted, Troy, and Steve), 16 grandchildren, one sister (Phoebe Yoder), and 4 brothers (Chris, Harry, John, and Stanley Roth). She was preceded in death by 2 sons (Donald and Robert). She was a member of East Fairview Mennonite Church, where funeral services were held on June 19, in charge of Cloy Roth and Lloyd Gingerich; interment in East Fairview Cemetery.

Webb, James, son of John and Erene Banyasz, was born in Czechoslovakia on Oct. 24, 1935; died at Humboldt Hospital on Mar. 28, 1984; aged 48 y. On May 3, 1968, he was married to Jocelyne Therese Gagna, who survives. Also surviving are 2 sons (Allan James and John Raymond), and one brother (John). He was a member of the Sharon Mennonite Church. Funeral services were held in charge of William Bast.

Yoder, Fanny, daughter of Elias and Elizabeth (Schlatter) Yoder, was born in Allen Co., Ind., Aug. 12, 1895; died at Dekalb Memorial Hospital, Auburn, Ind., June 1, 1984; aged 88 y. She was a member of North Leo Mennonite Church, where funeral services were held on June 4, in charge of Stan Shantz and Ken Bontreger; interment in Leo Cemetery.

CALENDAR

Virginia Conference annual assembly, Bergton, Va., July 11-15
World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1
Afro-American Mennonite Association Annual Assembly, Harrisonburg, Va., Aug. 2-5
Iowa-Nebraska Conference annual meeting, Lower Deer Creek, Kalona, Iowa, Aug. 3-5
Cross-Cultural Youth Convention, Eastern College, St. Davids, Pa., Aug. 7-10
Allegheny Conference, Carpenter Park Church, Hollsopple, Pa., Aug. 9-11
Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25

CREDITS

Cover and pp. 482, 483 by Jan Gleysteen, p. 488 by Joetta Handrich Schlabach; p. 490 by Bambang Sukadjo; p. 491 by Al Brubaker; p. 493 by Jim King.

ITEMS AND COMMENTS

Report says British Methodists are more relaxed about gambling

Opposition among British Methodists to small-scale gambling could be slackening, says an official report prepared for the Methodist Conference in Wolverhampton. Traditionally, the British Methodist Church has regarded gambling as a major social evil, and all forms of gambling, including raffles and games of chance, are banned on Methodist premises. But answers to a questionnaire sent to a sampling of lay people and ministers reveal a shift in views. The survey was undertaken by the division of social responsibility, which had been asked by conference to update its 1936 Declaration on Gambling.

The pope blames social indifference for aggravating alcohol abuse

Pope John Paul II compared the "evil of alcoholism" to drug abuse, describing it as "one of the worst plagues of modern society." Speaking to 55 participants in an international conference on alcoholism, the pope blamed social indifference for aggravating the problem. "Physical deterioration, at times even to the point of death, psychological disorientation, and spiritual problems are concrete consequences of alcoholism," John Paul said in English. "Certain aspects of this phenomenon are also common to the drug abuse that ravages society."

Networks and Hollywood said to have anti-Christian bias

"The anti-Christian bigotry of the networks and Hollywood is so great that they allow no one depicted as a modern day Christian to be portrayed in a favorable manner," said Donald E. Wildmon, a United Methodist minister who heads the National Federation for Decency. "Modern day Christians are always portrayed as liars, cheats, adulterers, hypocrites, or incompetents," he said. Wildmon cited a study made by the research team of Lichter and Rothman which showed that 93 percent of television's top producers, writers, and network officials seldom or never attend worship, and that these same people want Christianity to have little or no influence on society. The report also stated that two thirds of these people feel they should use television entertainment programs to reshape society.

Argentine Catholic Church defends human rights record

The Argentine Catholic Church has published a 65-page defense of its human rights record during the recent decade when thousands of Argentine citizens were tortured or disappeared. The booklet, issued on June 13 by the Argentine Episcopal Conference, contains more than 30 documents, communiques, and statements expressing the church's condemnation of torture and disappearances during "critical hours for the nation." Human rights organizations have criticized the church in recent years, accusing it of not taking a clear stand against government repression of forces regarded as subversive. It is estimated that 6,000 to 15,000 people disappeared during the anti-subversive campaign. Most of them are presumed dead. In the booklet, the church said that published documents show that it explicitly condemned torture and disappearances, as well as "the immorality of violence" and of "devious repression."

Cultural conflict termed biggest challenge facing global Catholic Church

Surviving as a "single body" amid growing cultural differences will constitute the most serious challenge to the Roman Catholic Church in the future, a convention of theologians was told. Avery Dulles, a leading theologian, issued the warning to 325 members of the Catholic theological Society of America, which met at Georgetown University from June 13 to 16, to address the theme, "the World Church." The church will have to develop new structures and attitudes to settle disputes stemming from its emergence, in the past 20 years, as a "world church"—rather than one dominates by European culture, Father Dulles, a Jesuit priest and Catholic University professor said.

Clergy find most pastoral problems are related to substance abuse

"Networking" may be a key word for pastoral counselors trying to help victims of drug and alcohol abuse, says David A. Works, president of the interfaith North Conway Institute in Boston. The nation's clergy report that 60 percent of the pastoral problems they deal with involve abuse of alcohol or drugs, the institute said. Noting that the influence of religion in American life has "increased dramatically" over the past decade," Father Works asserted that "the time is right for religious and community leaders to help formulate public opinion and innovative, caring programs on the use, nonuse, and abuse of alcohol and drugs." The religious community is "uniquely equipped and strategically placed for developing new attitudes in society," said Father Works, an Episcopal priest and cofounder of the institute.

South Dakota college severs Presbyterian Church ties

Huron (S.D.) College is terminating its century-long relationship with the Presbyterian Church. The financially hard-pressed college is negotiating to sell its facilities to the National College of Business in Rapid City, S.D. Huron College will continue to offer liberal-arts courses but more career-oriented courses will be added, said Marilyn Hoyt, chairperson of the Huron College's board of trustees. Mrs. Hoyt said Huron College has had financial problems for many years and it has a current debt of about $1.3 million.

Southern Baptists rule out women clergy, continue swing to right

The Southern Baptist Convention, the nation's largest Protestant denomination, continued its strong swing toward ultraconservatism at its national conference in Kansas City. Leaders of the fundamentalist wing of the 14.1 million-member body have coordinated a well organized drive during the past five years to reverse what conservatives have considered to be the "leftward drift" of the convention. They emerged from the June 12-14 conference with tighter control of church boards and agencies, and they elected three leading fundamentalists to key posts. The conservatives also pushed through a series of resolutions that generally endorsed the political agenda of the religious right. And, for the first time, the convention adopted a statement opposing the ordination of women.

National Merit scholar returns award, plans to become a nun

Mary Heisler, 17, was awarded $1,000 as one of 14 National Merit Scholarship finalists in Maine, but the Cony High School Senior has given the money back. Next fall, she will enter a Carmelite convent in St. Louis, and begin a seven-year preparation to become a nun. Miss Heisler decided to become a nun after she visited the Fatima Shrine in Portugal, last summer. Carmelites take vows of poverty and dedicate themselves to the care of orphans and the elderly.

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The idea of a Mennonite World Conference

At last report, registrations for Mennonite World Conference in Strasbourg, France, totaled 5,600. This was 900 less than earlier expected. Late registrations may be filling some of these spaces, but probably not all. Is Mennonite World Conference losing some of its shine? Or would a smaller conference really be better?

In Mennonite thought and practice, two diverse ideas come together. For one, we insist that the church is visible and local. We do not understand the idea of an "invisible" church. For us the church is people we meet with weekly or oftener to sing and pray, listen and discuss, to consider the call of discipleship today. This local emphasis has been so strong that some Mennonites would decline to participate in communion in a congregation not their own.

At the same time, for Mennonites the church is international. I think we have come to this notion more by inference than directly. It has been important to us to obey the words of the Lord Jesus regarding peace and love and nonresistance. The effect of this is to make us a church with an international perspective. We have also sought to follow the Great Commission and to "make disciples" in other nations. This has made us an international church.

Can the church be both local and international? If so, how is the international aspect expressed and nurtured? The Roman Catholic Church, also an international church, shows a kind of internationalism by having one head—the pope. When the pope comes to visit the Catholics of a given country—as he does quite frequently—he represents the worldwide Catholic Church. Through the pope Catholics of a given country may relate to those of another.

As an international church, the Mennonite Church lacks the support system symbolized by the pope. No one person can represent us all in going from country to country. It is true that we have had paternal, maternal, and fraternal delegations from time to time. Almost from the beginning there have been mother churches, mission boards, and other supporting organizations. And now there is Mennonite World Conference.

An article by C. J. Dyck published in *Gospel Herald* on February 21, 1984, traced the history of Mennonite World Conference, beginning in 1925. At the first conference 100 people came together in Switzerland to celebrate Anabaptist origins. Five years later a small group met in Danzig, to consider how to help the Russian Mennonites. It was not until 1948 in the United States that attendance moved into the thousands. At this point the Mennonite World Conference assembly became a different kind of meeting. It is one thing for a few hundred leadership types to come together. It is another to gather by the thousands.

I first attended MWC at Kitchener, Ontario, in 1962, along with 12,499 others. After 20 years the experience is a little fuzzy in my mind. But I do recall that there were mass meetings and smaller interest group meetings and that I lodged overnight with a Mennonite family 25 miles away. This was good from the standpoint of learning to know the family, but kept me from attending some of the important smaller meetings.

In 1967 I wrote a report on the Amsterdam Conference entitled "The MWC Was Too Big" (*Christian Living,* Dec. 1967, p. 3). "This conference was too big," I wrote, "the conference was too diverse; it was too strongly North American; too much an affair for tourists; it was too long and the schedule was too full; it was too wordy." Yet I concluded that "the Eighth MWC . . . was a significant event in the lives of those who took it seriously."

No doubt some of the same ambiguities will trouble the eleventh conference scheduled to convene in France in a few weeks. Yet the MWC has one thing to be said in its favor: any Mennonite from any country of the world who can obtain travel money and a travel permit is welcome at this assembly.

The problem is that for many Mennonites travel money (particularly) and travel permits are not available. This means that the advantage is to us in North America where relative affluence and freedom prevail. Some notice has been taken of the dilemma of Mennonites in less affluent countries and some travel subsidies are provided. But it is certain that as in former mass conferences, the masses will come from the more prosperous areas of the world.

This lays upon us who attend from such areas the responsibility to use these resources as Christians are expected to do—as a gift from God. This does not mean that we may not enjoy the trip, but that we recognize the seriousness of this activity.

An extensive report on the Mennonite World Conference is planned for the *Gospel Herald.* I hope that we will be able to consider in this report what significance there is in a worldwide gathering of Mennonites. To what extent does it make us more effective as a worldwide church to be together like this? Or would we do better to select a traveling world representative and have this person visit all countries where there are Mennonites to convey greetings and counsel from one country to another?

The idea of Mennonite World Conference keeps being tested. It develops and changes as we and the world are molded by the passing scene. In many respects what is soon to happen in Strasbourg fits us as a people. But it contains enough ambiguities to keep us searching for a better method.—Daniel Hertzler

GOSPEL HERALD

July 17, 1984

Sitting at the elders' feet

by Michael A. King



We have been given power, knowledge, and creative ability. But we overstep the boundary when we think we have it all.

I am afraid. The generation of my grandparents will soon be gone, and the generation of my parents, aunts, uncles, and all those many gods I worshiped when they were forty and I was four is aging and dying.

I am afraid because it is I and my peers who will replace them. The process has already begun, and in the flash of a decade or two will be virtually complete as the torch of power is passed from the aging joggers to the youthful sprinters.

I am afraid because I have allowed much of my life to be shaped by the assumption that I and my generation are wiser than the preceding ones. When it comes to matters having to do with Christianity and the church, which is where I have most often seen this tendency appear, I have frequently thought that if our vigorous youthful insight could for once replace the decrepit dogmatism wrapped like chains around the freedom we could offer, if only given the chance, the church would at last roll through the gates of heaven. I, it has been my humble belief (humble because based upon the simple acceptance of unvarnished truth) know virtually everything of importance there is to know, particularly in contrast to the general state of ignorance prevailing in preceding generations.

Now I am afraid, because I have been given the beginnings of authority within the church, and the gates of heaven seem to have dramatically receded. Once in a while through a powerful telescope I catch a hint of them, perhaps, but even then I can't be sure. And I am afraid because I think I have caught a glimpse of myself in the Bible, and it's not a pretty sight.

To hanker after knowledge. I am, I think, the man whom the Lord God commanded, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die" (Gen. 2:16-17) I suspect it is the fruit of that tree that has, over the years, left my face smeared and my hands sticky.

I'm not sure exactly what the implications of eating it are. As Brevard S. Childs points out, "The tree of knowledge presents such great problems in understanding that no generally acceptable solution can be offered." He then goes on to describe some of the ways the symbol of

the tree can be interpreted. To eat of it is, perhaps, to grasp at the ability to make moral judgments, to fall from innocence into a state in which it is necessary to be able to distinguish right from wrong. It may mean to grasp at the secular, worldly knowledge which will lessen humanity's sense of dependence on God. Perhaps it means to know another sexually.

There is a fourth possibility which speaks most directly to my condition, and that is to hanker after universal knowledge, to want to know everything, to be omniscient, to be like God. This interpretation, as do the other three, has its weaknesses, such as the difficulty posed by Genesis 3:22, which says, "Behold, the man has become like one of us, knowing good and evil." The assumption seems to be that humanity has indeed achieved the knowledge of good and evil, and if this is interpreted to mean omniscience, one need only glance around any crowded party to know *that* isn't true. (*Interpreter's Dictionary of the Bible*, Vol. IV, p. 696)

Yet strong arguments in favor of such an interpretation remain, chief among them the fact that in Hebrew the concept of a totality is often expressed by using two extremes, so that to talk about good and evil is to name the two ends of a continuum including everything in between. In addition, the general theme of the Genesis passages that touch on the tree seems to be that, while humanity has been granted great freedom to enjoy and explore God's gift of life, a mysterious boundary line has been drawn around that freedom.

Some of what I have learned has been well worth the effort. But I find that I know much less than I thought.

It is hard to pinpoint exactly where it lies or what it consists of, but it is there, and apparently has something to do with our human responsibility to recognize that we are, in the end, the creatures and not the Creator. We have been given power, knowledge, and creative ability to play a fulfilling role within creation, but we overstep the boundary when we think we possess all power, all knowledge, all creative ability.

It is in the decision to step across the boundary by claiming to know everything while accusing older generations of tending to know nothing that I see myself portrayed. In relation to them I have been afflicted—like the hero of many Greek tragedies brought low through that fatal flaw—by the sin of *hubris*, of overweening pride, of refusal to acknowledge limitations and dependencies in the drive to master all.

The crumbling wall. I have been battering the wall of theological, political, and moral assumptions erected by my elders, thinking if I could just demolish it I could walk into the Eden on the other side. But now the power and authority of the elders has begun to fade, and sometimes I dislodge a chunk of mortar or heavy brick and catch a glimpse of what lies over there, and the cold fear that it isn't Eden after all begins to gnaw at me. Could it be that once they're gone and I tear down the wall I will confront not Eden but a tidal wave of forces I won't know how to handle any better than they did?

Too soon the responsibility for the world will be mine, and I am beginning to feel naked and vulnerable as the juice of the fruit drips down my chin and God calls my name. I can't hide much longer behind my elders. Soon I'm going to have to answer.

Turn to the elders. As the day approaches I find myself wanting to turn to the elders before it is too late to ask them what wisdom they can share to help me cope with the forces I will face when their wall is gone. There are three areas in which they may have some insights to offer:

The first has to do with my *worldview*. I have been determined to live with a twentieth-century worldview, and for me that has included the conviction that the insights of modern theology, philosophy, and science must be taken seriously. This has biased me toward thinking that what is most real is what is immediately accessible to my senses or can be inspected under a microscope and shaken up in a test tube. It has made me skeptical about the possibility of having a meaningful encounter with God, because God may simply be a fantasy we have dreamed up to relieve our loneliness. We may be nothing more than random collections of dust twisting through a meaningless universe.

Since muddling through such difficulties to become a Christian in spite of them, I've still wanted to remove as many "airy-fairy" elements from my faith as possible. I've wanted an antiseptic faith uncontaminated by such objectionable, nonmodern elements as miracles, resurrections, and life after death.

I am still firmly committed to living in dialogue with modern views and want to learn from and be challenged by them. But the elders I grew up around thought Christianity was too big to fit neatly into modern thought, and I think they were right. I think I have too easily recoiled from things I didn't understand, and I want the elders to help me learn how to live in the modern world without being its slave. I want to hear from them, for example, what it has meant for some of them, at least, to live with the firm faith that a miracle really *did* take place on Easter Day and the risen Lord really *has* walked with them through their joys and trials.

Michael A. King is pastor of the Germantown (Pa.) Mennonite Church in suburban Philadelphia. It is the original Mennonite congregation in North America.

GOSPEL HERALD Volume 77 Number 29

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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Then there is the matter of *politics*. I long ago concluded that the notion of changing people's hearts before one can hope to change the world is simplistic, naive, and even worse, escapist. It allows people to live with the peace of Jesus in their hearts while the world crumbles; it allows them the illusion that to stand above political involvement is to be politically neutral, when in effect it is to support prevailing policies by submitting to the often oppressive status quo. Not hearts but structures are what need changing. Attack militarism, racism, sexism, and poverty by electing the right people, pressuring them to do the right things, getting laws changed, and boycotting sinful companies!

Structural change no cure-all. I still think structural change is vital, but, as I note that the world still lurches toward destruction in the face of all our passionate work for such change, I begin to have my doubts that it's the cure-all. Archbishop Oscar Romero said this in the last sermon he preached before he was martyred for advocating social change in El Salvador: "Personal sin is the root of the great social sin: This we must be very clear on . . . because today it is very easy, as it was for the witnesses against the adulteress, to point out and beg justice for others; but how few cast a glance at their own conscience! How easy it is to denounce structural injustice, institutionalized violence, social sin! And it is true, this sin is everywhere, but where are the roots of this social sin? In the heart of every human being!" ("A Pastor's Last Homily," *Sojourners*, May 1980, p. 14).

I wonder if the elders, though sometimes afflicted by a one-sided emphasis on personal sin, have some things to teach me about the evils of the human heart, and the possibility that changing hearts *does* help change structures.

And what about *morality*? When I was growing up I thought (not always accurately) the elders were always harping about rules. Don't cheat, don't lie, don't kiss, and certainly don't do *that* if you want to be a good boy. I felt so oppressed by rules that "morality" sounded like a swear word to me. Then I found grace, I encountered the notion that God loves me unconditionally, that nothing I can do is outside the pale of divine forgiveness, and I can cuddle in God's arms. I have been so thrilled by Grace, so infatuated with her charms, that all the other women named Commitment, and Faithfulness and Righteousness have looked like hags.

Grace *is* a beautiful woman, and I hope our love affair will go on forever. But even though Grace will love me no matter how I behave, I wonder if the reason the elders get so nervous when I talk single-mindedly about her is that they have learned, through the pain and sin and mistakes filling their lives, that there are choices I can make through which I may destroy myself and others even as Grace lovingly but helplessly looks on.

I have tasted of the tree of the knowledge of good and evil and have tried to learn everything. Some of what I have learned has been well-worth the effort, and the elders have plenty of things to learn from me. But I know much less than I thought, and I hope that as I eat of the fruit of the tree of humility I will have some time to sit at the elders' feet before it is too late and I am left alone.

HEAR, HEAR!

Dear Mennonite Church,

I know your children seldom share their views with you, but I thought you might be interested in a slightly different perspective of yourself. I was born a Mennonite (well almost); I joined the church when I was 11. I used to accept everything the church said without question. Then our family moved to an area where there are numerous variations of what I thought the Mennonite church was. I realized I would have to decide which variation I preferred. I found the same attitude on a broader scale in my history courses at the public high school I attended. They presented all kinds of religions and philosophies and I was told I could choose what I wanted. I was soon confused. I took a new look at Christianity and wondered if it was what I wanted. I appreciate my Mennonite heritage, but can I really claim to have absolute truth? Can I consign people of other cultures and religions to hell simply because they don't believe what I have been taught?

Where is the Christianity I see in the New Testament? Where is the alternative lifestyle, the love, the peace, the brotherhood? I have been unable to give up the Bible. What I see there is so radical it strikes me as being as close to truth and life as any ideology I've been exposed to. I have also found it impossible to forget some people who really do seem to follow Jesus and live by the principles presented in the New Testament. I am attracted to them and their God by some seemingly inexplicable force.

I do not want conventional Christianity, Mennonite or otherwise. Just how different is it from the rest of American society, excepting the cultural aspects of the ethnic Mennonites and similar ethnic groups? But, I suppose I'm just being too idealistic. After all, can I expect people to actually believe the Bible and follow the radical principles of love and service found there?

If I dared to sign my name to this letter, the people who know me would be surprised since they are not aware of the extent of my questions concerning Christianity. Tell me, why do you immediately become defensive when I question your beliefs? Are you afraid you will be unable to answer me, or are you unaware that the majority of the world does not share your beliefs? Or perhaps you haven't had to think about it. Some of us have not been so isolated. Through this crisis in my faith I have become aware that if I decide to be a Christian at all, then I want to be completely committed to God and follow him in every aspect of daily life. It seems to me that normal American Christianity and obeying the Word are often two different things. Yet the complacency of others is no excuse for apathy in myself.

If you want to attract people to your God, then love them as you claim he does. Live as you claim he tells you to in his Word. That implies the fact that you'll probably have to know what he says first. And by all means have a valid answer ready when people ask you why you live as you do.—**Rose Kreider,** Lancaster, Pa.

My faith story

by John E. Lapp

Unlike most Mennonite preachers born in 1905, I never lived on a farm. I was born and grew to manhood on the main street of Lansdale, a city of 2,500 at that time. Our family lived one mile from the Plains Mennonite meetinghouse, where our family was deeply rooted, my great-great-grandfather John Krupp having been chosen as the first preacher for the congregation.

Our family attended the Plains meeting (called the *Versammlung)* regularly. The two ministers who served the congregation were Jonas J. Mininger and Jacob C. Clemens. Mininger, a German-speaking preacher, was also a bishop in the Middle District of Franconia Conference. Jacob C. Clemens, 22 years younger than Mininger, preached in my mother tongue, which was English. This language was spoken by my parents at home, but I learned to understand the German and, as a boy, tried to imitate the German preachers.

The term "meetinghouse" was used, and we did not go to "church" but rather to the *"Versammlung."* We had a *Prediger,* a *Bischof,* and a *Vorsteher.* I do not recall the use of the word *Gelassenheit,* although it may have been used, but the spirit of *Gelassenheit* was always in evidence among the ministers and the members.

My parents may have been thought of as being a bit progressive, since we spoke English at home, lived in town, and often went to Philadelphia by rail. My parents were both very loyal and devoted to the congregation and the conference. My father was not a preacher, and he did not wear the plain coat. He died in 1913. Neither of my grandfathers wore the plain coat either; both of them died in 1918. It was during World War I that emphasis was put upon the wearing of the plain coat.

I received my introduction to Mennonite theology from the preachers in our congregation and other preachers of the Franconia congregations who were able to clearly enunciate the faith. Even before my ordination, we always looked forward to the coming of visiting ministers to our congregation. J. C. Clemens became my mentor, and from him I learned how to study and interpret the Bible.

When Clemens was ordained, he went to the primary sources available to him. He read Menno Simons' complete works, the writings of Dirk Philips, the *Martyrs Mirror,* and the writings of Henrich Funk, first Mennonite writer in the New World. All of these he read in German and told me he did this to improve his German.

When I was growing to manhood, the preachers' primary emphasis was on the Sermon on the Mount and



Edith and John E. Lapp on their 50th-wedding anniversary, September 15, 1976. Edith Lapp died on Mar. 26, 1984, at the age of 78.

the four Gospels. They often used the phrase "The Rule of God," and this made the primary emphasis to be on "the life of the believer in the kingdom of God." Matthew 18 was frequently used, as well as John 3. I do not recall the use of topical sermons or much doctrinal preaching. It was a preaching of the Word with much admonition for living the teachings of Jesus.

Jonas Mininger told the stories of the Old Testament types and figures in the communion services. Many of his sermons were the retelling of these Old Testament stories, although he used different texts. We did indeed learn the Bible history very well in German.

Plains congregation used the Eighteen Articles of Dordrecht for instruction preparing for baptism. We were also instructed to memorize answers to the catechism contained in the *Minister's Manual.* The Salford congregation may not have used the same method for instruction of applicants. At least my wife, Edith Nyce, baptized there in 1922, studied the Sermon on the Mount and quoted the whole of Matthew 5, 6, 7 by memory at the time of her baptism. I believe those 111 verses did something for her that never happened to me. She became a more sensitive and obedient follower of Christ than I.

I became a teenager exactly two months before the signing of the Armistice in 1918. Those World War I days were quite serious times for our fathers and

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John E. Lapp is a retired bishop in the Franconia Mennonite Conference. His "faith story" was given at the "Conversations on Faith" consultation at Laurelville Mennonite Church Center last winter. This article is reprinted from Franconia Conference *News.* Used by permission.

mothers. Several special sessions of conference were held because the bishops never took a position without the full conference supporting it.

I distinctly remember the controversy between the Fundamentalists and Modernists of the late teens and early twenties of the present century. The World Conference on Christian Fundamentals was held in Philadelphia during the last week of May in 1919. The book *God Hath Spoken,* the collection of addresses given there, was given to me by Amos Kolb, who was ordained at Vincent in 1906.

Franconia Conference congregations were less than 25 miles from center Philadelphia, less than an hour by rail. Maybe some *wunnerfitzich* people from Franconia Conference attended that meeting! J. C. Clemens was an avid reader of daily newspapers and the Christian press publications. He knew what was going on in the Christian world. At the time of the Conference on Fundamentals, Harry Emerson Fosdick was in his prime, active as pastor of Riverside Church in New York City. Clemens spoke out against both the Liberals and the Fundamentalists. He quoted Fosdick as saying at Christmastime in the early '20s that "Jesus Christ was divine just like all of us are divine." Clemens showed how false and unbiblical the statement was. He also quoted Donald Grey Barnhouse, who had made exaggerated statements on eternal security and on premillennialism. He showed how the postponement of the Sermon on the Mount into a future time is foreign to the Anabaptist view of the Church. He even pointed out some erroneous statements found in some of the Gospel songs. He held to the historic Anabaptist faith.

The conference spoke. Before my call into the ministry more than fifty years ago, the Franconia Conference spoke out on many issues. But most of the statements were not of a doctrinal nature; they spoke to putting the faith into practice. According to the Jacob Mensch record, there were three statements made in the three decades between 1880 and 1909 which might be called doctrinal, but they were just as much issues of Christian practice. In 1887, the question was raised about a person married to a legally divorced spouse and whether such a one could be received into the church. The answer was that if the congregation was unanimously in favor, they could be received. A second question discussed repeatedly in that era was on women wearing the head covering and their wearing of hats. A third issue brought before conference on several occasions was on members using the law.

Since 1909, when Franconia Conference appointed a secretary, some other questions were spoken to. The first was on the centuries-old practice of nonresistance. Since early history—possibly from Colonial days—the moderator (who was always the senior bishop) asked the brotherhood of preachers and deacons, "Are you still willing to follow the nonresistant and simple faith of Christ?" Before my ordination, I used to wonder why this appeared at the end of every semiannual conference session. Now I know why!

A second question, addressed on May 5, 1921, was on premillennialism. This was a real doctrinal statement: "That this conference feels the necessity of urging the leaders of the churches to teach the new birth, separation from the world, nonresistance, and other essentials relative to the welfare of the church and not to speculate on unfulfilled prophecy as the doctrine of the millennium." A third question, addressed on May 1, 1924, was on closed communion.



John E. Lapp at the age of six in first grade at Lansdale (Pa.) elementary school. He never lived on a farm, but grew up in Lansdale, a city of 2,500.

A fourth was on eternal security, dealt with on May 5, 1932. "This conference sees the need of warning its people against the persistent effort of teaching the doctrine of unconditional eternal security, regardless of what people do that once believed or how they die. While salvation saves us and keeps us saved, it is conditioned through faith on our part unto salvation ready to be revealed in the last time. 1 Peter 1:5: "There is no power in earth or hell that can wrest the faithful out of God's hands, and that faithfulness to God is essential to abiding in Christ." (Numerous other Scriptures followed.)

Theology from Bible study. I cite these examples to show the atmosphere and the time that my theology was being hammered out through home Bible study. The practical issues concerning the following of Christ seemed to be more important to the conference than did the issues concerning the statement of doctrine. The reason for negative attitudes toward premillennialism simply was how foreign the idea of postponing kingdom ethics to a future time seemed. The reason for speaking out on eternal security was the fact that the Christian life calls for endurance to the end of one's pilgrimage. Preposterous statements, such as the one that a person who was once saved—even though he committed murder and died in that state—would still go to heaven, were too much for a people who held strongly to the teachings of Jesus and the Sermon on the Mount and who were deeply rooted in the Schleitheim and Dordrecht Articles of Faith.

The transition from German to English took fully a half century and began much later than in many other parts of the Mennonite Church. The first preacher or-

dained who began his ministry in English did so in 1894. Jonas Mininger, my predecessor, was ordained in 1895 and preached in German until the time of his death in 1937.

My theology is based upon the Sermon on the Mount and the total teachings of Jesus. I accept his humanity and his full deity. He lived the law. He exemplified the way of peace, the expression of love to his enemies. He did good on all occasions to all mankind. My theology has been strengthened through the reading of all the Anabaptist materials.

My life has not been very exemplary of the way of living that Jesus taught. But I continue to teach this and by God's grace do want to become more faithful every day. Two years ago my grandson Tony was baptized at Plains. I spent a half hour with my wife on the morning of baptism as I do every Sunday. I said, "Edith, what do you want me to tell Tony for you?" Her memory

What does it mean to depart from the historic faith? Some trends today really hurt me, but I do love you all.

resources had already failed much. I could see she was thinking. Finally I said, "Do you want me to tell Tony to follow Jesus?" She replied, "Yes, that's it." In our family, especially to Edith who had memorized the Sermon on the Mount, this is what living the Christian life means. When it's all said and done, our confessions may be made and made very sincerely, but are they backed up by a living of the life of a follower of Jesus? My wife, Edith, often said, "I don't want to answer for anything like that."

Some personal convictions. I believe that a true believer cannot participate in military service. I became strongly sympathetic with the absolutist position of a conscientious objector during World War II. I still believe that I must stand by and support those who cannot conscientiously register for Selective Service. How could I do otherwise when there is no provision made for a conscientious objector to indicate this at the time of registration? I believe that it is important to register my convictions to the president and the legislators. (My last letter to the president was written in December at the time of the Syrian crisis.) Witnessing to the government dates back to the days of the martyrs and to Colonial Pennsylvania. Also, on May 4, 1922, Gilbert Thomas, a Quaker, spoke in Franconia Conference, urging interest of the brotherhood in witnessing to reduce the national armaments.

Fifty years ago the conference called for distinctive attire, called for one to live at peace and not sue at the law nor become involved in politics nor become a member of worldly organizations or secret orders. I have tried to maintain these distinctives in my life. My theology calls for a following of Christ. I have not become involved in discussions on abortion or biblical inspiration. (I surely do believe 2 Timothy 3:16 and 2 Peter 1:21.) But sometimes I wonder whether my brothers consider me a conservative or a liberal on faith issues. Sometimes I wonder about some of those of other denominations who speak loudly on these and other doctrines. I often ask, "What do they believe about military service or capital punishment or the building of destructive armaments or so many other ways of violating the covenant of love of all mankind?"

What does it really mean to depart from the historic faith? What does church unity mean to me and all of us? What does it mean to live in harmony with the Word of God? How must the Bible be interpreted?

When the rapid movement away from the wearing of the head covering by our sisters came to be the practice and the wearing of jewelry so lavishly became the common practice of brothers and sisters, it really did hurt me. I cannot see the present trends in interpretations of these and some other Scriptures! But I have considered the issues carefully and believe that to live in peace and quietness and love within the brotherhood means more than some of the changes which I have had to accept.

I want to say that I consider myself to be an unprofitable servant but that I do love you all as my dear sisters and brothers in Christ. My prayer is that we may all learn to love each other—to trust each other—to become stronger in the faith—and to grow in the unity of the Spirit.

READERS SAY

Harold E. Miller, Ventura, Calif. I believe that several points in Shirley Kurtz's "Letter on Love and the Mystery of Evil" (May 22), need some examination. She says, "What troubles me is the way we use the name of God to explain whatever we don't understand, or didn't try, or do, or don't want, or have. And call it faith."

That statement is similar to one that I met frequently in graduate level philosophy classes, "God is only a word you use to explain your ignorance." I should like to make some comments about this assumption, and on Shirley's variation.

Shirley refers to natural law and its consequences. Just how much do we know about natural laws? The most immutable of all natural laws is the law of gravitational attraction. We would surely call an event miraculous if a heavy piece of furniture could be made to float effortlessly from one place to another. But just what is gravitational attraction? We know it exists, and we must obey its dictates, but the character and nature of the force is unknown and mysterious. Why does it function? Only God, the Creator, knows! One could say that "gravity" is a word for our ignorance!

Just how responsible were Shirley and her husband for the children born to them? Did they have control of the decision of which the thousands of sperms was to fertilize the egg? Or did they help the DNA codes to determine the characteristics of each of the children? Cer-

tainly we must order our ways according to what we know about the natural laws but the operation of the laws we must accept by faith. What is the nature of light? What is the relationship between magnetic fields and electrical fields? The more that scientists learn, the more they uncover that is mysterious and beyond our present ability to know.

A second point to examine concerns the operation of the "laws of probability," otherwise known as chance. Do warm and cold air masses collide by chance? Does a tornado touch down at some spot by chance? Does an automobile accident happen at a particular location and time by chance? Surely we are responsible for our deeds but we cannot always control the surroundings or the results of our own actions. We do suffer from our own excesses and often from those of others. But rain falls on the just and on the unjust as well. So do blessings and tragedies. God is concerned with minute details. No sparrow falls without his notice. He numbers our hairs. How can we leave things to chance?

Do you think that all of the natural laws have been discovered at this point in time? We have made remarkable progress in the past hundred years, but I feel certain that some of the unknowns of the universe will some day be explained by some new 'natural law.' Some new law may explain much of what we now assign to chance. Chance may well be a word for our ignorance.

God created the universe, and all of the natural laws. Man understands some of these laws, vaguely comprehends others, and has no intimation as yet of the existence of others.

Faith in God cannot be segmented. It must be comprehensive, covering the known as well as the unknown. Abraham's faith convinced him that God was able to perform what he had promised (Rom. 4:21). Our faith should not be shaken by floods, earthquakes, barren wombs, or injustices. I do not understand gravity, but I must live by it. I may not understand tragedy, but I know that God is in control. We must live and act in love, and must care as best we can for the earth and its inhabitants, but we are still baffled by events that do not fall into familiar categories. Faith enables me to accept the finite limitations of human understanding.

True faith covers the things we think we understand, as well as the things we know we do not. We can be certain, with Abraham, that he is able to perform what he has promised, even when we do not understand.

Shirley Kurtz responds:
You and I are required to accept the limitations of human understanding whether or not we have "faith." I prefer to use the term in relation to my commitment rather than as an answer to how or why things happen. Calling circumstances "God's will" can be an inadvertent refusal to acknowledge the consequences of human behavior.

John Rempel, Conrad Grebel College, Waterloo, Ont. I was struck by the question asked in Thomas W. Goodhue's article, "Would the Towel and Basin Go out with a Merger?" (June 5). As a member of the General Conference my hope is that a merger would lead to a renewal of foot washing in the Mennonite Church. It is the most profound expression of how Mennonites understand the gospel. By means of it we understand the Lord's supper more deeply than we otherwise could. This has certainly been our experience at the college, where we practice foot washing.

The (Old) Mennonite Church has been the steady bearer of Mennonite tradition. Its influence would be widened in a merger just as some of the characteristics of the General Conference would shape the whole of the new church that could emerge.

Rosa Y. Moshier, Irwin, Ohio. In response to Norman Derstine's article "Everything but Bingo" (June 12) amen and amen! I find it ironic that often we feast to raise money for the starving. Maybe too many of us are *living* as the Lord has prospered (to borrow a phrase from my husband) rather than *giving* as he has prospered.

Jesus sat down to eat with publicans and sinners so that he could find and heal hurts, both physical and spiritual. He didn't organize a banquet to raise money to finance a healing/preaching campaign.

If we weren't so busy organizing auctions and making things to sell we *might* find time to know our neighbors so they could learn what we really believe. Instead we seem to be following the old adage: "The way to a man's heart is through his stomach" (or his love of possessions).

Harold N. Miller, Corning, N.Y. D. R. Yoder's "Hear, Hear!" letter on biblical inerrancy and the peace position (June 12) surprised me. He used as a premise the observation that "Christ hardly considered the Old Testament inerrant or infallible" since in Matthew 5 Christ called "for its 'fulfillment' (that its obvious gaps be filled, or completed, and thus corrected.)"

I was surprised because he could have avoided making that observation. At least, most Bible students do not consider an Old Testament ordinance set aside in the New as therefore erroneous all along—no more than butterflies make the caterpillar and cocoon be errors. Furthermore, was Jesus correcting the Old Testament or the scribal interpretations thereof? Again most students believe Jesus in Matthew 5 was essentially showing that the scribes were missing the point, the principle or spirit of the law God had in mind.

I also note that the 300 evangelicals who drafted "The Chicago Statement on Biblical Inerrancy" (1978) gave a different definition of inerrancy than the one D. R. gave for them. He stated inerrancy by definition means that "what God has said through Scripture at any one time is ... unchangeable, even by God himself." The Chicago Statement (5th Article of Affirmation and Denial) thinks of an inerrancy that allows for progressive revelation.

Let me share a personal pilgrimage. I spent two years at Westminster, the seminary that is inerrancy's bastion, and there I gained a healthy fear for the church sitting as judge over Scripture, deciding this is gospel and this is error. But in my years since Westminster I've come to acknowledge something hard. The church cannot avoid being over Scripture. Those books in the canon did not drop straight from heaven. First the mind of the author, instructed *by the Spirit,* chose certain words. Then the councils of the early church, guided *by the Spirit,* chose certain books. It's inescapeable—our brothers and sisters decided which writings are divine revelation we must believe and obey. The church already is over Scripture; we only can—and must—avoid sitting *without the Spirit* over Scripture. The Spirit, not a doctrine of inerrancy, is anchor for our faith.

I share that, hoping this next will be heard by the church I love. We are too eager to be over Scripture. In the Mennonite church we value listening to the brother and the sister. What about the ones through the centuries who thought they heard the Spirit's voice in all the books set in the canon? Shouldn't we move slow in crying "error" in deference to them, and don't we move rather fast? Do we approach Scripture giving it the benefit of the doubt until proven guilty, or does our personal leaning prevail until the passage is proven right by the Spirit or by intellect? Humility calls us toward the former. As far as intellect goes, too many times God doesn't limit himself to doing only what our small, time-bound minds can comprehend. Nor does he always limit his commands to what we can immediately perceive as wise. I have a feeling we should remain under the Bible unless compelled by the Spirit to do otherwise.

CHURCH NEWS

Youth outreach team trained for Summer Olympics

A five-member youth team has been organized for the Mennonite ministry at the 1984 Summer Olympic Games in Los Angeles, Calif. The chief goal of the ministry is to provide a Christian presence of witness and service.

Coordinated by Stephen Beachy, a 1984 Goshen College graduate, the ministry is sponsored by Greater Los Angeles Area Mennonite Council, Mennonite Board of Missions, and Southwest Conference of the Mennonite Church.

The team began its assignment with an intensive four-week training program from June 15 to July 12.

Gathering at the International Youth Hostel in Washington, D.C., for a week, team members came in contact with people from many different nationalities, discovered various outreaches in the city, and had the chance to get better acquainted with each other.

The following three weeks were spent at Camp Faith Unlimited in Smethport, Pa., where the team focused on personal and team growth. Input from various missionaries, church leaders, and contemporary Christian thinkers provided spiritual and mental stimulation.

The team was then scheduled to travel by van across the country to begin their outreach in Los Angeles. It will be stationed at a rented house near the Los Angeles Coliseum—the major site of Olympic activities. The team's work will be conducted there from July 19 to Aug. 12.

The team will work in the streets near the rented house, which is being called the Mennonite Hospitality Center. Team members will prepare cold drinks, welcome visitors, supervise audiovisual and literature displays, and keep the house clean. They will always be available for conversations about faith and other inquiries.

The team will also assist at Calvary Mennonite Church, which is providing emergency food and lodging for needy people. Their work there includes food preparation, emergency referrals, and personal counseling.

The team will be involved in a work project in one of the Los Angeles area Mennonite churches as well.

Team members will then travel to Mennonite Board of Missions offices in Elkhart, Ind., Aug. 13 to undergo debriefing and completion of their term.

Kathy Cavinder of Elkhart, Ind., and Kathy Hess of Neffsville, Pa., are team leaders.

The other members are high schoolers recruited by Indiana-Michigan Conference: Cindy Jo Miller of Goshen, Ind., and John Garcia and Steve Krebs of Marion, Ind.



Outreach team for the Los Angeles Olympics (left to right): Steve Krebs, Kathy Cavinder, John Garcia, and Cindy Jo Miller (not pictured: Kathy Hess).

MCC launches special hunger appeal in U.S.

Mennonite Central Committee has begun a special "Harvest Against Hunger" appeal in the United States. This appeal is to raise both food commodities and funds for MCC's 1984 food programs.

Reg Toews, executive secretary, observes, "In 1984 there are particular needs in response to severe hunger in Africa, as well as large numbers of hungry people in Southeast Asia, Central America, and in the Asian subcontinent."

The "Harvest Against Hunger" is in part a response to special action at the annual meeting, Toews says. There MCC pledged response to problems of conflict, food scarcity, and food access in Africa, and renewed its wider commitment to addressing matters of world hunger.

The goal is to raise commodities and funds for grain shipments to nine countries. Cost of the designated shipments is estimated at $8 million, including the value of the commodities.

MCC still requires from its constituents $680,000 to cover the cash needs for those shipments and $600,000 worth of commodities. The rest of the costs and commodity are being covered by the Canadian Foodgrains Bank and by designated funds from church and other groups.

As part of the "Harvest Against Hunger" appeal, commodity drives will be organized by regional offices this fall for food needs in Zimbabwe, Mozambique, El Salvador, and Kampuchea. All four have suffered from wars or political violence. Zimbabwe, Mozambique, and Kampuchea are additionally suffering from severe drought.

John Hostetler, MCC U.S. material aid director, reports the East Coast board is inviting its constituency to raise 2,000 metric tons (MT) of corn for Mozambique and El Salvador. The Great Lakes Region has the goal of raising another 1,000 MT of corn for those countries, as well as 50 MT of beans for Zimbabwe. The Great Lakes Region raised 1,000 MT of corn for Upper Volta earlier in 1984.

The West Coast Region is seeking 150 tons of beans for Zimbabwe from its constituents. The Central States Region hopes to raise 1,000 MT of wheat. One-half of that amount will be exchanged for rice for Kampuchea, with the other half kept available to be used where needed most in fall or winter.

Central States Mennonites are encouraged to also donate commodities other than wheat to be exchanged for rice or whatever commodity is most needed at harvesttime.

Constituents without commodities to donate are urged to contribute financially to the appeal. The drive, which will continue through the end of November, follows a special MCC Canada Food Drive in early 1984. In that drive, Canadians gave $450,000 for food needs in Guatemala, Kampuchea, Lebanon, and other countries.

Dallas Mennonites 'watch out' for refugees

"MIRA" means "look" or "watch" in Spanish. It is also the acronym for Mennonite International Refugee Assistance, an organization that literally "watches out" for Central American refugees in the Dallas, Tex., area.

Staffed by voluntary service workers Brad and Sharon Ginter, MIRA helps those refugees with the greatest problems in their home country to apply for permanent residence in Canada, MIRA also tries to give refugees the guidance and support they need when they are caught between political crises and immigration law.

In 1981, Ernst Harder, pastor of the Dallas Mennonite Fellowship, began to encounter dozens of Salvadoran and



Dr. Galen Toews of Dallas (Tex.) Mennonite Fellowship checks the throat infection of a refugee woman.

Guatemalan refugees living underground in the Dallas area. In response to his and the Fellowship's concern, Mennonite Central Committee and Mennonite Voluntary Service enabled the formation of MIRA.

MIRA is housed in Casa America Libre, an inconspicuous cream shingled building near the corner of a busy intersection in the Oak Cliff section of Dallas. Other services provided at Casa America Libre include a food pantry, used clothing racks, and job and housing assistance. In addition, MIRA has recently begun to offer assistance in a wide range of minor legal problems not related to immigration concerns.

Hundreds of thousands of Salvadoran and Guatemalan refugees have fled the violence rampant in their countries. They enter the U.S. knowing that they cannot legally remain in this country, but they hope to become assimilated into the large refugee population that is already here. Most don't come to Dallas planning to apply for Canadian residence, but they learn either by hearsay or experience that the U.S. Government will try to deport them.

The options for the refugees at present are to apply for political asylum, apply for permanent residence in Canada, or remain underground and hope that they will not be detected, detained, and forced to return to their home country.

Because of official U.S. government policy toward refugees from Central America, making application for political asylum is, at best, a holding action, preventing immediate deportation. When these refugees are deported they may jeopardize the safety of their friends and families or face persecution or death.

"We do not try to convince them to go to Canada," report Brad and Sharon. "We try to explain the procedure and tell them what Canada is like and what to expect." If accepted for residence in Canada, the refugee and his immediate family may remain in Canada permanently. However, it is expected that many will eventually choose to return to their home country.

As Canada's refugee program becomes better known among Central American refugees, the need for sponsoring groups in Canada becomes increasingly important. The 1983 quota was filled before the end of the year and the 1984 quota has already been filled in spite of more restrictive application of refugee criteria.

The only additional refugees who can go to Canada this year, regardless of the threat of their being deported, are those who are sponsored by churches or other organizations. A number of Mennonite churches in Canada have already sponsored Central American refugees, although many more churches are needed yet this year.

In answer to the critics who see undocumented Central Americans as economic refugees, Brad counters that "in my experience those who come for economic reasons are a minority. We must remember that they may have been members of organizations that are now suspect. It could have been a union or a teacher, community or student organization. These are the people sought out for torture and murder by the National Guard, the police, the army, or the death squads.

"Many of them are young men between the ages of 15 and 35 who are afraid of being drafted by either the guerrillas or the army to fight against their own people. In a way these refugees are 'closet Mennonites'—they think war is wrong and don't want any part of it."

Since MIRA can't get all of those to Canada who are in danger, they also work for a change in U.S. immigration policy to accommodate those whose lives are threatened.—Sue Burkholder, Goshen, Ind.

Iowa-Nebraska begins preparation for 1985 convention

The 1985 Convention Planning Committee met at Iowa Mennonite School, Kalona, Iowa, on June 11. Present were some 160 local committee people for a formal kickoff banquet for Ames 85.

Earlier the planning committee had chosen "Ames 85" as the official name for the Mennonite biennial General Assembly meeting and churchwide convention which will meet on the campus of Iowa State University, Ames, Iowa, Aug. 9-14, 1985.

A significant decision was the choosing of a theme for the convention which will be "To Know Christ Is to Serve." The biblical base for the theme development and the Bible study sessions will be the epistle to the Philippians. Major time was spent outlining the daily schedule and assigning major speakers.

The banquet and program of the local arrangement committees gave evidence that Iowa-Nebraska, the hosting conference, is enthusiastic and well prepared for their task. Led by Don and Karen Gingerich of Parnell, Iowa, local arrangements coordinators, a total of seventeen committees will be working at the hundreds of details that go into convention preparation.



Karen and Don Gingerich, local arrangements coordinators for Ames 85

Myron Augsburger, General Assembly Moderator, addressed the committee members and Bill Eash of the local music committee led the spirited singing. Committee chairpersons had opportunity to clarify assignments. Some of the joy of the occasion was blunted by the difficult experiences of a number of local committee people who had sustained heavy losses by a series of tornadoes that had raked the community only four days earlier.

A unique feature of Ames 85 will be an "Agriculture Day" in which special concerns of farmers will be recognized and addressed.

U.S. drops charges against nonregistrant

Government prosecutors agreed to drop criminal charges against Mennonite non-registrant Charles Epp on June 25 after a settlement was reached behind the closed chamber doors of federal judge Frank Theis.

The agreement allowed Epp to provide all the information required for draft registration on a blank sheet of paper and attach it to a standard registration card, along with a statement that the information could be used for registration purposes. The Selective Service, meanwhile, agreed to accept

VSers commissioned at Salunga

Nineteen persons serving with the Eastern Mennonite Board of Missions, Salunga, Pa., spent the week of June 1-8, 1984, in Voluntary Service orientation at the Board's headquarters, Salunga, Pa.

The volunteers and their assignments are as follows:

Row one (left to right): Roger Shenk, Elizabethtown, Pa., home repair in John's Island, S.C.; Brenda Beiler, Honey Brook, Pa., day care worker in Corning, N.Y.; Kim Pirozzi, Mont Alto, Pa., nurse's aide in Mobile, Ala.; Rebecca King, Belleville, Pa., youth program assistant in Syracuse, N.Y.; and Beverly Showalter, Maugansville, Md., bookkeeper in Americus, Ga.

Row two: Reba Miller, Mount Joy, Pa., household leader and church planter in Mobile, Ala.; Cindy Ludeman, Columbia, S.C., to Birmingham, Ala.; Carol Martin, Stevens, Pa., tutor in Homestead, Fla.; and Bob Mullens, Cambridge, N.Y., home repair in Syracuse, N.Y.

Row three: Richard Miller, Mount Joy, Pa., household leader and church planter in Mobile, Ala.; Rich Ludeman, Columbia, S.C., prison ministry in Birmingham, Ala.; Clifford Martin, Stevens, Pa., part-time with mentally handicapped and part-time construction work in Homestead, Fla.; Libby Mullens, Cambridge, N.Y., respiratory therapist in Syracuse, N.Y.; and Glenn Rice, Mt. Pleasant Mills, Pa., home repair in Aflex, Ky.

Row four: Mark Hickson, Bronx, N.Y., working in psychiatric clinic in Corning, N.Y.; Kenneth Kreider, Washington Boro, Pa., home construction in Americus, Ga.; Steve Yoder, Swengel, Pa., home improvement in Aflex, Ky.; Howard Prigg, Lincoln University, Pa., in Mobile, Ala.; and Rich Rutt, Landisville, Pa., lab assistant in Birmingham, Ala.



the information on the sheet and use it to register him. Both sides walked away from the courthouse claiming victory.

The settlement came midway through the trial proceedings, after the government called three witnesses and rested its case.

In commenting on the dismissal, Epp said he felt vindicated by the settlement. "The government ended up accepting the fact that I was not willing to provide my symbolic obedience," he said. "I don't feel what I've done is any different from what I've done in the past. I've supplied this information before and I haven't signed my name on a registration form.

"Signing on that form, for me, means a symbolic step of obedience, acknowledging they can use my name in a threat to the Soviet Union and use it in another step in the escalation of the arms race."

Eric Bruce, Epp's attorney, claimed that the government essentially had "backed off" and had been afraid to leave the matter in the hands of the jury. "The government agreed to accept what Chuck had already given them," he said. Regarding what implications Epp's case may have for other non-registrants, Bruce was less sure. "A lot will depend on how others decide to deal with the draft," he conceded.

Meanwhile, Jack Williams, assistant U.S. attorney in the case, said, "The Department of Justice's position is that this is unique and is not a precedent in any way."

According to the June 26 *Wichita Eagle-Beacon*, Epp's case is the first non-registration case in which the U.S. Justice Department has agreed to drop charges. So far, only 16 indictments on that charge have been made in the United States since the current round of registrations began in 1980.

Although the outcome of Epp's case is unique and potentially significant, a far more important decision on the issue of draft registration will come sometime this fall when the U.S. Supreme Court rules in the case of David Wayte. A draft resister from California, Wayte is charging that selective prosecution was used in bringing him to trial.

Epp had raised the selective prosecution argument in his case by means of a pretrial motion, but Theis dismissed it in mid-June and ordered the trial to begin.

Epp is a member of Bethesda Mennonite Church in Henderson, Neb., a General Conference congregation.

Mennonite immigrants from Russia are settling into life in West Germany

Two weeks after Mennonite World Conference in Strasbourg a group of Mennonites will gather for another major event in Europe. Mennonite Umsiedler, or resettlers, who have emigrated from the Soviet Union to West Germany in the past few decades will meet in Bielefeld, West Germany, for the 12th annual "Umsiedlertreffen," or Umsiedler reunion.

For Umsiedler who for years were dispersed and isolated in the Soviet Union, these reunions have been important occasions to worship together, renew ties with relatives and friends, and meet European Mennonites.

Although few North Americans traveling to Europe this summer plan to attend this reunion, everyone at the Mennonite World Conference will have the opportunity to fellowship with their Umsiedler brothers and sisters in a special conference session. Through their songs and testimonies the Umsiedler will tell of the unique steadfastness and devotion to their faith as it has been shaped in the Soviet setting.

Umsiedler attending the Mennonite World Conference may still have some reserve toward other Mennonites whose lifestyle and theology are strange or even suspect to them. The Mennonitische Umsiedlerbetreuung, a ministry supported by the International Mennonite Organization (IMO) and Mennonite Central Committee, has worked to assist them in adapting to the broader Mennonite Church and to Western society in general to the point that they are ready to participate in the Mennonite World Conference.

Since 1972 IMO has worked with the Umsiedler through the Umsiedlerbetreuung. In that year Hans Niessen and several European and MCC workers began welcoming Umsiedler upon their arrival at the transit center in Unna-Massen and then assisted in their resettlement into West German society. Niessen also served as teacher

and preacher with the Umsiedler and has helped them integrate with existing Mennonite churches or establish their own new congregations. IMO invited MCC to assume equal partnership in the work with the Umsiedler and in 1975 a joint committee was formed.

Before 1973 only several hundred people had been given permission to emigrate from the Soviet Union for reunification with family members in the West. But the numbers of immigrants increased until in 1979 nearly 700 Mennonites and over 1,100 Baptists, most of them of Mennonite background, emigrated to West Germany. Since 1973 over 15,000 Mennonites and Baptists have been part of the Umsiedler movement. By 1980, however, the numbers began decreasing and it now seems that the major emigration movement of the Umsiedler is over.

By now most Umsiedler have found new homes, schools, and jobs and are increasingly well-integrated into the complex social and economic system of West Germany. Most Umsiedler are active in Mennonite churches or German Baptist churches. The organizational relationships among the Umsiedler congregations and relationships with existing Mennonite conferences are not fully developed or clarified. The new independent Mennonite congregations have not yet formed conferences but some have joined with conference-affiliated congregations.

With the integration and formation of the Umsiedler into churches, their leadership and financial resources are becoming available for the support of other efforts, including supporting Mennonite believers still in the USSR.

Kingsleys begin one-year term in Paraguay

Keith and Gretchen Kingsley have been appointed to a one-year term in Paraguay with Mennonite Board of Missions. They went to that country in late June.

Landlocked in the heart of South America, Paraguay is a bit larger than Nevada.

Kingsleys' assignment is to work with Asuncion Christian Academy in the capital city. Keith will teach junior high students, and Gretchen will assist in the library and help with the preschool children.

"We see this term as a good opportunity for a sabbatical experience that offers Third World exposure," Keith said. "We also look forward to furthering our relationship in a supportive way to two families from our congregation who are working down there."

Originally from Kendallville, Ind., Keith is a graduate of Bluffton (Ohio) College and Associated Mennonite Biblical Seminaries, Elkhart, Ind. He is one of the leaders of the Fellowship of Hope congregation in Elkhart.



The Kingsley family (left to right): Nathan, Sarah, Gretchen, Keith, and Aaron.

Gretchen grew up in Berne, Ind., attended Bluffton College, and graduated from Goshen (Ind.) College. She has been a teacher in the Fellowship of Hope preschool.

Kingsleys have three children—Nathan (13), Aaron (10), and Sarah (8).

Jantzes provide marriage enrichment in Rocky Mountain

Sylvia and Wallace Jantz, La Junta, Colo., are serving as the leader couple for three marriage enrichment events in Rocky Mountain Conference this summer. The Marriage Communication Lab model which they use emphasizes couples learning communication skills to enhance their marriages. Couples spend time alone and in the group, to exchange ideas and receive support.

Eight couples from Mountain Community Mennonite Church in Palmer Lake, Colo., attended a lab, June 1-3, and five couples from the LaJara United Church, LaJara, Colo., participated in a weekend event, June 22-24. Both enrichment events were held at the Emmental building at Rocky Mountain Mennonite Camp. A weekend for couples from the Carlsbad (N.M.) Mennonite Church is scheduled for Aug. 3-5.

The Jantzes are certified leaders with ACME (Associated Couples for Marriage Enrichment), an association established in 1973 by marriage specialists David and Vera Mace. ACME is a widely recognized training program which has certified 400 leader couples in the U.S., Canada, and 20 other countries.

ACME has promoted new models of marriage enrichment such as support groups and mini-retreats, in addition to retreats and growth groups. It has helped to develop and promote a Growth in Marriage for Newlyweds program and has published resources in the field of marriage enrichment. ACME is seeking to expand into new areas for two career marriages, couples in retirement, and pre-release prisoner couples.

Wallace Jantz, who serves as conference minister for Rocky Mountain Mennonite Conference, sees his involvement in marriage enrichment leadership, along with Sylvia, as part of his role of ministering to congregations in his conference.

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Mennonite Mutual Aid

MENNOSCOPE

Sheila Stopher Yoder has been appointed as the new Deaf Ministries director for Mennonite Board of Missions, succeeding Pam Dintaman Gingrich, who resigned on June 30. Sheila will assume her new role on Sept. 1. She recently completed a practicum at Riley Children's Hospital in Indianapolis, Ind., where she helped evaluate and diagnose handicapped children. She was also involved with family counseling and made recommendations to the courts in child custody disputes. She is a former employee of the Association for the Disabled of Elkhart County, Ind., where she was part of an evaluation team that gathered psychosocial history information through home visits and offered suggestions for resources to meet clients' needs. Sheila, a native of Lagrange, Ind., is married to Myron Yoder, and they have one son.





Sheila Stopher Yoder *Don Reber*

Because of increasing media opportunities and requests from congregations for media materials tailored to their needs, Mennonite Board of Missions has employed Don Reber of Goshen, Ind., as director of Marketing and Field Services. Don works out of MBM's Media Ministries Department in Harrisonburg, Va., to assist congregations, conferences, and agencies in using available broadcast and print materials for outreach and in helping congregations produce their own media materials. A native of Nebraska, Don is not new to the MBM family, having served as a missionary in Japan from 1952 to 1967, which included the launching of a radio program there. Since 1967 he has worked in marketing and sales for a variety of corporations, most of them international in scope. He and his wife, Barbara (Bender), are the parents of four daughters and one son. Barbara is executive secretary of the Women's Missionary and Service Commission of the Mennonite Church. They will move to Harrisonburg in the fall.

Arlene Mark of Elkhart, Ind., has been named chairperson of the Goshen College Board of Overseers, effective immediately. She will succeed Richard Kauffman of Scottdale, Pa., board chair from 1981 until the spring of this year, who has stepped down in order to assume an administrative position at Goshen Biblical Seminary. Mark, from Elkhart, is a 1955 graduate of Goshen College and has served on the board for the past eight years. She has studied at Associated Mennonite Biblical Seminaries and Notre Dame University and is author of the booklet *Worship Resources.* Other board changes include the appointment of new member Leanne Fricke Schertz of Peoria, Ill., and the naming of Robert Shreiner of Hyattsville, Md., as board secretary and Jim Wideman of St. Clements, Ont., as board vice-chair.

Seven anti-nuclear protesters, including three members of the Arvada (Colo.) Mennonite Church, were sentenced on June 25 to pay fines of $300 each within 30 days for trying to conduct a prayer meeting inside the Rocky Flats nuclear weapons plant on Palm Sunday. At the trial for the seven held several weeks earlier, Peter J. Ediger, copastor of the Arvada Church and one of the defendants, tried to call "the Spirit of the Creator" as his only witness. He asked Judge Zita Weinshienk to declare five minutes of silence, saying, "The witness I'm calling on speaks best in silence." Weinshienk said the defendants could rather hold a period of silence during a court recess, and added later that the separation of church and state forbids holding a religious ceremony in the courtroom. The other Arvada Church members in the case were Marge Roberts and Al Zook. The Arvada Church belongs to the General Conference.

Maynard Shelly, Newton, Kan., has been appointed to the position of general editor by the General Conference's Commission on Education. He succeeds Elizabeth Yoder in that position. An author, editor, and former pastor, Shelly has served the General Conference, its congregations, and related church agencies in numerous ways for nearly four decades. He was editor of *The Mennonite* from 1961-71, then served as overseas volunteer in Bangladesh under Mennonite Central Committee from 1971-74. Since 1974 he has been self-employed as a free-lance journalist, writer, and publicist. Shelly is widely known for his contributions to curricular periodicals such as the *Adult Bible Study Guide* and *Builder,* as well as for editorial work on a variety of books, denominational papers, and study guides. Maynard is married to Griselda Shelly, who serves as director for Mennonite Central Committee, Central States Region, North Newton, Kan.

A **media seminar for Hispanic Mennonite leaders** is planned Aug. 2-4 at 51st Street Mennonite Church in Chicago, Ill. The event is being planned by Elias Acosta, who is working this summer for Hispanic Mennonite Council and Mennonite Board of Missions to provide radio, television, and audiovisual training for pastors and lay leaders of Hispanic Mennonite congregations. Resource persons for the Chicago seminar will include local media professionals and practitioners. They will discuss such topics as "High Tech and the Church," "TV and Its Possibilities," "Religious TV and Urban Society," "Production Techniques," and "Audience Analysis."

The first **Vision for Witness** training seminars sponsored by the Interconference Committee on Evangelism of the Atlantic Coast and Lancaster Conferences will be held Sept. 8 and 15 at Neffsville (Pa.) Mennonite Church. These seminars, which are for persons willing to commit themselves to teaching others about faith sharing, will deal with reaching people in communities, helping people to become a vital part of the church, using spiritual gifts, and involving each church member in effective ministry. The seminars will be taught by Ervin Stutzman and Edwin Bontrager.

MCC SELFHELP Crafts are beginning to be sold at stores in the Provident Bookstore chain. Shoppers accustomed to SELFHELP gift/thrift shops will notice higher prices for the same products at Provident. The reason is SELFHELP Crafts' shops are largely managed and operated by volunteers. This translates into savings in the stores' overhead costs. Since Provident Bookstores have salaried staff and tend to be located in higher rent districts than SELFHELP shops, the higher markup is necessary to cover store costs.

Kathryn F. Seitz, instructor of education at Eastern Mennonite College, has compiled "A Working Bibliography of Peace Books for Children and Youth." Seitz designed the list to help identify resources for teaching concepts of peace in the classroom and in the home. It includes primary through high school level books that express such themes as compassion, justice, forgiveness, and love. The collection lists films and recordings as well as readings, plays, and games useful in developing an understanding of peace and justice concerns. The bibliography may be ordered from the Education Department, Eastern Mennonite College, Harrisonburg, VA 22801. The cost is $3.50, including postage and handling.

Maple Grove Mennonite Church, Atglen, Pa., is celebrating its seventy-fifth anniversary on Aug. 19. An old-fashioned morning service is scheduled with guest speaker Aquila Stoltzfus, pastor of Big Laurel Mennonite Church, Creston, N.C., for thirty-three years. Aquila is a grandson of Gideon Stoltzfus, Maple Grove's first bishop. In the afternoon there will be reminiscences and a drama will be featured. The evening service follows the program of the congregation's first young people's Bible meeting, held June 3, 1906, in the Sadsbury Friends Meeting House, a temporary place of worship. Some of the descendants of charter members will serve on this program. An invitation is extended to former members and interested friends to attend this historic meeting. Meals will be provided. Herman Glick is the current pastor of this 291-member congregation.

Waterford Mennonite Church, Goshen, Ind., will celebrate its twenty-fifth anniversary on Oct. 20-21, 1984. Weekend activities will include sharing by former charter members and pastors, reflections of present members, singing, and fellowship meals. Paul Gingrich, former member of Waterford and presently president of Mennonite Board of Missions, will be the keynote speaker. All former members and participants are invited and encouraged to attend. For more information, write the church office at 65975 SR 15, Goshen, IN 46526.

Mennonite Board of Missions is currently taking applications for the Voluntary Service director position. Candidates should have both strong administrative gifts and program vision. Knowledge of the Mennonite Church, VS experience, and willingness to travel are desirable. If you personally have interest, or know someone who would do particularly well in this position, please contact Dan Schrock at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

A **Residential Manager** responsible for the residential operations of Maple Lawn Homes is needed. This includes management of 66 independent cottage living units and 100 HUD financed apartments. A college degree is required, social work and/or geriatric training preferred. Applicant must be a mature individual motivated toward Christian service with 3 to 5 years work experience required, preferably in a retirement setting. Must be able to deal with the public, interact well with older persons, and be creative. Position is open on Sept. 1, 1984. Send résumé to Cliff King, Maple Lawn Homes, R. 2, Box 9, Eureka, IL 61530.

The **Academia Menonita Betania** has these positions available for the 1984-85 school year: 3 TESOL (elementary, high school and combined) teachers; one high school mathematics/science teacher (very little or no Spanish required); one curriculum and supervision person (bilingual); one music teacher, choral and instrument, (Spanish speaking). Send résumé to Sra. Maria H. Ramos de Diaz, Director, Academia Menonita Betania, Box 2007, Aibonito, Puerto Rico 00609.

A Christian couple is wanted to provide a family-type setting at Carmel House, a MCC Saskatchewan-sponsored group home in Saskatoon. Houseparents will be responsible for up

to five boys, ages 12 to 16 years, who have some behavioral problems. Related experience is preferred. Employment to begin in Sept. 1984. Send application to Otto Driedger, 410 Needham Way, Saskatoon, SK S7M 4X7; or call (306) 384-3808. Closing date for applications is Aug. 13.

Little People's Place, a day care for 30 children ages two-and-a-half to six, is taking application for teachers qualified in early childhood education. Little People's Place is a subsidiary ministry of the Glenwood Mennonite Church. Direct inquiries to Karen Comings or John Otto, 2306 Blake Ave., Glenwood Springs, CO 81601.

MCC Self-Help shop in Nampa, Idaho, needs an assistant manager 20-30 hours per week. VS salary available. Inquire by writing to Assistant Manager, More for Less Shop, 1211 1st St., S., Nampa, ID 83651.

Missionary departure: Robert and Fran Gerber, missionaries in Brazil for 10 years, returned to that country on June 24. They are helping Brazil Mennonite Church train leaders for its congregations and develop Anabaptist-Mennonite study materials for its members. Gerbers' address is C.P. 1013, 13100 Campinas, Sao Paulo, Brazil.

Missionary arrivals: Alan and Eleanor Kreider, mission workers in England for 10 years, returned to North America in late June for furlough. They direct London Mennonite Centre and help lead London Mennonite Fellowship. Kreiders' furlough address is c/o Carl Kreider, 1121 S. 8th St., Goshen, IN 46526. **Dennis and Connie Byler,** Mennonite missionaries in Spain for three years, returned to North America in mid-June for a three-month furlough. In Spain they assist several Christian communities in Burgos made up mostly of young, renewal-minded people from a variety of religious backgrounds. Bylers' furlough address is c/o Fellowship of Hope, 414 Wolf Ave., Elkhart, IN 46516. **Robert and Lee Ellen Slabach,** Mennonite missionaries in Ghana for four years, returned to North America in mid-June for a summer furlough. They serve with Christian Blind Mission International and are overseas mission associates with Mennonite Board of Missions. Slabachs' furlough address is c/o Fred Slabach, 54034 CR 43, Middlebury, IN 46540.

Philip Kanagy was installed as pastor of the Chestnut Ridge congregation, Orrville, Ohio, on June 3, at the morning service. Kanagy is a 1984 graduate of Eastern Mennonite College and had been serving as pastor at the Elkton congregation, Elkton, Va. In the afternoon the Chestnut Ridge congregation commissioned the former pastor, Glenn Steiner, with his family and four other families from the congregation to begin a new work in the city of Massillon, Ohio. These services were in charge of Linden M. Wenger, bishop.

Jerry Ketner was installed on June 24 as the pastor of Harrisonville (Mo.) Mennonite Church. The installation was in charge of Joe Diener, Arkansas/Missouri district minister, and Dan Kauffman, interim pastor. Brother Ketner was principal of Harrisonville Christian School the past year. He has served formerly as vice-president for institutional advancement in two Christian Colleges, has been a seminary professor, and served local church pastorates in Philadelphia, Detroit, and Kansas City. Mail for Ketner should be addressed to the church office at 1606 Chapel Drive, Harrisonville, MO 64701.

Tent meetings with George R. Brunk II, evangelist, will be held Aug. 4-12, one mile west of Honey Brook, Pa., on route 322. The meetings are being sponsored by Cambridge Mennonite Church.

New members by baptism and confession of faith: Pleasant View, Goshen, Ind.: Melanie Borntrager, Steve Grass, Curtis Miller, Tammy Riegsecker, Jason Swihart, Tammy Yoder, Marc Blosser, Teresa Mast, Janet Moyer, Deanna Troyer, Frances Barkman, and Thomas Edward Detwiler. Zion, Hubbard, Ore.: Sue Kenagy, David Yoder, Stephen and Suzanne Roth. White Chapel, Glendive, Mont.: Berle Highsmith. Glad Tidings, Bronx, N.Y.: Emily Peters and Carney Colón. Scottdale, Pa.: Sherilyn Bentz. Durham, N.C.: Walter Smith by baptism and Mark and Joanne Spencer by confession of faith. Martins, Orrville, Ohio: Eric Jantzen. Plains, Lansdale, Pa.: Andre Hackman, Bev Lapp, Bruce Meighan, and Yvonne Moyer. Beth-El, Colorado Springs, Colo.: Chris Schwarz.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Baker, Murl and Rebecca, Malawi, South Africa, third son, Michael, June 6.

Birkey, Dellis and Sharon (Foth), Topeka, Kan., first child, Caris Laree, June 6.

Dinius, Wayne and Anna Marie (Short), Archbold, Ohio, fourth child, third son, Peter Alan, June 20.

Geiser, Dale and Becky (Myers), Apple Creek, Ohio, second daughter, Cheryl Joy, June 17.

Haus, David and Mary (Ramer), Kitchener, Ont., second son, Christopher David, May 25.

Horst, Philip and Sandy (Voth), Lititz, Pa., first child, Matthew Thomas, June 17.

Hunsberger, Jerold D. and Susan Mae (Bryan), Trout Run, Pa., third child, Jason Daniel, Jan. 27.

Landis, Glen and Carol (Schaefer), Telford, Pa., first child, Nathan Glen, May 6.

Leatherman, Duane and Nancy (Kuhns), Salunga, Pa., second child, first daughter, Beth Ann, June 24.

McCrae, Bruce and Betsy (Headrick), Minneapolis, Minn., first child, Rita Headrick, May 10.

McLead, Jerry and Marilyn (Zehr), Tavistock, Ont., second daughter, Kimberly Ann, May 22.

Martin, Fred and Myrna (Gingerich), Bechtelsville, Pa., second son, Jared Allyn, June 25.

Miller, Craig and Margaret (Johnson), Shipshewana, Ind., first child, Jodi Margaret, June 19.

Nelson, Jack and Cheryl (Yoder), Shipshewana, Ind., second child, first daughter, Erica Jyl, June 17.

Nighswander, Emily J., Montreal, Quebec, first child, Gina Rachel, Mar. 9.

Shenk, Daniel W. and Vera (Smucker), Cedar Falls, Iowa, second son, Jason Andrew, June 20.

Speigle, Harlan and Sheri (Hanson), Boswell, Pa., second child, first son, Jordan David, May 28.

Uttley, Rod and Lena (Metzger), Elmira, Ont., third daughter, Holly Joy, June 15.

Wade, Don and Melanie (Grove), Goshen, Ind., third child, second daughter, Molly Erin, June 19.

Wenger, Mel and Mim (Wengerd), Orrville, Ohio, second daughter, Brianne Nicole, June 8.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Brenner — Sensenig. — John Brenner, Lititz, Pa., Landis Valley cong., and Marie Sensenig, Cochranville, Pa., Church of the Brethren, by Lester M. Hoover, May 12.

Brunk — Landis. — Craig Brunk and Shelly Landis, both of Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, June 16.

Brunk — Nafziger. — Gerald Brunk, Harrisonburg, Va., Weavers cong., and Shirley Nafziger, Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, June 23.

Burgetz—Fetter.—John Burgetz and Cindy Fetter, both of Kitchener, Ont., Stirling Avenue cong., by Vernon Leis, June 16.

Christophel — Littlepage. — Randal Christophel, Elkhart, Ind., Olive cong., and Lori Littlepage, Elkhart, Ind., Lutheran Church, by Phil Helmuth, June 2.

Gehman—Preston.—David S. Gehman, Bechtelsville, Pa., and Joanne M. Preston, Woxall, Pa., both of Boyertown cong., by Alvin F. Detweiler, June 9.

Geyer—Erb.—Doyle Geyer, Oxford, Iowa, and Janet Erb, Wellman, Iowa, East Union cong., by Lonnie Yoder, June 2.

Good—Henricks.—Rex Good, Archbold, Ohio, Central cong., and Bonnie Henricks, Bryan, Ohio, Methodist Church, by Brad Martin, June 9.

Highsmith — Becker. — Berle Highsmith and Alice Becker, both of White Chapel Glendive, Mont., by Earnest Kauffman, June 14.

Jennings—Horst.—Guy Jennings and Charlotte Horst, Cambridge, Ont., Stirling Avenue cong., by Vernon Leis, June 30.

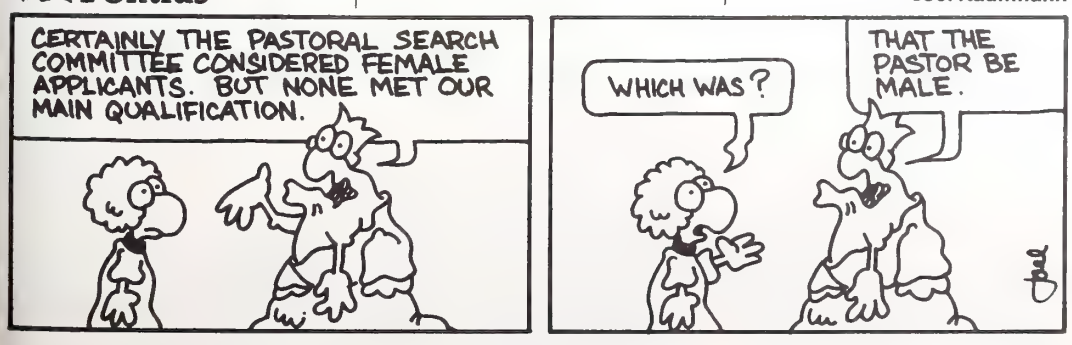
Keener — Martin. — Carl Keener, State Line, Pa., and Cindy Martin, Maugansville, Md., both of Cedar Grove cong., by Harvey Chupp and Nelson L. Martin, June 9.

Klassen — Wallace. — Robert Klassen, Waterloo, Ont., and Sue Wallace, Ancaster, Ont., both of Stirling Avenue cong., by William Dick, June 2.

Kulp—Detweiler.—Glen R. Kulp, Greenlane, Pa., and Aleta J. Detweiler, Boyertown, Pa., both of Boyertown cong., May 5.

Pontius

Joel Kauffmann



Lehman — Weber. — David Lehman, First Mennonite cong., Richmond, Va., and Bonnie Weber, Akron (Pa.) cong., by Bruce Yoder, June 16.

Leichty — Detweiler. — Mark Leichty, Bethany cong., Albany, Ore., and Ann Detweiler, Park View cong., Harrisonburg, Va., by James M. and Nancy S. Lapp, June 15.

Leis — Bender. — Timothy Peter Leis, Wellesley, Ont., Crosshill cong., and Joanne Mae Bender, Waterloo, Ont., East Zorra cong., by Homer E. Yutzy and Ervin Erb, June 9.

Mast—Eggan.—Fred Mast, Byron, Minn., Waterford cong., Goshen, Ind., and Linda Eggan, Rochester, Minn., Lutheran Church, by Del and Charlotte Glick and Lloyd Franke, June 23.

Miller — Lindner. — Brett Miller, Tiskilwa, Ill., Lutheran Church, and Carla Lindner, Tiskilwa, Ill., Willow Springs cong., by Ken Halstead, June 2.

Morgan — Clavenger. — Robert Morgan and Pam Clavenger, both of Lima, Ohio, Northside cong., by Clarence R. Sutter, May 26.

Reichert — Russell. — Donald Reichert, Bally, Pa., Bally cong., and Connie Russell, Mountain Home, Pa., First Methodist Church, by John Zondag and Roy Yoder, June 23.

Sauder—Trijo.—Tim Sauder, Wauseon, Ohio, Central cong., and Denise Trijo, Wauseon, Ohio, First Church of God by Gary Patton, June 23.

Thomas — Wilson. — Dennis Thomas, Hollsopple, Pa., Stahl cong., and Sandy Wilson, Beaverdale, Pa., by Allen L. Holsopple, May 19.

Wiebe — Kruger. — Timothy Wiebe, Winnipeg, Man., and Marlene Kruger, Kitchener, Ont., Stirling Avenue cong., by Vernon Leis, June 9.

OBITUARIES

Bochmann, Lauretta, daughter of Allen and Lizzie (Kulp) Walter, was born in Line Lexington, Pa., July 29, 1920; died of cancer at her home in Perkiomenville, Pa., June 4, 1984; aged 63 y. On Sept. 5, 1981, she was married to Gerhard Bochmann, who survives. Also surviving are 3 brothers (Carroll K., W. Henry, and Theodore). She was a member of Line Lexington Mennonite Church, where funeral services were held on June 8, in charge of Richard Moyer, Abram Metz, and Barry Loop; interment in Line Lexington Mennonite Cemetery.

Frey, J. Melvin, son of Norman and Esther (Secrest) Frey, was born at Chambersburg, Pa., Nov. 11, 1922; died of a heart attack at Sunbury Hospital, Sunbury, Pa., June 22, 1984; aged 61 y. On Jan. 1, 1942, he was married to Ida Shank, who survives. Also surviving are 2 children (Don E. and Dona), 3 brothers (Merle, Elwood, and Kenneth), and 2 sisters (Margret Cordell and Erma Weber). He was a member of Richfield Mennonite Church. Funeral services were held at Cedar Grove Mennonite Church on June 24, in charge of Jerry O'Connell and Nelson L. Martin; interment in Cedar Grove Mennonite Cemetery.

Gantz, John H., son of Leander and Tillie (Hoffman) Gantz, was born in Mt. Joy Twp., Pa., Mar. 6, 1895; died at Leader Nursing Center, Elizabethtown, Pa., June 19, 1984; aged 89 y. He was married to Alice Brubaker, who died in 1976. Surviving are 5 children (J. Marlin, Wilbur, Arthur, Ellen—Mrs. Richard Espenshade, and Verna—Mrs. Elmer E. Espenshade), 20 grandchildren, 18 great-grandchildren, and one sister (Mrs. Tillie G. Miller). He was a member of Risser Mennonite Church, where funeral services were held on June 22, in charge of Paul Ruhl and Ralph Ginder; interment in Milton Grove Cemetery.

Jantzie, Rudolph E., son of Michael and Magdalena Jantzi, was born in Wilmot Twp., Ont., Jan. 11, 1902; died at Kitchener, Ont., June 17, 1984; aged 82 y. On Feb. 9, 1932, he was married to Susanna Brubacher, who died on Aug. 1, 1975. Surviving are 3 daughters (Naomi—Mrs. Don Weber, Ruth—Mrs. Lyall Shantz, and Ellen—Mrs. Lorne Snyder), one son (Paul), 12 grandchildren, and one brother (Joel). He was a member of Erb Street Mennonite Church, where funeral services were held on June 20, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Keim, Abraham, son of Joseph and Sarah (Heinbuch) Keim, was born at Arthur, Ill., Dec. 20, 1890; died at Goshen, Ind., May 22, 1984; aged 93 y. On Aug. 11, 1911, he was married to Susan Troyer, who died on Mar. 1, 1966. Surviving are 4 daughters (Ellen—Mrs. Donald Lukeman, Katie—Mrs. M. John Kauffman, Elsie—Mrs. Paul Troyer, and Susie—Mrs. Wayne Sommers), one son (Ray Keim), 23 grandchildren, 32 great-grandchildren, one great-great-grandson, 2 brothers (Jonas and Alvin), 2 sisters (Katie Shrock and Lena Swartzendruber), one half-brother (George), and 2 half-sisters (Mary Ropp and Dorothy Keim). He was preceded in death by one son (A. L. Keim), and one daughter (Leona—Mrs. John Miller). He was a member of Pleasant View Mennonite Church. Funeral services were held at Howard-Miami Mennonite Church on May 25, in charge of John Steiner and R. Herbert Minnich; interment in Christner Cemetery.

Kornhaus, John H., son of Benjamin H. and Fannie (Brunk) Kornhaus was born at Newport News, Va., Mar. 22, 1927; died at Scottdale, Pa., June 22, 1984; aged 57 y. He was married to Elva Tice, who survives. Also surviving are 4 sons (Harold L., K. Kurt, H. Brent, and John H.), one daughter (Evone—Mrs. Ron Miller), 8 grandchildren, 2 brothers (Frank H. and Benjamin H.), and 2 sisters (Leona—Mrs. Bob Schaffer and Anna—Mrs. Roy Driver). He was preceded in death by one brother (Glen H.). He was a member of Scottdale Mennonite Church, where memorial services were held on June 25, in charge of Robert Johnson; interment in Scottdale Cemetery.

King, Ethel Mae, daughter of Menno S. and Lavina C. (Heiser) Gerber, was born in Groveland Twp., Ill., Dec. 16, 1927; died of cancer at Tijuana, Mexico, June 15, 1984; aged 56 y. On Mar. 7, 1947, she was married to Elmer King, Jr., who survives. Also surviving are 4 sons (Ray, Edward, Timothy, and Philip), 2 grandsons, and her parents. She was a member of First Mennonite Church, where funeral services were held on June 22, in charge of James Detweiler and Robert Harnish; interment in Pleasant Grove Cemetery.

Martin, Stanley R., son of Romaine and Jennie Mae (Spielman) Martin, was born in Seward, Ill., Dec. 1, 1915; died at Rockford, Ill., June 20, 1984; aged 68 y. On Nov. 1, 1939, he was married to Lucille Buticofer, who survives. Also surviving are 2 daughters (Judy—Mrs. Nathan Leopold and Bette—Mrs. Robert Pederson), one son (Clifford), 7 grandchildren, and 4 sisters (Mildred—Mrs. Kenneth Meyers, Alice Reeves, Lucile Boomgarden, and Fern—Mrs. Charles Sutton). He was a member of Freeport Mennonite Church, where funeral services were held on June 23, in charge of Robert E. Nolt; interment in Freeport Mennonite Cemetery.

Rufenacht, Jesse L., son of Amos and Lizzie Rufenacht, was born on Mar. 7, 1905; died at Archbold, Ohio, June 23, 1984; aged 79 y. On Oct. 1, 1929, he was married to Velma Nafziger, who survives. Also surviving are 2 sons (Donald and Lowell), one daughter (Virginia—Mrs. Merle Aeschliman), and one brother (Glen). He was a member of Central Mennonite Church, where funeral services were held on June 26, in charge of Jim Bartholomew and Henry Wyse; interment in Pettisville Cemetery.

Sutter, John P., son of Rudy and Lena (Nafziger) Sutter, was born in Stuttgart, Ark., Jan. 11, 1901; died at Albany, Ore., June 8, 1984; aged 83 y. On Jan. 27, 1927, he was married to Ada May Hartzler, who survives. Also surviving are one son (David), one daughter (Ida Louise—Mrs. Wayne Gingerich), 4 grandchildren, one brother (Jake), and 4 sisters (Mrs. Susie Hartzler, Mrs. Lizzie Scheffel, Katie—Mrs. Levi Eichelberger, and Louise Sutter). He was a member of Portland Mennonite Church. Funeral services were held at Fairview Mennonite Church on June 12, in charge of Maynard Headings and Sterling Roth; interment in Fairview Mennonite Church Cemetery.

Thomas, Bessie M., daughter of David and Martha Jane (Deitz) Weaver, was born in Davidsville, Pa., May 5, 1895; died at Cambria County Nursing Care Center on June 23, 1984; aged 89 y. She was married to J. Wesley Thomas, who died on Jan. 19, 1970. Surviving are 2 sons (R. Glenn and Gerald L.), 2 grandchildren, one great-grandchild, 2 brothers (Freman and Ray), and 5 sisters (Lela Schneider, Edith Berkey, Tracy Myers, Vera Hoffman, and Carrie Griffith). She was preceded in death by one son (Richard), twin daughters (Arlene and Irene), 3 sisters, and 3 brothers. She was a member of the Thomas Mennonite Church, where funeral services were held on June 26, in charge of Donald Speigle and Aldus Wingard; interment in the church cemetery.

Troyer, Glenn S., son of Urvan and Adie (Miller) Troyer, was born in Lagrange Co., Ind., July 28, 1914; died at his home on June 12, 1984; aged 69 y. On June 2, 1935, he was married to Louella Christner, who survives. Also surviving are 5 daughters (Roberta—Mrs. Richard Steider, Janet Weaver, Dorothy Troyer, Carol—Mrs. Freeman Schrock, and Nancy—Mrs. Chris Yoder), 4 sons (Gerald, David, James, and Dennis), 17 grandchildren, one great-grandchild, and 2 sisters (Wava—Mrs. Clarence Troyer and Bernice—Mrs. Ora Schrock). He was preceded in death by one sister. He was a member of Shore Mennonite Church, where funeral services were held on June 15, in charge of Orville G. Miller and Aden J. Yoder; interment in Shore Cemetery.

CALENDAR

World Mission Consultation, Strasbourg, France, July 18-23
South Central Conference, Harper, Kan., July 20-22
Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1
Afro-American Mennonite Association Annual Assembly, Harrisonburg, Va., Aug. 2-5
Iowa-Nebraska Conference annual meeting, Lower Deer Creek, Kalona, Iowa, Aug. 3-5
Cross-Cultural Youth Convention, Eastern College, St. Davids, Pa., Aug. 7-10
Allegheny Conference, Carpenter Park Church, Hollsopple, Pa., Aug. 9-11
Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25

CREDITS

p. 505 top by Joe Peifer; p. 505 bottom by Ron Kennel.

ITEMS AND COMMENTS

Christian Reformed Church opens leadership role to women as deacons

The 300,000-member Christian Reformed Church has voted by a narrow margin to admit women to major lay leadership roles for the first time in its 127-year history. Meeting in Grand Rapids, Michigan, the all-male 160-member Synod devoted more than 10 hours of heated debate to the issue over three days before voting 82-75 to allow congregational governing boards, known as consistories, to "ordain qualified women to the office of deacon." However, women continue to be excluded as ministers, elders, and evangelists.

Head of cutting tools company refuses military contracts

As head of Vermont-American Corp. Lee B. Thomas refuses to manufacture weapons or military goods. This has not meant hardship to the company which, according to *American Metal Market*, had sales of $181.8 million and profits of more than $6.6 million in 1983. Thomas became a Quaker in the late 1940s after having been in the U.S. army in World War II and passed through Hiroshima less than a month after the Bomb. His company manufactures cutting tools.

New England diocese discontinues 'pew rent' collections

The Roman Catholic Diocese of Fall River, Mass., has asked parish priests to discontinue the practice of collecting seat money from people attending weekend mass. The seat money collection usually takes place at the entrance at a booth or table at the church, where worshipers would be encouraged to place a 25-cent contribution. Often a church would assign an usher at the table to help worshipers make change, but would not as a rule deny admission to anyone who refused to pay. Msgr. Thomas J. Harrington, vicar of administration and finance for the diocese, said the priests' council agreed this spring to drop seat money collections because they were thought to be an unnecessary distraction. He said the decision might cost St. Mary's Cathedral between $10,000 and $12,000 a year.

Fire captain offers rules to prevent church fires

Fire Captain Don Cummins of Louisville, Ky., says many church fires could be prevented. Church design, he adds, insures that any fire that does break out in a church building will cause heavy damage; large open construction, concealed spaces, structural finish, and highly combustible decorations make churches burn rapidly once they do catch fire. Cummins called a sprinkler system the most desirable form of protection because it can extinguish a fire and notify the fire department at the same time. If such a system is too expensive, he recommended a combination heat and smoke detection system throughout the church facilities.

Carter says Chinese leader pledged to work for religious freedom

Former President Jimmy Carter has revealed that Chinese Vice-Premier Deng Xiaoping promised him to "do his best to allow absolute freedom of religion in China" when the two leaders met in 1979. In January 1979, Mr. Deng made the first visit to the United States by a high-ranking Chinese leader since the communist takeover in 1949. The visit came a month after the U.S. formally recognized the communist regime as the sole legal government of China.

The former president said Mr. Deng agreed to "do his best to allow absolute freedom of religion in China, and the distribution of Bibles," but said that he could not allow missionaries to return because "it puts a connotation of domination by Westerners on Chinese." Mr. Carter said he believed the promises made by the Chinese leader were being kept.

Hospital costs threaten to overwhelm Oral Roberts' ministry

Financial problems stemming from the building of his own hospital threaten to overwhelm the 37-year-old ministry of evangelist Oral Roberts. The Roberts organization recently announced 334 employees would be laid off, including 244 from the City of Faith hospital, and 90 from the Oral Roberts Evangelistic Association. Various other cost-saving measures have been put into effect. The Roberts operation includes an ultramodern university with about 4,000 undergraduate students, a 777-bed City of Faith hospital-research complex, and an evangelistic association which operates his international television and print outreach.

Church-backed drive seeks U.S. curbs on TV drink ads

A coalition of 25 national religious and public-interest groups has launched a drive to collect one million signatures in support of federal restrictions on the advertising of alcohol. A federal ban on broadcast advertising of alcohol, or a requirement that the ads be "balanced" by warnings about health risks, will be the goal of the campaign, representatives of the groups said. The petitions will "send a clear message to the White House and the Congress that Americans are fed up with slick broadcast commercial messages that encourage millions of children and adolescents—in addition to the adult audience—to drink," said Michael Jacobson, executive director of the Center for Science in the Public Interest, which organized the coalition.

Assemblies of God report 300,000 global member increase

The Assemblies of God has reported a worldwide membership increase of more than 300,000 in 1983, and nearly 1,500 new churches and outstations around the globe. The world's largest Pentecostal denomination reported that the number of foreign members and adherents climbed to 10,559,391 from 10,250,571, while foreign churches and outstations grew from 98,381 to 99,574 last year. In the United States, members and adherents rose from 1,879,182 to 1,992,754, while the number of churches grew from 10,173 to 10,386.

Execution of North Carolina grandmother set for Aug. 13

North Carolina has set Aug. 13 as the execution date for a grandmother—Velma Margie Barfield. If carried out, it will also be the first execution of a woman in the United States in 22 years. A number of church groups in North Carolina are opposed to the death penalty. The latest group to oppose it was the Western North Carolina United Methodist Conference, at its recent annual meeting. Mrs. Barfield was convicted of poisoning her boyfriend in 1978. She also admitted during a trial that she had killed three other people, including her mother and two elderly people who employed her as a private-duty nurse. A district attorney contended the state could prove she poisoned at least six people.

Graham Center gets Colson archives, including Watergate-related papers

Former Nixon aide and ex-convict Charles Colson has presented his personal papers, including Watergate-related files, to the Billy Graham Center Archives at Wheaton College, Wheaton, Ill. Mr. Colson, now the president of Prison Fellowship, included in the collection files relating to his trial, original manuscripts of his books *Born Again* and *Life Sentence*, and administrative memos of the Prison Fellowship staff. The college has established an institute to support, through research and education, the work of Prison Fellowship.

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What is the meaning of these celebrations?

The 37th anniversary of a voyage of the Plymouth Victory—from the U.S. to Greece with a load of horses and heifers—was celebrated near Pettisville, Ohio, on June 30 and July 1, 1984. Some 30 or 35 "cattlemen" attended the animals on that trip to Greece in the late winter of 1947. About half of them came together for the reunion in Ohio. Included in the group of 45 were wives, a few children and grandchildren, one son-in-law, and, incredibly, the widows of two of the three deceased members of the original group.

At the reunion we toured the local Sauder Museum, ate rather more than we should have, sang and prayed, heard a sermon on Psalm 19 from one of the five preachers in the group, and talked at length. (We did not play ball as we might have done 20 years ago, since today many of us are on the nether side of 50.) It seemed that a good time was had by all.

I asked myself what brought this group together after 37 years. On reflection I remember that when this cattleboat crew was assembled in the mid-forties, Wayne Liechty of Fulton County, Ohio, was designated as chaplain to the group and took his assignment seriously. Periodic reunions on a five-year cycle are, I think, a reaffirmation of something more which happened on that four-week trip. At Pettisville we recalled how on the return trip our supervisor demanded that we clean stables on Sunday and the majority refused. "I want the name of everyone who will not work tomorrow," he said. "You can have mine right away," said Dean Hochstetler of northern Indiana. We meet to celebrate and perpetuate that memory.

In this we illustrate the potential significance of celebrations in our lives. It has been said that one's values may be discovered in check stubs. Another clue can be found in what and how we celebrate.

Recently our attention was called to the 40th anniversary of the Normandy invasion. Canadians, Britains, and people from the States all had a part in this invasion and former soldiers went to Normandy to walk the now peaceful beaches and reflect on their experiences there. It is not hard to understand why they would do so. (Many of their fellows never left and their graves remain.)

Family reunions and funerals also bring people together appropriately. It is good that those who have had significant experiences with the dead one should gather to laugh and cry together in memory. The memorial service for former *Gospel Herald* editor lasted more than two hours. I am told that some persons from other cultures felt we laughed too much and cried too little. But Paul Erb was the kind of person whose life asked to be remembered with laughter.

Family reunions are another sort of celebration: a meeting of persons who sometimes have little else in common than that of a common ancestor. If this ancestor left a spiritual, as well as material legacy, and they are seeking to carry it on, the family reunion may have more than casual significance.

Some of the formal holidays which most of us acknowledge in some fashion are nationally designated. These too have a base on some past experience which is seen as having continued significance. Because violence is a way of life for nations, these national holidays tend to have a tie-in with violence. This makes them less than satisfactory as models for us who see peace as the only valid style of life. (Perhaps it is fair to acknowledge that Dominion Day in Canada, July 1, has less in the way of violent overtones than July 4 in the U.S.)

What then can we do in response to these memorials to violence? We have an opportunity to: 1) ignore, 2) protest, 3) reinterpret, or 4) look for alternate activities. All of these and more may be followed. In modern days, the Christian church has allowed the list of Christian holidays to be reduced from what it was formerly. Of course, we do consider the first day of the week the Lord's day, and that makes it a special day of remembrance.

But we could, if we wished, extend the number of significant celebrations—using them also as opportunities for reflection and instruction. When I was a boy, for example, Ascension Day was a church-directed holiday. It was a preaching marathon and not very interesting to small boys, but there was always a good meal in the middle of the day.

In contrast to this was the opinion of my grandfather, who reportedly held that "the only holy day is Sunday." So we need not be rigid about the nature and form of our celebrations. But we can note that to memorialize a past event has educational significance. In Joshua 4 we are told of 12 stones being set up near the place where Israel crossed the Jordan so that "when your children ask their fathers in time to come, 'What do these stones mean?' then you shall let your children know, 'Israel passed over this Jordan on dry ground' " (Josh. 4:21-22).

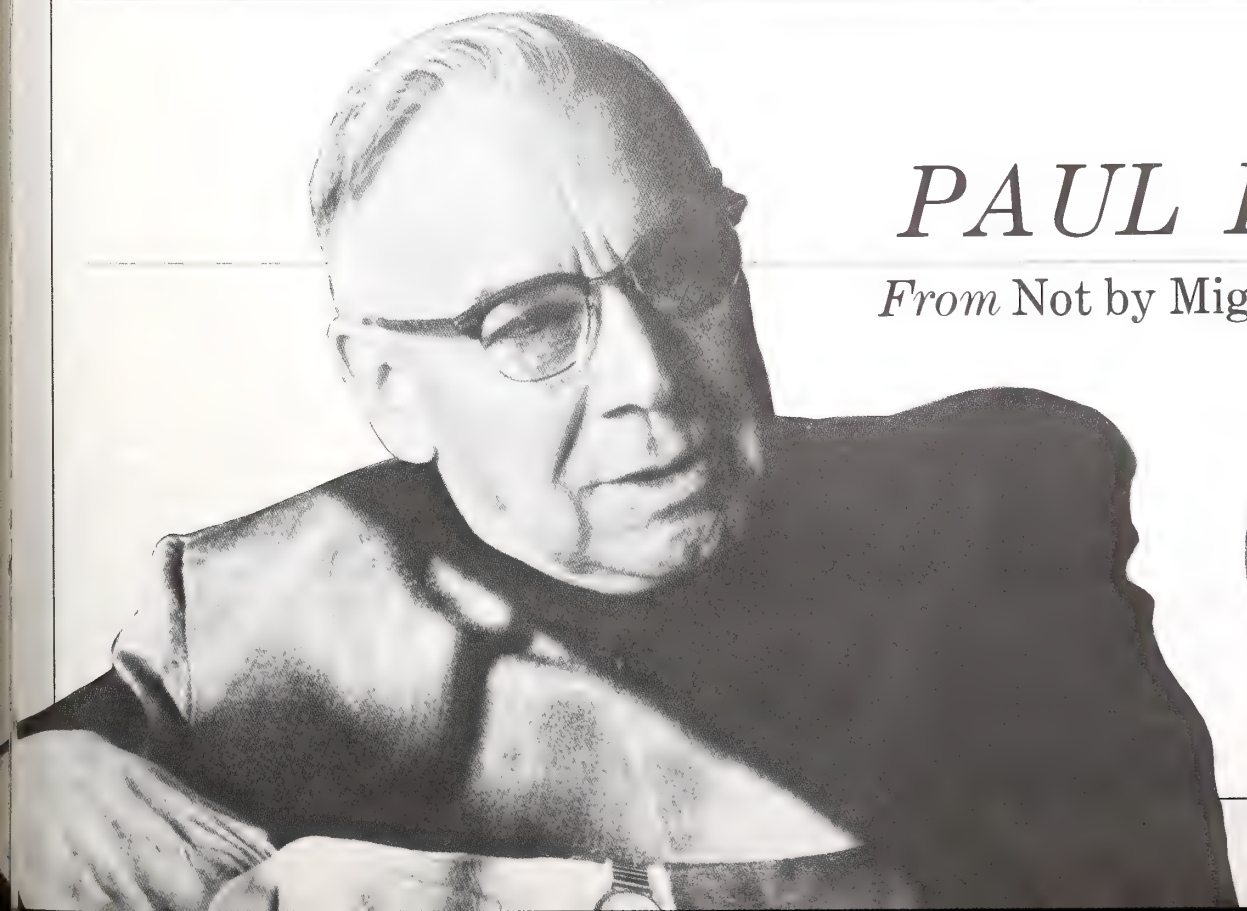
At bottom, most of those who set up memorial celebrations hope that they will have this kind of ultimate significance. Even a gathering of former cattlemen who sailed on the Plymouth Victory in 1947.—Daniel Hertzler

July 24, 1984

GOSPEL HERALD

MEMORIAL ISSUE

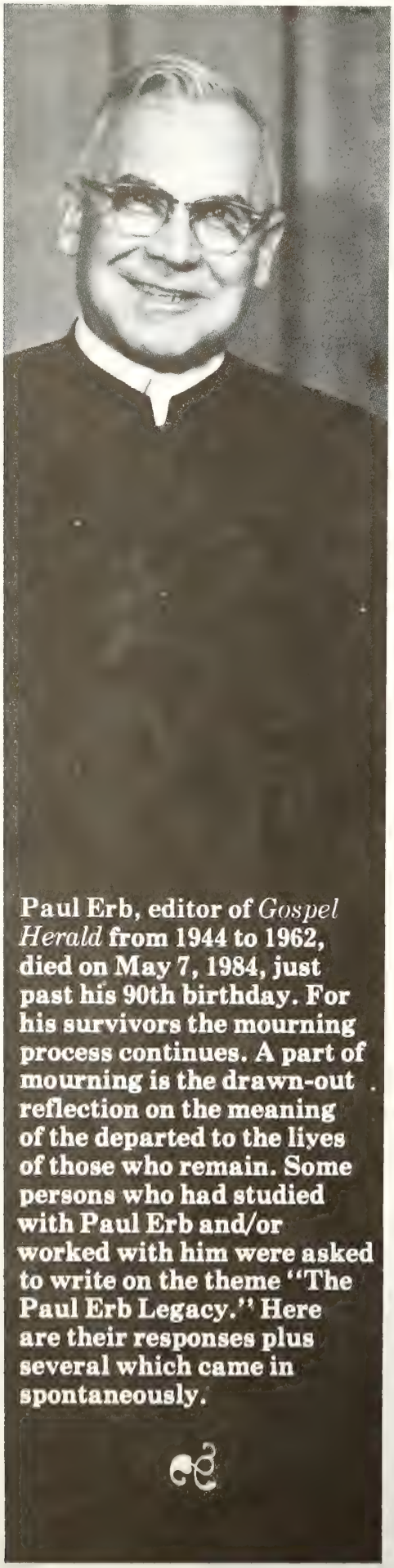
God has given us an outlook which is full of hope and joy. The Christian may face death without fear, distaste, or even regret. He may arrange for his resting place; he may plan his funeral service; he may write his will and give final instructions to those who will be left behind with the freeheartedness of one who is about to graduate to something better. For the Christian knows that though the body returns to earth, the spirit returns to God who gave it.



PAUL ERB

From Not by Might, *p. 95.*

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Paul Erb, editor of *Gospel Herald* from 1944 to 1962, died on May 7, 1984, just past his 90th birthday. For his survivors the mourning process continues. A part of mourning is the drawn-out reflection on the meaning of the departed to the lives of those who remain. Some persons who had studied with Paul Erb and/or worked with him were asked to write on the theme "The Paul Erb Legacy." Here are their responses plus several which came in spontaneously.

Paul Erb remembered

He could disagree agreeably

As I read in the *Herald* of the death of Paul Erb, I wept in grief, but also in the joy of thankfulness for the privilege of having known this great brother.

My wife, Linda, and I were youth workers for Allegheny Conference from 1973 to 1979. Each year we had an MYF Rally at Cape Henlopen, Delaware. Part of the weekend offerings were seminars, and Paul Erb was a favorite seminar leader on the subject of Bible prophecy or eschatology.

One year when I attended Paul's seminar, I very openly disagreed with some things he presented ... even in the presence of the youth. Paul listened graciously and allowed me the right of disagreeing. But what took place an hour or so later is what I shall never forget.

Before Paul left to return to Scottdale, he made a point of finding Linda and me. With deep feeling he shook our hands and said, "I want you to know how much I appreciate what you are doing for the youth of our conference, and I also want to say how much I love and appreciate you as persons, as a brother and a sister." And beyond that, Paul even quoted me in a positive way several times as he spoke on prophecy in other places!

Paul was so filled with the love of Christ that he could disagree agreeably and keep on loving those who did not see eye to eye with him. I pray that the rest of us can do the same as we follow his noble example.

To me Paul Erb will forever be a hero of faith!—**Jim Armstrong,** Valparaiso, Ind.

A model of good will

When my wife, Mary, and I moved to Scottdale in 1952, Paul and Alta were already there. In the thirty-two years since we have had many meaningful relationships. Perhaps it was because both Paul and Mary had roots in the South Central Conference. Perhaps it was because the Erbs were well acquainted with Mary's and my parents. Perhaps it was because we were employed by the same institution. In any case, we look back on our experiences with the Erbs with gratitude and deep satisfaction.

During these years, several of Paul's characteristics were quite evident. Paul did not back away from difficult issues. At mid-century eschatology had become a divisive issue. In the midst of this Paul prepared the Conrad Grebel lectures on eschatology (published as *The Alpha and Omega*). I recall the days of preparation and presentation. Though he did not resolve issues between "A's" and "Pre's," he did rescue classical premillennialism from the excesses and distortions of dispensationalism. Having given premillennialism renewed credibility and reasonableness the church moved on to more pressing business.

Second, Paul's voice was always that of moderation and affirmation. Paul filled places of responsibility that were often criticized, especially as editor of *Gospel Herald* and executive secretary of General Conference. Yet he had the rare gift of openness, authenticity, and patience. He never played games. He avoided the posture, "If you knew what I know, you would do as I do." Though Paul was often dissatisfied with occurrences in the church, to my knowledge, he did not use misleading innuendos, nor did he pronounce dire judgments on persons or actions with which he disagreed. He avoided bitter criticism. Instead Paul expressed hope. He seemed confident that the Lord of the church would work things through.

Third, Paul's overriding interest was the progress and welfare of the church. This was illustrated in his attending the 1983 sessions of Allegheny Conference at Greenwood, Delaware, three hundred miles from his home. Many younger than he felt unable to make the trip. But Paul went demonstrating his continued interest and support. I'm glad the conference took time to express gratitude to him for his presence and his many years of service.

Paul Erb is gone. However, he leaves behind a model, not only of effective ser-

vice to the church in the prime of life, but also of lively interest, support, and goodwill in retirement years. "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith" (Heb. 13:7).—**Paul M. Lederach,** *Scottdale, Pa.*

Great stretch and strong convictions

There would have been "safer" ways for a well-established churchman in his late seventies to spend his summers. But Paul Erb joined our experiment at Dutch Family Festival a decade ago, working with us as we investigated our own faith-life and interpreted our people to visitors. Apart from Paul, none of us had hit thirty. We were rich in fire and innovation; we were only beginning to learn patience and seasoning! It was an energized setting for all of us.



Paul and Alta Erb in 1947 with son Delbert and daughter Winifred.

The wonder for me now is that Paul never offered us advice, tried to restrain us, or stepped in to buffer the churchly concerns that came our way. He had an easy presence. Yet that grace of his never dimmed his principles. We knew them as well as we liked him.

In fact it was his popularity as a dinner guest that made me first see him as a *person* rather than a veteran of Mennonite committees and publications. Toward the end of the summers, many of our staff (some of whom freely described themselves as skeptics) began jockeying for his time during the supper hour. I went exploring to see what kind of interchange could happen between such unlikely pairs. I met a man with great stretch and strong convictions. That lively combination kept him in the fray until he left us last Monday evening.

Somehow Paul learned to belong to the church without being possessive of it; somewhere he found a way to not be bitter—or embarrassed—about the fact that things he had once deplored (drama, Mennonites spending more than $10,000 for their homes, neckties), the church and even he could now accept. (He even played the role of a grandpa in our film, *Hazel's People.*) Yet those changes didn't keep him from being clear about what his own beliefs, and their expression in living, were. The threat of change never fuzzied his convictions.

Last Sunday night, Merle and I and our daughters detoured from the turnpike and our trip west to go to the Frick Hospital in Mt. Pleasant, where Paul was a patient. He took my hand with a startling grasp. His eyes were warm. And although he couldn't speak, his life had.

He had given the church front row support when his generation was no longer holding the power and making the speeches. "I don't have to take the attitude that when I'm no longer here things are going to go to pot," he said once when I was interviewing him for the book, *Paul and Alta.* "We don't have to draw lines for twenty years from now. Someone else will take care of that," he went on.

But those statements should not lead anyone to believe that Paul saw the faith-life as a series of trade-offs. "You can't draw lines for other people, but you're lost if you don't for yourself," he stated firmly. "A person who can't get angry doesn't have a very keen moral sense," he continued.

"I want to be where the brave minority is," he once reflected. He lived most of his years in that uneasy spot, but he did it with his partner, Alta. That partnership fed his faith, nourished his humor, and kept him primed intellectually and spiritually. "I never believed any of this business about the inferiority of women," he said with utter certainty. It was another tenet of his life and another reason I shall miss him deeply.

On that last night of his life when I saw that he recognized me but that we couldn't really visit as before, I decided to read Psalm 25 to him. I felt somewhat awkward, presuming to do something for him that he had done so skillfully for many others. But he held my hand with real strength and when I finished I kissed him on the forehead. I hadn't planned to, but Paul had often greeted me with a hug and a kiss, so it seemed right. The next day, God did "redeem" him, "out of all his troubles."—**Phyllis Pellman Good,** *Lancaster, Pennsylvania.*

A brother for all seasons

God, in his grace, enriches the church in each period by calling persons to levels of faith and service which enrich us all. Paul Erb was one so called by God, a brother whose 90 years has meant nearly 70 years of service in the kingdom. Paul and Alta, as we have known them as a team, have blessed Esther and me with their warm and gracious spirit, their commitment to the mission of Christ in prayer and service, and their practical stewardship that enabled them to be participants with so many in the programs of the church.

At the end of the 60s and early 70s, as president of Eastern Mennonite College, I felt led to invite church statesmen to serve on the campus. This included J. D. and Minnie Graber, and Paul and Alta Erb. When I invited Paul I reminded him of our budget concerns, and that since he was retired I would pay him what Social Security allowed. His answer, with his inimitable humor was, "I'm old enough that Social Security has no limit for me, and since I've never been a millionaire this is my chance!" Paul's gift in teaching endeared him to students and faculty. And scores of students packed into their apartment weekly to listen to Paul read the Scriptures. We are the better for his gentle but straightforward sharing of Jesus Christ.

I am thankful to God for the privilege of having been enriched by such an outstanding group of church leaders who are now among the church triumphant: Harold S. Bender, Orie O. Miller, J. D. Graber, C. K. Lehman, and Paul Erb. As the church has made adjustments in style and program through these years I have rejoiced in the way in which Paul Erb was a model of adjusting to each season of life without compromising his commitment to Christ. His words, in an editorial that remains with me, are a clear call for us to "behave our beliefs." In him, God gave us a brother for all seasons.—**Myron S. Augsburger,** *Washington, D.C.*

A versatile person

I became acquainted with Paul Erb in 1938 when with a carload of young people from Oregon I drove onto the campus of Hesston College. In the two years that I was there, I learned to know Paul as a versatile person. As dean of the college, he helped plan my college program. As a teacher, he taught me public speaking and world literature. As director of the college choir, he led us students on a tour of Mennonite churches, including far-off Ohio and Pennsylvania.

In the fall of 1940 when I moved to Goshen College, I found Paul Erb there, a teacher of literature. Though I took no classes with him, he gave me good counsel and helped me make some difficult personal adjustments. Also, I knew him through Miriam, who later became my wife, who studied literature with him. He introduced both of us to the Hopewell Mennonite Church, Kouts, Indiana, where he had preached regularly in addition to his teaching duties, and where Miriam and I then ministered for four years.

When Miriam and I moved to Scottdale, Pennsylvania, in 1947 to work at the Mennonite Publishing House, behold, Paul Erb was there, this time as editor of *Gospel Herald*. I worked closely with him when as head of the editorial department he asked me to edit *Christian Living* magazine. I also worked closely with Alta Erb who was on the editorial staff of that magazine.

Since leaving Scottdale, I have contacted Paul and Alta here and there throughout the church. I shall remember him above all as a church person, as a writer of editorials and books, as a preacher whose enthusiasm and service for the church spanned across all the adult years of a long and fruitful life.—**Millard C. Lind,** *Elkhart, Ind.*

Full of hope and joy

Paul Erb will be remembered long by many people for a variety of reasons. One will certainly be that he was a man of God, full of hope and joy. His sermons and his editorials were filled with both.

He was a happy person and his happiness was contagious. One enjoyed being around him. He was an encourager of people. How well I remember the times he stopped by to see us during our days as married students at both Hesston and Goshen colleges. He was one of the persons we always wanted to see during our furloughs from Japan. He took time to listen and always with an understanding heart and mind. I imagine that whenever I hear the song "Speed Away" sung, in my mind I will always see Paul Erb leading it at a commissioning service for church workers. The first "speed away" being that of the sending congregation, then the conference, and then the total Mennonite Church.

Yes, Paul Erb will be remembered by many as a churchman, preacher, professor, and editor, but also as a friend. We will miss him, but we rejoice in his homegoing. I am sure his entry into heaven will be one of triumph and victory!—**Barbara K. Reber,** *Goshen, Ind.*

Congenial, considerate, supportive

The year was 1927. I was thirteen and General Conference was in session at Belleville, Pennsylvania. One of the evening speakers was a handsome, gifted young man from Kansas. His name was Paul Erb. This was my first knowledge of and acquaintance with Brother Erb—he on the platform, I on a plank seat.

Occasionally, since then, I have heard of Paul. And on a Sunday morning, probably about 1940, I met him personally. The Hesston College men's chorus, with Paul directing, gave an excellent program at the Belleville Mennonite Church. I was impressed with his friendliness, leadership, and directing.

Further acquaintance developed through his editorship of the *Gospel Herald*, and the moving of the family to Scottdale.

It was my joyous privilege to work together with him in various conference activities, programs, and committees. He was always congenial, considerate, positive, and supportive. It was a learning experience to work with him. Even though there was a difference in our education and ability, Paul never showed an air of superiority. And as I learned to know him I found him to be understanding, loving, caring, and encouraging.

Paul Erb was my delightful friend and beloved brother.—**Elam Glick,** *Kokomo, Ind.*

For Prof Erb

(Written when Paul Erb moved to Scottdale in 1945.)

So now you're leaving Goshen.

You've packed your dishes, desk, and bed,
You've packed the books you love, and said,
"No more I teach, for God has called
And I must go."

As though a life could *breathe and move*
And touch and change with Christian love,
Then say, "Farewell, for God has called
And I must go."

Ah no, you can't leave Goshen!
Your things may leave, your family go,
But you live not in houses—no,
You live in hearts.

You'll get your mail in Scottdale, yes,
For folks must have a street address,
But myriad places, countless hearts
Will be your home.

For your short stay has richly blessed
Each soul who turned to you in quest
Of those eternal truths. We saw them
Shining in your life.

Let Scottdale claim you if you will,
And doubtless Kansas owns you still,
But you and we shall not forget
You live in Goshen!

—**Dorothy McCammon,** *Goshen, Ind.*, in the Goshen College *Record*, Aug. 5, 1945.

One of the best preachers

I remember Paul Erb's early interest in missions. He spent at least one summer and several Christmas vacations at the Kansas City mission when I was a boy. This concern and commitment continued strong throughout his career. He was a close friend of my father and remained a friend of my family. He was among the first to telephone me after my wife, Mary, died on August 27, 1983.

Paul Erb was my teacher in numerous courses when I was a student at Hesston College between 1924 and 1930. I remember a crucial time when he expressed confidence in me and my gifts saying, "I am sure the Lord will use your gifts somewhere in the church."

GOSPEL HERALD

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News Editor: **Richard A. Kauffman**

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During the early 1940s he was a colleague and my neighbor while we were both teaching at Goshen College. He was an innovative educator. He introduced and supervised a program for teaching English composition which placed the responsibility upon all teachers in the college to examine the students on their use of English in their written work rather than having a separate course in English composition.

Paul Erb was one of the best preachers in the Mennonite Church. He maintained the confidence of most parts of the church and was probably most influential as a writer, editor, and preacher. The students who knew him as a teacher of English and American literature are convinced that the students who have gone through our colleges for the past forty years without having had Paul Erb as a teacher have missed an important part of their education.—**Paul Mininger,** *Goshen, Ind.*

Exemplary faithfulness

What I remember most about Paul Erb as editor of the *Gospel Herald* was his optimism and his continuous openness to change even at some personal risk. Walking into his office I would always be welcomed with a smile and a twinkle in his eye ready to share his counsel and help. His love for words and literary quality and his deep and ardent commitment to the spiritual welfare of his readers brought forth interesting and challenging editorials—the kind that later could appear in book form. Even in my younger years while he was still at Hesston College he was not afraid to encourage and support me personally in my writing interests. I shall ever be grateful for his life and his interest not only from a personal standpoint but for his exemplary faithfulness to the church he loved, a faithfulness all who knew him could well emulate.—**Ellrose D. Zook,** *Goshen, Ind.*

A keen mind and a winsome spirit

Paul Erb was a unique gift to the church. He possessed a rare combination of gifts as a writer, teacher, preacher, and church statesman of distinction. Though he was twenty years my senior, it was my privilege to become involved in the activities of the larger church when Paul Erb was at the peak of his usefulness. He was blest with a keen mind and a winsome spirit which endeared him to the hearts of many people.—**George R. Brunk II,** *Harrisonburg, Va.*



Paul Erb at the time of his retirement from Gospel Herald *in 1962.*

Looking for the new

Paul Erb was one of two persons who visited our family in all of the major homes we lived in from 1944 to 1983. We considered him a special caller, not because he was a former college teacher of mine and now a well-known churchman on the road, but because he was an enjoyable affirming guest.

When he visited us in the Philippine Islands in 1949 we were living in a Mennonite Central Committee Unit House in Bangued, Abra, a town of about 6,000 persons painfully recovering from the destruction of war. Successful, methodical, block by block bombing by the U.S. had destroyed all but three houses and most of the trees. People told us that in a desperate effort to find enough food to stay alive they had even eaten the songbirds. So when Paul Erb, who was a birder most of his life, asked if we saw any birds, I told him that, alas, the birds had been eaten.

Later he went with us on a trip to Villaviscocia (village of the bad woman) to distribute material aid. As we drove through the green mountainous country early in the morning in an open army-surplus jeep, he pointed out the birds flying in the woods and alerted us to the songs of those we couldn't see.

I recall the joy of that ride, the kind of renewal of hope that Paul's presence and optimism brought. I think that experience typified his person, finding life where there was reported to be none. I saw that long after he retired he was still looking for the new.—**Helen Alderfer,** *Pittsburgh, Pa.*

A blessing to the church

A number of traits stand out in Paul Erb. Here are a few:

1. He was a New Testament Christian, one who took seriously the revelatory and redemptive work of Christ. His book, *Old Testament Poetry and Prophecy,* 1936, speaks effectively to this point. Few Mennonite leaders had the training and the ability to read the poets and the prophets of the Old Testament as did Paul Erb.

2. He was deeply concerned for the peace of the church. As a young man he had seen Christians tear themselves from one another over a radical doctrine of holiness which included the rejection of medicine. He therefore feared the charismatic movement, fearing that they might be like the holiness people he knew when a youth, but he was determined to be a brother to all believers including the charismatics.

3. He was a man who enjoyed humor, and he could laugh heartily—which he often did.

4. He was honest to the point of being transparent. He sometimes preached at the North Goshen congregation, and he confessed the severity of his temper as a young man. With tears he told how he cut off his patient father: "You and I never can agree!"

5. He loved his family: Alta, the children, and the grandchildren. He was a strong family man.

Paul Erb was a blessing to the church, and I am deeply grateful to God that I could know him well.—**J. C. Wenger,** *Goshen, Ind.*

He wanted no petty differences

I have only admiration for the memory of Paul Erb. My first significant contact was as he weighed leaving teaching at Goshen College to edit the *Gospel Herald.* Teaching was his first love, but he accepted this call from his church. He chose to do what the church asked him to do.

Paul was multi-gifted. He was equally at home in education or missions, in writing or speaking, as well as offering gifts in administration. His contributions covered a wide spectrum of interests and addressed a broad panorama of needs. He never confused the church with his own image—a common temptation of gifted persons! The church was also larger than his own vision and life.

Throughout his years he could never forget the harsh wounds of the schisms he witnessed in his youth. He wanted no petty differences to become hateful scars in the body of Christ. His breadth of understanding and his horror of disunity enabled him to reach across a wide spread of viewpoints in the church. He skillfully defused the millennial issue by lifting up the common core of Christian hope while denying us the presumptuous indulgence of personally programming God and history.

Paul Erb, through God's Spirit and grace, spelled out his life in rich poetry, much of it set to music, garnished with a joy and humor that added rather than negated Christian character.—**John H. Mosemann,** *Goshen, Ind.*

Both artist and statesman

Paul Erb is one of a group of Mennonite Church leaders of the 1940s and 1950s whom I had occasion to know quite well, and each of whom has impacted my life a different way. But Paul Erb was unique among them. Who else among his peers was both artist and church statesman? And reader of poetry?

Ah, to hear the poetry, to listen to the jokes which he loved to tell, to be warmed by his friendliness, to be stimulated and nurtured by the spiritual insight and theological understanding of his writings and preaching! What a gift Paul Erb has been to the Mennonite Church! And what a gift he has been to me.—**Lois Kanagy,** *Corvallis, Ore.*

A fruitful ministry

I first observed Paul Erb, when I was a young Christian, as a model of churchmanship. I learned to know him better as a member of the Commission for Christian Education and Young People's Work. Then, as a congenial staff associate in Young People's Institutes, I found him most supportive of group activities. When we shared in General Conference leadership his judgments and visions were usually on target.

As a colleague in various teaching assignments his voice of affirmation came through as a repeated encouragement. While he was editor of *Gospel Herald,* I quickly turned to his editorials. They were crisp and insightful expressions of fact and fortune.

As a preacher, Brother Erb kept his message alive with biblical truth carefully illustrated with well chosen graphic phrases, touches of humor, restrained emotional fervor, and occasional quotations from poetry.

As a churchman he projected visions, analyzed issues, offered mediations, proposed innovations with caution, and summarized discussions with moderating proposals.

As a servant of Christ he spent himself for others. He demonstrated the benefits of frugality, the strength of loyalty in kingdom activities, and the practical aspects of the meaning of Christian consecration.

We will not soon forget his literary skills in interpretative readings, dramatic emphases of truth, and his careful use of "the King's English."

Who among us have exercised such versatility of gifts, such unassuming strength of influence, such beautiful congeniality, and such genuine humility, all for the glory of God?—**John R. Mumaw,** *Harrisonburg, Va.*

Forward looking, but firm

I remember Paul Erb as a totally committed Christian who gave himself without reserve to whatever task was his special assignment. His life radiated a deep love for Christ and the building of his church. He had a particular love for the Mennonite Church, which he faithfully served as preacher, teacher, editor, writer, and older statesman.

He was a warm, caring person interested in others, readily encouraging and affirming them. His disarming smile, together with the individual attention he showed to them inspired confidence in him as a trustworthy friend and mentor. Then, too, he had a way of keeping relationships intact over the years.

I respected him for being forward-looking and able to adjust to change while remaining firm in his beliefs. I appreciated his optimistic enthusiasm and his straightforward manner. His unassuming acceptance of a servanthood role will continue to inspire those who knew and loved him.—**Lois Gunden Clemens,** *Lansdale, Pa.*

He simply gave

My father was a liberal giver. He didn't save much money because he gave throughout his lifetime. I remember that he gave to students at Hesston so they could go to school—either by boarding in our home, rooming in our home and cooking in the basement, working in our home, or interest-free loans.

In the summers he helped his wife's parents harvest their peach crop and later supported them at Goshen and Scottdale. He gave money to his children and grandchildren for housing and education. Always he gave lots of time to church work, often with little remuneration.

The last 40 years he did not own a house. The last ten years while he lived with us he contributed liberally toward food and utilities. He and mother always gave to church funds. He was not a person who kept track of every dollar.

Accumulating and saving was not an important part of his life. He simply gave where money was needed.—**Winifred Paul,** *Scottdale, Pa.*

The legacy of Paul Erb

Paul Erb was my English teacher at Hesston as an academy freshman in 1919 and was my instructor in four other English courses from 1919 to 1923. He also served as director of the men's chorus and the mixed chorus in which I participated for four years. Since that time our association has been close as our paths have intertwined in many church, professional, and social activities. Paul Erb's life and work have been a great inspiration to me personally and certainly to the Mennonite Church.

1. He was an excellent, enthusiastic, creative teacher who helped hundreds of students at Hesston and Goshen to appreciate and love the fine arts. He showed us how to articulate and communicate effectively.

2. He gave proof that one could move with the times without sacrificing Christian principles and priorities. Early in his career Paul Erb was slightly provincial and somewhat doctrinaire. In the late thirties, he became more closely involved with the broader Mennonite Church and became a trusted leader by looking to the future without ignoring the past.

I believe that his move in 1941 from Hesston to that of chairman of the Division of Language, Literature, and the Fine Arts at Goshen College was a historical event. This gave Paul Erb an extended base for understanding the Mennonite Church and a greater opportunity for the church to understand and appreciate him.

3. Paul Erb recognized the potential of younger Christians and their needs to be involved in the work of the church. In the mid-forties he was responsible for organizing Mennonite Youth Fellowship.

4. While not a trained historian or a professional researcher Paul Erb knew how and was able to synthesize the research of Mennonite and other scholars and communicate the material to the "common people" of the church. He was the "great communicator."

5. Paul Erb was the man for his time. I can think of no other person who could have effectively followed Daniel Kauffman as editor of the *Gospel Herald* and have led the Mennonite Church to accept the reality of changes in practice without alienating so-called "progressives" and "conservatives."

6. Paul Erb had a great sense of humor, not so much in articulation as in the appreciation of humorous situations, particularly as he found them in literature. He could laugh merrily as others related comical tales.

7. As I served the church on various boards, Paul Erb gave me great personal support. He was the president of the Mennonite Board of Education when I was president of Hesston College (1959-1968). He showed great understanding and gave excellent counsel.

He was my mentor, to him and for him I shall always be grateful.—**Tilman R. Smith,** *Goshen, Ind.*



Paul Erb with A. J. Metzler and Howard J. Zehr, his successors as executive secretary of Mennonite General Conference.

Paul Erb's era

by Leonard Gross

Anno Domini 1944. For the Mennonite Church, the year 1944 was a watershed ushering in a new era and bringing changes of which the effects are still being worked at among us.

During that one year, 1944, Paul Erb succeeded Daniel Kauffman as editor of the *Gospel Herald;* Daniel Kauffman died; Guy F. Hershberger published *War, Peace, and Nonresistance;* J. D. Graber was named executive secretary of the Mennonite Board of Missions; Mennonite Mutual Aid was called into existence; Harold S. Bender published his "Anabaptist Vision" in the *Mennonite Quarterly Review;* and in a special session of the Mennonite Church's General Conference, through the efforts of S. C. Yoder, reconciliation took place among brethren, some of whom for years had been fiery crusaders on matters of theology, doctrine, and dress.

In that amazing year, the number and type of radical changes seemed suddenly to impel the denomination into a new course. However, it is my thesis as a historian that the 1944 changes were a corrective. To me the years 1898 through 1943 appear as an interlude when history tended to be played down and specific teachings played up.

In my view, what many people had come to know as "what we have always believed," can now be seen as a doctrinal interlude. Its heyday came in the 1920s and 1930s, the years lying between the First and Second World Wars. By the time of the 1940s, however, some of its aspects were beginning to be regarded as impeding the work of the kingdom by those who believed each member of the church was to be a thinking disciple within a gathered church.

In 1944 and following the above-named leaders and others helped initiate new programs at the church's very center. Authoritarianism in doctrine and dress was in the process of being replaced by a new approach to a faith, rooted in holy history. This new spirit and substance we are only beginning to understand—just as we are only beginning to understand the nature of the doctrinal period of 1898-1943.

None of these younger leaders alone could have recast the Mennonite structures. Yet together they helped a new wholeness to appear. Harold S. Bender gave us back our long-standing vision of faith rooted in holy history. Guy F. Hershberger granted us rational definitions in areas of peace and social justice. J. D. Graber helped us to broader understandings of mission. S. C. Yoder was the noble and gracious gentleman who dared to call theological bickering, intrigue, and suspicion each by its true name. And Paul Erb, Shakespearean authority and man of letters helped, through the *Gospel Herald,* to smooth the way to our broader, classical Mennonite approach of faith rooted in history.

Editor Paul Erb. In January 1944, Paul Erb assumed his new position as editor of the *Gospel Herald.* In an interview with him on February 6, 1984, he remembered: "It was entirely unexpected. I didn't take it with alacrity. I wasn't sure that I had editorial abilities. I didn't think of myself primarily as a writer, but I did take it because I felt it was a call to something different, something that nobody else seemed to be ready or willing to take, and so I did the best I could with it. And I enjoyed it. I felt that it was an opportunity to do something that I hadn't done, and I felt fulfilled and I felt that I did something in a constructive way."

A decisive change Paul Erb made in 1951 was to begin a new column, "Our Readers Say." What we take for granted in 1984 was a radical innovation in 1951. Here is Paul Erb in his own words (March 12, 1982): "When I was editor I carried a pretty strong feeling that I'm speaking for the whole denomination, and I had my finger out all the time to get the pulse of the general body. I think the *Gospel Herald* has functioned pretty well in speaking for the whole group—being open to different points of view. This has been largely since my day—in open letters. It is significant that we have points of view like that in the church, and that we are willing to listen to them.

"Daniel Kauffman wouldn't have done that, I don't think.... He would never have had letters to the editor or that sort of thing published to give variant points of view. There would have been some pretty hot responses in his day, but he wouldn't expose those to the light."

Attitudes toward change. By the time of the 1960s, the church was ready, formally, to consider a concept of change. In 1963, at the end of his years as editor of the *Gospel Herald,* Erb was asked to address the Mennonite Church General Conference in Kalona, Iowa, on "A Christian Philosophy of Change." (It appears also in *Gospel Herald,* Nov. 19, 1963, p. 1025). This essay, written by one already in his "retirement years," is still so current that it would merit republication in 1984. It was the genius of Paul Erb to find the heart of any given issue, and get right to the point. In his characteristic manner, Erb noted that the church must be at the creative edge of change: "Many changes have come about through the initiative of the church. The church must continue to be that kind of a stimulant to godliness and righteousness. It is the responsibility of the church to point the directions of change, to set up the targets of reform or action."

Faith, rooted in history and doctrine. Paul Erb was at the visible helm of the church, as editor of the *Gospel*

Herald, from 1944 to 1962, when he graciously "retired," passing on the editorship to John Drescher. Erb's 18 years of editorship have been surpassed in length by the 22 intervening years since 1962.

How do we assess the era 1944-62? To compare the Mennonite Church in 1984 with the church in 1962, not to speak of 1944, would seem on the surface to be almost impossible. Who would dare underestimate the power of the unruly, revolutionary beast called the Vietnam War? Student unrest, inner-city riots, antiwar protests: the Mennonites were also caught up in the totality of this unexpected and earthshaking worldwide happening that signaled an end to a seven-century-old modern era, ushering in our postmodern times. The revolutionary times themselves began in 1963 with the death of President John F. Kennedy, and continued until about 1978, when a sort of new normalcy slowly reestablished itself for North American society in general.

The historical newness of the 1960s has also affected to the core the structures and culture of the Mennonite Church. These changes need careful analysis and interpretation in the coming years.

Yet we still live in the era also begun in our own revolutionary year of 1944. Our common faith continues to revolve around Jesus' command to enter into the spirit and substance of the Sermon on the Mount as obedient disciples. To be able to carry out such "impossible" demands, we still know we need to gather in the spirit of Christ, the master peacemaker, who gives us, his body of the faithful, the strength to respond.

We also experience divine grace, where we stumble and fall. We still gratefully acknowledge God's tabernacling among us, and look to our own past interaction with God for answers, knowing our faith is rooted in God's acts among us.

To round out this essay, especially to be fair to such loyal leaders as Daniel Kauffman, we need to set what have been posed as opposites into a more reconciliatory setting, and suggest how the two ideas, doctrine and faith-rooted-in-history can find synthesis.

To complete the picture, therefore, still another phenomenon needs to be acknowledged, in an attempt to show historical cause and effect within the Mennonite scene over the past century or so: Just as there had been a reaction to programmatic doctrine, especially in the 1920s, with individuals and groups leaving the Mennonite Church for this reason, so also after 1944 a number of individuals and groups found it necessary to form their own bodies in order to remain faithful to their specific vision of Christianity—in most cases, centering in doctrinal approaches.

Both doctrine and history. Can we have the best of both? It seems—the bias of a historian—that history has carried us well over the centuries. Mennonites from the Swiss-South German tradition have tended, for example, to delve into doctrinal approaches to theology only when certain theologies from without were threatening ongoing Mennonite faith and life. It is significant that a well-defined Anabaptist Christology was not developed in Upper Germany until the 1650s, when antitrinitarian theology made inroads into Anabaptism.

In any case, the moment is here where in addition to history as carrier of our faith, both doctrine and theology need Mennonite attention as well, in our ongoing dialogue among ourselves, and with others. We still have a tremendous amount of work to do on the Sermon on the Mount—our doctrinal center in the nineteenth century and earlier. As an example of this approach, Ontario Bishop Benjamin Eby's 1841 book on Mennonite faith and history began with an interpretation of the abiding message of Jesus as found in the Gospel of Matthew, with special emphasis on the Sermon on the Mount and the command to love as the doctrinal center of faith and life. His book had many reprints: in Lancaster, Pa., in Elkhart, Ind., and in Kitchener, Ont., as late as 1919.

Ours is a Christ-centered faith; we need to understand, interpret for our day, and promote the teachings of Jesus as an essential part of this faith. We so undergird our own faith, built as it is on doctrine (Christ's eternal message reinterpreted for our day), discipleship (our obedient response to Jesus), and building up the kingdom (our gathering together in the spirit of the prince of peace as committed disciples with a witness).

Paul Erb's own involvement in this era, especially from the 1940s through the 1960s, therefore becomes in many ways a model for us today. For Erb helped out on both sides of what heretofore in this essay, in order to make an essential point, has been contrasted too markedly. Erb was a theological interpreter, both in the discipline of history (*South Central Frontiers,* 1974) and in doctrine (*The Alpha and the Omega,* 1955). We are the richer, as a denomination, to be able to incorporate in our heritage both approaches to truth. We will continue to need God-fearing disciples in our midst to help us, historically and doctrinally—"looking to Jesus the pioneer and perfecter of our faith" (Heb. 12:2).

Leonard Gross is executive secretary of the Mennonite Church Historical Committee.



Paul Erb (left), editor **Gospel Herald** *1944-1962. Daniel Kauffman, editor 1908-1944.*

What they are saying about **Not by Might**

Last summer Herald Press published **Not by Might,** a *Gospel Herald* memorial volume in honor of our 75th anniversary. Here is what some readers have said about it.

Virginia A. Hostetler of Harrisonburg, Va., wrote: "My thanks to you for giving us 'youngsters' a great picture of our past, and of the personalities and issues that have helped keep Mennonites alive and growing over the years.

"Through the articles and editorials included in the book, I learned that the 'oldsters' were concerned not only with debates over cape dresses and plain suits, but with issues that continue to be relevant today—capital punishment, racial discrimination, and aging. They too wrestled with questions about health, stewardship, and the Christian's relationship to the state.

You may purchase your own copy of **Not by Might** at the special *Gospel Herald* price by returning the coupon below with your check for $7.10 (U.S.).

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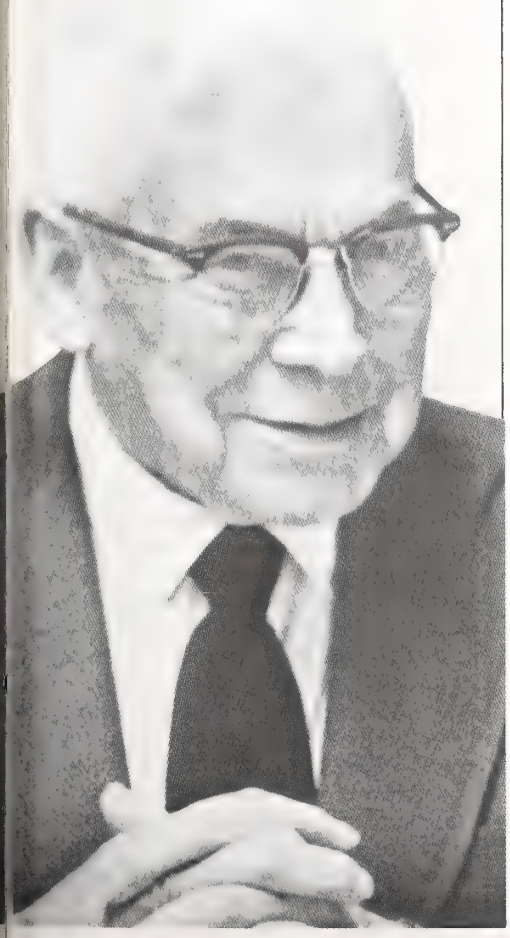
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Paul Erb on his times

An interview with Daniel Hertzler



Editor's Note: In the fall of 1980, I had an interview with Paul Erb covering a variety of topics related to his service in the Mennonite Church. The following is an edited version of the interview.

Dan: I'd be glad to know about your experience of becoming a Mennonite churchman. How did you get into this role?

Paul: I just sort of took it for granted. For instance, my first summer of graduate work was in English at the University of Kansas. One of my teachers was enthusiastic about my work in her courses and she must have spoken to the head of the department about me. He called me in and offered me a position in the English department at the University of Kansas. That wasn't the least bit of a temptation to me.

Dan: Why not?

Paul: Because I wanted to work for the church. I had already by that time become a thorough churchman in my attitudes.

Dan: What led you to this?

Paul: Well, take my growing up in the home of a Mennonite bishop. Not only was he a Mennonite bishop but my father, Tilman, was a leading churchman of the West. I absorbed his attitudes, heard him talk about the church, and sensed his loyalties and his objectives as a churchman. I just accepted this as the kind of person I wanted to be, too. And I didn't see how I could be a scholar teaching English in a secular university with no church affiliation.

Dan: So really for you it was a clear choice, a kind of personal vocation.

Paul: I first of all asked what was the Lord's will and what the church wanted me to do. Only in a less important way did I think of professional advancement.

Dan: Maybe we could get some dates in mind.

Paul: I was married in the spring of 1917; I graduated from Bethel College in 1918. In the fall of 1918 I began teaching full time at Hesston College. I kept on with my graduate work but I didn't get my master's degree at the State University of Iowa until the summer of 1924. In 1923 J. D. Charles died suddenly, probably of cancer, and Noah Oyer moved to Hesston. He was well thought of and was well qualified to take J. D. Charles' place as dean. But I had been there longer than Noah had and in a way you could say that I deserved that promotion to dean. But I've had some problem all through my life of not being a very popular person. Noah was a much more popular person. (It didn't interfere at all with the very best of relationships between us.)

Then when they reopened Goshen College in 1924 Sanford Yoder asked Noah to come to Goshen to be the dean. In the meantime Edward Yoder had come along, so they thought of him as the dean and, in fact, appointed him dean, and me as acting dean. I served as acting dean at Hesston for three years while Yoder was going to school. He kept a very remote hand on things as dean. I was careful to keep my place, signed all diplomas as "acting dean."

When he got his doctor's degree in 1932 he came to Hesston. But that year we didn't have any college students. Ed could only teach college students since he was not certified as a high school teacher. So after one year at Hesston without teaching because there were no students, Noah Oyer persuaded him to come to Goshen, and suggested me at that time as the logical person to be dean.

Dan: When did you go to Goshen?

Paul: In 1941 and I moved here to Scottdale in June of 1945.

Dan: So your professional life was from 1918 to 1941 at Hesston, 41-45 at Goshen, and 44-62 as *Gospel Herald* editor. Was it a hard decision to go from teaching to editing?

Paul: That was the most difficult decision I ever made.

Dan: Why?

Paul: Well, by that time I was well established professionally. I was a favorite of Harold Bender, you could say. He persuaded me to come to Goshen from Hesston. It had been hard to leave Hesston after all those years. I stayed there all through the 30s and helped Hesston get on its feet.

Dan: Things were tough?

Paul: I got $35 a month in 1932-33 and many of our churchmen, including my brother, Allen, thought Hesston might just as well give up the ghost. But I decided that I would stay. My wife was thoroughly agreeing with me. We stayed and the Lord used us as a kind of rallying post. So we built up a faculty, gradually built up students, and got our accreditment back.

Dan: So you had to give that up to go to Goshen?

Paul: Yes. But having made that decision, sold my home at Hesston, bought a home at Goshen, I had nothing else in mind than that this is where I spend the rest of my days. The very day that I bought the house at Goshen, Otis Johns from the publication board executive committee, came asking me to become editor of the *Gospel Herald.* At first I said that I couldn't let myself do that especially since I had achieved some success as an English teacher. I had gone through all those summers of graduate work, and as I said at that time, "Throw all that away to go to

Scottdale and edit the *Gospel Herald*?"

Then I had A. J. Metzler to deal with and he kept coming back. They tried to find someone else but couldn't find anybody who filled the bill and kept asking me. So by 1944 I was willing to consider it, particularly since Harold Bender supported the move. I never heard him say this, but as I look back on it, I believe he saw that with him at Goshen and me at Scottdale we had the Mennonite Church going in the right direction.

When I became editor of the *Gospel Herald* following Daniel Kauffman I felt a real obligation to carry on what he had begun. The worst thing I could do in those early months of my editing would have been to attack Daniel Kauffman. I said in one of my first editorials that I had committed myself to carry on the principles which Daniel Kauffman represented in the church.

Dan: Did you, at a certain point, become conscious that you were moving on from there?

Paul: We were right in the days of the second World War with Civilian Public Service and I had to speak on this for myself. Daniel Kauffman never spoke on this issue.

Dan: You're saying that by that time events had passed him up?

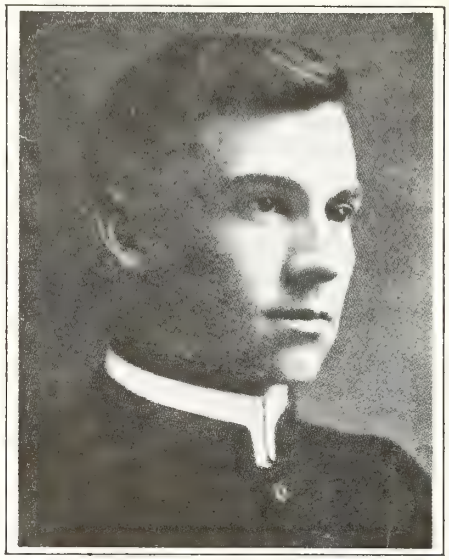
Paul: Yes, and the people here at Scottdale had tried to get him to resign. He didn't hold on to the editor's job from any ambition. Rather, I think plenty of people in the church told him things would go to pieces if he would resign. But some things had sort of run downhill. Other people were thinking that the editorial page of the *Gospel Herald* didn't represent front-line thinking anymore. I had to make a reputation on that for myself.

Dan: What were some of your most discouraging experiences in the church?

Paul: I'd say that one of the disheartening things was the way in which I was always fighting a financial battle. As dean at Hesston, during the depression, I was teaching for $35 a month and just barely making things go personally. More than that I was trying to keep the college on top, keeping the bills paid. Also I was elected secretary-treasurer of the Commission for Christian Education when it was first organized. It was new, and some people looked at it sideways. So it was hard to get sufficient funds.

Too often the church isn't ready to support its program. One feels it now in our missions. We have a great mission board and a great mission program but they have to say no to a lot of the things they would like to do because the church isn't paying the bills. I have been on that kind of a grindstone all my life.

Dan: Well, now, on the opposite side, what were some of the things you reflect with most appreciation?



Paul Erb in 1929 as acting dean of Hesston College.

Paul: One is my conviction that the Mennonite church is right. We have a theology and we have a practice. We have a program that I'm proud to be a part of. When Harold Bender came along and uncovered for us all the facts about the Anabaptist awakening, it really made my blood run faster. These were my fathers and I take satisfaction in saying that I think my church loyalty was not centered in a few people (I did think highly of Harold Bender, for one), but that it was primarily because of what we stood for and I could teach my students and my children and my congregations where I preached the bigness of the position of the church.

Dan: You think of the church in your younger days or when you were teaching at Hesston College, and as it is now. Do you see what seem to you important differences?

Paul: One I've had to think about more than any other probably is the attitude toward the theater. When I was at Hesston, I delivered a chapel speech against the theater. And that was the platform on which we stood at Hesston and even at Goshen for quite awhile. Harold Bender gave me the assurance that dramatics was not going to sweep things at Goshen College.

Dan: You're talking not only about the movies but also dramatics?

Paul: Yes, a dramatics department. Putting on plays. I never did that and I taught English and I taught Shakespeare without surrendering on that.

Dan: You never played it?

Paul: No. Then some years ago Merle Good asked me to play the silent part of an old man to give atmosphere to their Christmas party in the movie *Hazel's People*. By that time I had quit fighting and I thought if you can't beat them, join them. So I said yes, I'll do that. But a lot of people were tremendously shocked to see me on the stage on display. Obviously our church has accepted dramatics as an effective teaching instrument and it would be suicide for anybody to conduct any kind of propaganda against it. Goshen College has its dramatics building. EMC doesn't have a building yet but they'll have one and Hesston, of course, has its dramatics. I was thoroughly whipped on that but I still see some reasons for what I said.

I still don't have any enthusiasm over drama attendance and particularly the movies. I can't see why Merle Good ever issued a list of current movies. Some of them he admits are bad, so why list them? I used to say that's not our world.

Dan: Do you want to comment on the harmful effect of the theater?

Paul: Where are you going to draw the line? You can't. Drama must have conflict, so it has to have a villain. It has to have people who say and do wrong things. I can see how you can read that and talk about it. That's the way I did use it in teaching. But to act it out, I saw as something quite different.

Dan: Any other?

Paul: Of course, the garb question, the plain suit and a necktie. I never campaigned for getting rid of those, but by silence I suppose I was giving my influence toward the changes. Then in 1960 when I was going to South America to visit my son Delbert, a missionary with the Argentine Mennonite Church, I asked him if I should wear my plain coat in Argentina. It was the only coat I had.

He said, "I wish you wouldn't." The church there had decided that it would be bad for them to be continually identified as fathers in the Catholic church. Delbert knew that I would be better accepted by the church there if I didn't wear a plain coat. For me, to come without a plain coat also meant to come with a necktie.

So the first morning I was in David Hostetler's home in Brazil, I put on a tie that I had brought along. I had joined the church in 1912 and between 1912 and 1960 I never wore a necktie. I always did put a great deal of stress on what the church was saying and what would be the expressed or implied advice of the church for me.

Dan: Suppose I asked you to give advice or express some concerns about the church of today. What would you say we ought to look out for? Where are we in danger that we ought to take note of?

Paul: I've never cultivated in my life looking at and pointing out the things about the church that I don't like. I suppose I just ignored them. Take, for instance, our affluence. I have strong

convictions, as Orie Miller has said, that affluence is the greatest enemy in the Mennonite Church. I think I've preached rather faithfully on that theme, but yet I've never had the reputation of being a fighter against a second car.

Dan: Did you somehow have a feeling that it's a dead end to pursue this kind of business?

Paul: I think I helped some people get more strict convictions in the making and spending of money. I think I've helped give a good example on spending money. I hope so, but I've never felt that I can tell people just what that is.

Dan: As a Mennonite Church, we are a small group and sometimes seem a little confused. What would you say is the glue that holds the Mennonite Church together?

Paul: Up to a certain point, it was custom, the practice of the fathers, pretty much what holds the Amish together. That was true in our church through a good part of my life. Less and less do matters of custom have very much influence in our church. We don't ask how our fathers did this. It's almost a subject for laughter—making fun of the way we used to do, the way we used to be. But I don't think of my background as being unfortunate at all.

I think we have a good deal more of theology now than formerly. I think that we are Anabaptists more than Mennonites. And it's easy to rally people to an Anabaptist standard. If you simply ask them to be good Mennonites, there's no enthusiasm about that, except as it does represent what we feel the Anabaptists represented in history.

Dan: Do you have observations about schism? Did you experience schism in the church at any time?

Paul: Yes, I went through schism. It was a bad one at the Pennsylvania Mennonite Church in Kansas. This congregation was touched by the holiness movement of the first decade of the century, a movement which developed into the Nazarene Church.

George R. Brunk I and other young leaders in that part of the country found satisfaction of a kind in attending Free Methodist Camp meetings held around Kansas. They heard the "deeper life" stressed and there were plenty of people in the Mennonite Church who needed to hear that. So they emphasized it in our community. My father as a young minister and others got to having what they called "teacher's meetings." They would get together to prepare to teach the Sunday school lesson, but actually it was a place in which they could talk of things related to their Christian experience.

Some of the people went to extremes and by 1903 they were getting out of touch with what Father as a bishop of the church stood for. As a result there was a separation. About six or eight families withdrew from the church and started a mission in Newton. Every one of them then wanted to be a preacher, but none of them had the gifts or the education for it. My uncle Jonas Eby thought he was called to preach, but he would just stand up and say, "Alleluia, bless the Lord." That kind of trite vocabulary was all that he was capable of. Others weren't much better.

Then about 1912 J. B. Smith came to teach at Hesston College, next door to our church, and heard this second work of grace being taught. He was horrified and began to speak against it. It turned most of our congregation against Hesston and became a conference matter. At a conference session a statement was made against the second work of grace. As a result our preacher, D. D. Zook, got up, walked out, got in his buggy, and drove home. He was done. So he led quite a considerable faction from our congregation. J. M. Weaver joined with him and there was a split in the church—fully half the members.

So that's the experience I've had with schism and it gives me a deep horror of it, so much so that I cannot be comfortable with the charismatic renewal movement even today. Now a basic difference between our holiness movement in the beginning of the century and this charismatic emphasis is that of "tongues." The holiness people did not believe in speaking in tongues. And the Nazarenes are strongly against it even today. But most of the signs I recognize as similar to what happened to our church in Newton and it scares me to death.

Dan: How do you feel about Mennonite institutions today? Are we serving the church? Institutions, some say, are trying to have the church serve them instead of the other way around.

Paul: That was said against all our boards, I guess, especially the mission board. I don't know how else we can do the work of the church without having institutions do it. I also say that the institution should serve its purpose and if it's clear at that point that its purpose has been completed, give it an honorable burial. But many times if you get rid of one institution, you're simply making room for another one.

Dan: What would be your dream for the Mennonite Church in the 1980s?

Paul: I would hope that we can get a better way of financing our missions. I believe that missions is a function of the church, the very life of the church, and so it hurts me to hear reports that our missions are suffering. I know that a part of the solution is to have less giving to fly-by-night causes such as the electronic churches. I suppose that if we knew it some of these big radio preachers are getting enough money from us to keep our mission board going along very well.

Some highlights of Paul Erb's life

Paul Erb was born near Newton, Kansas, on April 26, 1894, and died at Mt. Pleasant, Pennsylvania, on May 7, 1984, just past his 90th birthday. He studied at Hesston and Bethel colleges, the University of Kansas, the State University of Iowa, and the University of Chicago.

He was married to Alta Mae Eby in 1917. He taught at Hesston College from 1918 to 1941 and at Goshen College from 1941 to 1945. He was editor of *Gospel Herald* from 1944 to 1962 and book editor of Herald Press from 1959 to 1964.

He was executive secretary of Mennonite General Conference from 1958 to 1961 and field worker of Allegheny Conference from 1966 to 1969. He served also as pastor of the Pennsylvania Mennonite Church, Newton, Kansas, and of the North Scottdale (Pa.) Mennonite Church.

His books include *The Alpha and the Omega* (1955); *Don't Park Here* (1962); *We Believe* (1969); *Orie O. Miller* (1969); *South Central Frontiers* (1974); *Bible Prophecy: Questions and Answers* (1978). See also obituary, p. 527.



Paul Erb on October 1, 1983, at Camp Sunrise Mountain, Markleysburg, Pa.

CHURCH NEWS

Garde seeks to build bridges through Irish Mennonite Movement

A lifelong commitment to the pursuit of peace in Ireland led Mike Garde to help form the Irish Mennonite Movement six years ago in the capital city of Dublin. It is sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee.

Mike is on a five-week furlough, spending time in North America after traveling to South Africa.

Born in South Africa to an Irish father and a German mother, Mike was later raised in Ireland. He is one of only four MBM overseas workers who are not North American.

Considered the "first Irish Mennonite," Mike was led to Christ through a Billy Graham crusade in England in 1966. He became involved with London Mennonite Fellowship and lived at London Mennonite Centre for two years.

Mike was then commissioned in 1978 to start a ministry in his home country of Ireland. He was later joined by four MBM-MCC workers from North America.

"The major focus of our ministry is to build bridges of reconciliation," Mike said. "Members are involved in various long-term activities—most seeking to eventually be self-supporting."

The conflict in Ireland is one of complexity and desperation. Protestants identify with England, and Catholics generally seek complete independence for Ireland.

Ireland today is divided in two—the independent Republic of Ireland, which is 96 percent Catholic, and the much smaller Northern Ireland, which is 60 percent Protestant.

The current strife in Northern Ireland stems from the refusal of the Protestants to consider uniting with the rest of Ireland or even to share power with the Catholics in their little part of Ireland.

"The presence of Britain in Northern Ireland involves political, religious, and psychological elements," Mike said. "The futility of the situation has so overtaken the people that they have learned to accept it and think it can't change."

The Irish Mennonite Movement was purposely established outside the area of conflict. "We felt the need to know who we were in the context of a community of believers," Mike said. "Now that our identity has been established, we can better share our insights with those around us."



Mike Garde, Mennonite worker in Ireland.

Mike is involved in a variety of activities—preaching, contacts with the media, selling Anabaptist-Mennonite books, evangelism, "apostolic journeys," prison visitation, and administration. "I'm a jack-of-all-trades and master of none," he said.

Earlier this year, Ireland's first Mennonite congregation was formally established when the MBM-MCC workers and several Irish friends signed a covenant which they had been working on for several months.

The congregation emphasizes discipleship, community, and peace.

"I think our Anabaptist-Mennonite ideas have something to offer the Irish people," Mike said. "Our goal is to find ways to get those viewpoints out to the right places."

Transcultural seminar positive experience

Approximately 70 persons attended the Transcultural Seminar, June 18-29, Goshen College. An annual event cosponsored by Mennonite Central Committee (MCC), Eastern Mennonite, Bethel (Kan.) and Goshen colleges, the seminar is designed for persons who anticipate serving overseas in a field related to agriculture, education, health care, nutrition, or general community development.

This year's participants worked with a coordinating staff representing a wide range of international experience. In addition, other resource persons came from universities, colleges, and mission/service organizations to share their experiences and understandings of cross-cultural issues.

The staff included Nancy Tielkemeier, agriculturist and a student at Associated Mennonite Biblical Seminaries in Elkhart, Ind., who spoke on tropical soils, horticulture, and animal husbandry. Ron Braun, formerly a teacher and country representative to Haiti for the Mennonite Economic Development Association, addressed the problems and challenges of transcultural education.

Kay Yutzy, associate professor of nursing at Goshen College, discussed the importance of health care in transcultural settings. Marilyn Johnson, assistant professor of foods and nutrition at Goshen, emphasized the needs of nutritionally vulnerable segments of the world's population. Bolivian economist Rene Rojas helped participants to understand the factors contributing to the integrative nature of community development.

During the two-week event, students attended lectures and small-group discussions, viewed films, examined case studies, and participated in field and laboratory work.

Catherine R. Mumaw, professor of home economics at Goshen College and coordinator of the seminar, said, "The group worked together well. They were very inquisitive and the response was positive. We had an outstanding staff of experienced people."

Krauses complete first term in Japan

Leadership training, translation of Anabaptist-Mennonite study materials, and a new vision and strategy for church extension were just a few of the needs that led Norman and Ruth Kraus to go to Japan in 1980 as "old new missionaries" with Mennonite Board of Missions to serve the Mennonite Church there. Norman was a 30-year veteran of the Goshen (Ind.) College faculty.

Krauses recently returned to North America for their first furlough.

Following 15 months of language study in Tokyo, Krauses moved to Sapporo on the island of Hokkaido where Norman was asked to be a theological resource for leadership education in Japan Mennonite Church.

Founded 30 years ago by MBM missionaries, Japan Mennonite Church has about 400 members in 16 congregations—all on the northernmost island of Hokkaido.



Norman and Ruth Kraus, missionaries in Japan.

A primary part of Norman's assignment was to work closely with Director Takio Tanase and the Christian Education Committee in revitalizing Japan Mennonite Church's Eastern Hokkaido Bible School.

Norman traveled regularly from Sapporo to Obihiro to teach classes for the six young people who had quit their jobs and moved there to study full time.

"Often my audiences for 'theology lectures' included seekers and new Christians as well as more mature church members," Norman said. "It was a joy to be part of the witnessing fellowship which drew people to Christ!"

Ruth, like most missionary women in Japan, was involved in the work of the local congregation in Sapporo and in various women's groups, both local and regional.

She participated in the women's group of Yuai Mennonite Church and, along with Norman, led a monthly Bible study and cooking class for Christians and interested non-Christians. These meetings were eagerly anticipated by the women who attended. Other energies were spent serving as MBM treasurer for Japan. In addition, Ruth conducted a weekly English class of six women in her home.

Due to a lack of good leadership training materials, Ruth and Norman became involved in a major Anabaptist-Mennonite translation project, which includes two Mennonite denominations and the Brethren in Christ Church. "The wealth of biblical study materials available to North American seminary students was just not available to my Japanese Bible school students," Norman remarked. "Much of the Christian literature is either liberal Protestant or evangelical-fundamentalist. There seems to be a big void in the middle where I think we Mennonites are."

As part of his teaching assignment, Norman also has been writing on Christology and, at the request of the Japanese Mennonite Publishing Committee, is preparing the manuscript for publication in Japanese. He is attempting to answer the question, "Who is Jesus Christ and why did he come into the world?" so that it will be more understandable in the Japanese context.

Krauses view their assignment in Japan as ministering to a church in transition. One major goal was to support the reduced missionary team on the field. "We went to Japan with the idea that we might play a useful role in the transition from 'mission' to 'indigenous' church," Norman said. "It seemed to me that the church might be able to use a new resource that was frankly short term and transitional in nature to stimulate and help create a base for more independent initiative. So we went as a transitional people living between the past and the future; between the sending church and the emerging new one; between American culture and Japanese culture."

Hispanics request resources for media outreach

Hispanic Mennonite pastors throughout North America are requesting training in the use of radio and television to share the gospel in their communities, according to Ken Weaver, director of Media Ministries for Mennonite Board of Missions.

He said Hispanic Mennonite congregations in Chicago, Ill., have formed a communication committee and want training, both in broadcast media and in the use of audiovisuals for in-church use.

Hispanic Mennonite Council and MBM are therefore supporting Elias Acosta this summer as a facilitator and trainer for Hispanic pastors and lay leaders.

Elias and an assistant, Amparo Guevara, conducted a mini-seminar on June 9 at the 51st Street Mennonite Church in Chicago to train Sunday school teachers in the use of audiovisuals.

Elias said the teachers were ready to accept change in their methods: "The day after the mini-seminar, all the Sunday school classes were in different shape than the previous Sunday."

Elias is helping plan additional seminars in Chicago and in Sarasota, Fla., to train pastors and other Hispanic leaders in the use of broadcasts, videotape, and audiovisuals for outreach and nurture.

A native of the Dominican Republic, Elias has served on the Spanish Mennonite Broadcast Board (JELAM) and has done video training workshops for Hispanic pastors in California and Iowa.

A number of Hispanic pastors already produce their own local radio broadcasts, such as Ruben Esquivel *(Ecos Latinos)* and Raymundo Gomez *(Memento de Meditacion)*, or TV programs such as *La Biblia Abierta* by Simon Rada.

New film on Mennonites to premiere at MWC

A new half-hour film titled *Strasbourg: City of Hope* will premiere in Strasbourg, France, July 24-29, during the Mennonite World Conference (MWC) sessions.

Commissioned by MWC and produced by Daystar, Inc., a nonprofit inter-Mennonite media production agency, the film traces early Mennonite history from its spiritual roots in the reformation through its contemporary identity as an international family of faith.

The film found its beginnings in a 1980 meeting in Chicago called by Paul Kraybill, executive director of MWC, to explore production of a film for the eleventh assembly. As a result, Daystar was commissioned to produce a film which would impart the significant role that historic Strasbourg played in the lives of the early Anabaptists.

John L. Ruth wrote and directed the film while Burton Buller of Nebraska did the cinematography.

Filming began in October 1982 on location in France. The French Mennonites at first were a bit bemused by the sudden burst of film activity on their doorsteps. "What," they asked, "could be so important about our history that MWC would want a film made of it?"

As the filming progressed and as they began to understand the great importance Strasbourg held in providing a refuge where Anabaptist dissidents could gather to reconcile their differences without fear of execution, the French Mennonites opened their homes and hearts to the film crew. Many of the Mennonites of the area appear as actors and actresses in the film.

In addition to European flavor and texture, the film includes representatives of the worldwide Mennonite family. An African musical group sings traditional songs, and a group from India sings along with their traditional harmonia. In Paraguay, Indians converted by Paraguayan Mennonites sing hymns.

The film is available in four languages. After August 1, *Strasbourg: City of Hope* will be available to all churches from Burton Buller, Daystar, Inc., 1053 Main, Henderson, NE 68371.

MENNOSCOPE

On June 24, the **Byerland congregation,** Willow Street, Pa., commemorated the 50th anniversary of the ordination of their senior pastor, James H. Hess, to the ministry. Approximately 500 persons attended the 9:00 a.m. homecoming service which featured Pastor Hess' life and ministry in the local congregation. A 7:15 p.m. service, highlighted Hess' work in Lancaster Conference programs throughout his fifty years of active ministry. Of particular note were the contributions he made through the Christian Education Board (35 years) in which he directed the Regional Bible Schools for many years, the Brotherly Aid Board (36 years), and the Lancaster Mennonite Conference Schools Board (37 years, 20 as chairman). Chosen by lot, Hess was ordained by Bishop John Mosemann to serve the New Danville District of the Lancaster Conference on June 28, 1934. In October of the same year Hess married Anna Hershey, who has served faithfully with him in the ministry since that time. For the past thirty years Hess has served as pastor in the Byerland congregation. Still active in pastoral work, Hess, age 72, serves with his son, Ernest, who recently assumed responsibility as pastor-in-charge of the congregation. Current membership at Byerland is approximately 130.



James and Anna Hess

Mary Herr has resigned as director of Service Ministries for Mennonite Board of Missions, effective Oct. 1. She will join her husband, Gene, in a ministry of equipping people in faith and service, using The Hermitage retreat center in their Elkhart, Ind., home as their base. During her two years as Service Ministries director, Mary was responsible for Voluntary Service, Health and Welfare, and Deaf Ministries. Before moving to Elkhart in 1982 to take that position, Mary and her husband were codirectors of MBM's Discipleship program in Phoenix, Ariz.

Gwen Preheim Bartel has been named personnel counselor at Mennonite Board of Missions, succeeding Maynard Kurtz. She assumed her new role on June 4. Originally from Freeman, S.D., Gwen most recently worked as assistant director and social worker at Elkhart (Ind.) Community Day Care Center. She is married to Dean Bartel, who works for Mennonite Central Committee in the Developmental Disabilities Department. They are residents of Elkhart.

Jeff Schmitt has been appointed by Mennonite Board of Missions for service with China Educational Exchange—a program which sends North American Mennonite teachers to China and brings Chinese professors and students to Mennonite colleges. A 1984 graduate of Goshen (Ind.) College, Jeff is the son of Howard and Jean Schmitt of West Liberty, Ohio. He is a member of South Union Mennonite Church in West Liberty. He is scheduled to leave on Aug. 26 for China, where he will teach English at the university level.

Seven Voluntary Service workers prepared for summer assignments during a June 4-7 orientation in Elkhart, Ind. They are: Dan Christophel, Battle Creek, Mich., children's day camp in Albany, Ore.; Kris Freed, Reinholds, Pa., youth recreation program in Mashulaville, Miss.; Cindy Funk, Hesston, Kan., children's day camp in Albany, Ore.; Evelyn Gunden, Elkhart, Ind., International Guest House in Washington, D.C.; Ann Minter, Goshen, Ind., communications internship in Elkhart, Ind.; Kathy Weaver, Brandon, Vt., youth recreation program in Mashulaville, Miss.; and Shelby Brownlee, Springs, Pa., International Guest House in Washington, D.C.

Opportunities overseas to use broadcasts, print, film, and cassettes are increasing, according to reports by Mennonite Board of Missions workers. Thirteen of 15 MBM missionaries polled recently are already using media in some type of ministry—either to the public or within the congregation. Of 11 persons responding to specific questions, six reported opportunities for using radio, slides, and filmstrips, while four listed opportunities in film, magazines, newspapers, books, and booklets. This apparent trend toward more use of electronic media will no doubt call for appropriate training and financial resources. For example, Roy Kreider reported from Israel that the Immanuel House Study Center hopes to acquire video equipment and tapes and would then need to train persons to use them.

Paul Kurtz, administrator of the Hattie Larlham Foundation in Mantua, Ohio, has been elected president of the National Association of Private Residential Facilities for the Mentally Retarded. The association represents 500 agencies in 48 states and the District of Columbia, which together provide residential services for about 20,000 developmentally disabled people. Hattie Larlham, sponsored by Mennonite Board of Missions, provides residential care for children with severe disabilities. Paul was formerly director of residential services at the Association for the Disabled of Elkhart (Ind.) County. He lives with his wife, Lydia, in Streetsboro, Ohio.

A media and ministry internship, Nov. 12-16, in Harrisonburg, Va., will explore how congregations can use media for visibility and outreach. Diane Zimmerman Umble of Lancaster, Pa., will lead the experience. A former communications professor at Bethel College in North Newton, Kan., she is currently a graduate student at Annenberg School of Communications in Philadelphia, Pa. The internship will include both theory about the many facets of media and hands-on projects, such as recording and producing a short radio program. Pastors and other persons interested in a media ministry of some type in their congregation are invited to participate. More information is available from Media and Ministry Internship, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

The **Mennonite Church,** through Mennonite Board of Missions, is participating in a new interfaith effort to publish a quarterly magazine, *Media&Values. Media&Values* is not a new magazine, having been published for the past six years by the Center for Communications Ministry in Los Angeles, Calif. When the center announced a few months ago that it would be closing for lack of financial support, several denominational communications executives formed a coalition through Media Action Research Center to purchase the publication. Upcoming issues will focus on the development of communications in the Third World and the increasing amount of sexual violence in media like rock video and advertising. The subscription price is $12 in USA, $14 in Canada, and $18 in all other countries. Pastors, religious educators, and church executives may request a free sample copy and subscribe individually or for a group by writing to 1962 S. Shenandoah, Los Angeles, CA 90034.

Over 460 congregations of all Mennonite denominations received a total of $74,437 in congregational project grants this year from Mennonite Mutual Aid, a 5 percent increase over last year. The Fraternal Activities grant can be used to supplement benevolent funds, or to support local mutual aid projects; or funds can be returned to MMA's Mutual Aid Sharing Fund. Grants are available for congregations who have at least 20 members, or 50 percent of their membership, enrolled in MMA's medical plans. One congregation, Pleasant View Mennonite Church, Mt. Pleasant, Iowa, will use its grant to help support a local prison ministry. Zion Mennonite Church, Archbold, Ohio, will use its grant to provide clothing and food for the "Kitchen for the Poor" in Toledo, Ohio. Other congregations who received grants will help pay the high medical expenses of church members, supplement day care centers, and help refugee families meet living expenses. Congregations also may contribute grant funds to this year's churchwide sharing project, the Diamond Street Wholistic Health Center in Philadelphia, Pa., said Liechty.

Wellness will be the focus of a Continuing Education course offered this fall at Goshen College. Ann Reschly, registered nurse at the Goshen College health center, will lead participants in "Lifestyle for Wellness" as the group explores ways to integrate different aspects of living into a harmonious whole. Each session will include an exercise period and a nutrition break, and the class will experiment with aerobics and flexibility exercises. The course will be held every Tuesday evening from 7:00 to 9:00, Sept. 17 to Oct. 22. Those wishing to participate can register through the Continuing Education office at Goshen College. Registration is limited to 20 persons.

Living Stones: A History of the Metamora Mennonite Church, by Steven Estes, is now available from the Metamora (Ill.) Mennonite Church. This 394-page book recounts the history of 150 years of Amish and Mennonite settlement in the Woodford and Tazewell County areas of central Illinois. Interested persons may secure a copy of the book by sending $22.00 plus $2.00 for postage to: Living Stones, Metamora Mennonite Church, Box 687, Metamora, IL 61548.

To receive the record Paul Erb Reads His Favorite Poems (recorded in 1973), send $4.98 plus $1.00 postage and handling to John and Helen Miller, 2302 Hobson Road, Lancaster, PA 17602.

A **Jubilee Weekend** to celebrate the 50th year of Mennonite missions in Hannibal, Mo., is planned for July 28 and 29. A former pastor, Oliver Yutzy, will speak on Sunday morning. Nelson Kauffman and his wife, Christmas Carol, organized the mission work in May 1934. Beth Haven, a home for elderly, was established in 1957. MBM maintained a Voluntary Service unit in Hannibal from 1961 to 1969. Present attendance averages approximately 40.

New members by baptism and confession of faith: Berkey Avenue Fellowship, Goshen, Ind.: Sonya Hostetler and Marla Joy Lantz. Hanover-Chesley Mennonite Fellowship, Chesley, Ont.: Daniel Driedger. Protection Mennonite Church, Protection, Kan.: Mark Loucks, Les and Marge Harmon, Greg Maloney, and Mike and Brenda Marlan, by baptism and Dave and Doreen

Ross, Pam Miller, Julie Baker, Randall and Kathy Harms, and Tony Vargas by confession of faith. Northside Lima, Ohio; Dan and Margarita Alstaetter, Donna McKee, Lori Patton, and Paul and Betty Roose by baptism and Rick and Ellen Hire by confession of faith. West Union, Parnell, Iowa: Jeff Gingerich. Neffsville, Pa.: David and Susan Eberly by baptism and Jerry Gehman on confession of faith. Central, Archbold, Ohio: Steve Beck, Kyle Green, Dude Smith, Renee Basvery, and Trish Zuercher by baptism and Gary Stuckey by confession of faith.

Change of address: Peter Wiebe from Smithville, Ohio, to 4436 W. Vista Avenue, Glendale, AZ 85301. Daniel B. Sutter from Montreat, N.C., to 1614 Park Rd., Harrisonburg, VA 22801. Samuel Janzen from Harrisonburg, Va., to 116 W. Chestnut St., Souderton, PA 18964, (215) 721-4931 (effective Aug. 20).

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Bartos, Mark and Janis (Hochstedler), Bedford, Ohio, first child, Renee Elizabeth, June 1.

Beachy, Freeman and Erma (Hostetler), Plain City, Ohio, second child, first daughter, Tara Lynn, Mar. 2.

Brubacher, Bruce and Sue (Martin) St. Jacobs, Ont., second child, first daughter, Janna Nicole, May 9.

Linder, Richard and Linda (Schillig), Alliance, Ohio, third child, first son, Neal Richard, June 16.

Miller, Rick and Pam (Smith), Protection, Kan., second child, first daughter, Jessica Beth, June 25.

Morrow, Michael and Miriam (Ebersole), Metairie, La., third son, Jesse Michael Thompson, Jan. 5.

Petersheim, La Verne and Leticia (Mosemann), Greencastle, Pa., second child, first son, Lamar Scott, June 11.

Schrag, Allen and Mary Sue (Shetler), Halstead, Kan., first child, Rhiannon Kay, June 29.

Short, Mark and Beverly, Craig, Alaska, a daughter, Alyssa Nichole, Mar. 16.

Stoner, Dale and Ruth Ann (McMichael), Lancaster, Pa., second son, David Lamar, June 11.

Suhr, Larry and Dorothy (Erb), West Point, Neb., first child, LeAnn Marie, June 26.

Yoder, Darrel and Lynette (Maust), Bay Port, Mich., first living child, Jeffrey Darrel, June 22.

Yoder, Darrell and Sylvia (Weaver), Ephrata, Pa., first child, Jesse Weaver, June 5.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Ambs—Hooley.—Doug Ambs and Marlys Hooley, both of Burr Oak, Mich., South Colon cong., by Landis Martin, June 24.

Brilhart — Enns. — Daniel Brilhart, Goshen, Ind., Scottdale (Pa.) cong., and Terri Enns, Fresno, Calif., Mennonite Brethren Church, by Edgar Metzler, June 2.

Frankenfield — Detweiler. — Steven Frankenfield, Harleysville, Pa., Salford cong., and Julia Detweiler, Pipersville, Pa., Groveland cong., by Regan W. Savage, June 16.

Grieser—Smucker.—Michael Grieser, Willow St., Pa., Central cong., and Elisabeth Smucker, Atglen, Pa., Sandy Hill cong., by John R. Smucker, June 23.

Hochstetler — Warinner. — Donavan Hochstetler, New Philadelphia, Ohio, and Paula Warinner, Strasburg, Ohio, both from Grace cong., by David R. Clemens, June 30.

King — Klopfenstein. — Tom King, Archbold, Ohio, West Clinton cong., and Lori Klopfenstein, Wauseon, Ohio, Inlet cong., by Dale Wyse, May 19.

Kreinbrink — Kauffman. — Gary Kreinbrink, Mt. Vernon, Ohio, Catholic Church, and Victoria Sue Kauffman, Fredericksburg, Ohio, Martin's Creek cong., by John R. Smucker, June 9.

Leonard—Hertig.—Ronald K. Leonard, Cedar Rapids, Iowa, Methodist Church and Denise Hertig, Cedar Rapids, Iowa, Pleasant View cong., by Oliver Yutzy, June 30.

Loganbill — Yoder. — Matt Loganbill, Bethel cong., and Tammy Yoder, Mt. Zion cong., Versailles, Mo., by Joe Diener, June 9.

McCleaf — Leatherman. — Douglas Paul McCleaf and Denise Lynette Leatherman, both of Biglerville, Pa., Bethel cong., by Ralph Schildt, grandfather of the bride, June 23.

Miller—Schrock.—James E. Miller and Wanda Schrock, both from Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, June 30.

Nutter — Johnson. — Duncan Nutter, Goshen, Va., First Methodist Church and Cynthia Johnson, First Mennonite cong., Hyattsville, Md., by Robert N. Johnson, father of the bride, May 31.

Raymer — Diller. — David Raymer, Stouffville, Ont., Missionary Church, and Arlene Diller, Markham, Ont., Steeles Ave., cong., by Arthur Byer and James Clubine, June 9.

Rider—Cline.—Douglas Alan Rider, Biglerville, Pa., and Diane Carol Cline, Gardners, Pa., both of Bethel cong., by Dennis R. Kuhns, June 30.

Roth — Hunsberger. — Evan Roth, Goshen, Ind., Lombard (Ill.) cong., and Grace Hunsberger, Goshen, Ind., College cong., by Paul Hunsberger, father of the bride, and Randy Roth, brother of the groom, June 30.

Spory—Alwine.—Paul Dale Spory, Boswell, Pa., Thomas cong., and Evonne Mae Alwine, Hollsopple, Pa., Kaufman cong., by Stanley R. Freed and Don Speigle, June 30.

Stauffer—Del Gardo.—Nolan Stauffer, Lakewood, Colo., and Adrianne Del Gardo, Colorado Springs, Colo., both of Glennon Heights cong., by Ross T. Bender and Morris Stauffer, June 30.

Stutzman — Healy. — Hal Stutzman, Holmesville, Ohio, Martin's Creek cong., and Shannon Healy, Berlin, Ohio, Methodist Church, by Roman Stutzman and John R. Smucker, June 16.

Swartzendruber—DeBoer.—Scott Swartzendruber and Jan DeBoer, both of Ft. Dodge, Iowa, Ft. Dodge cong., by Dean Swartzendruber and Loren Swartzendruber, June 16.

Troyer — Yoder. — Scott Troyer, Walnut Creek, Ohio, Berlin cong., and Carolyn Yoder, Millersburg, Ohio, Grace cong., by David R. Clemens, July 6.

Wenger — Weaver. — Ronald Wenger, Sarasota, Fla., Bahia Vista cong., and Sue Weaver, Wooster, Ohio, Kidron cong., by Bill Detweiler, June 16.

Yoder—Moore.—Terry Yoder, Mt. Zion cong., Versailles, Mo., and Sheila Moore, Baptist Church, by Joe Diener, June 2.

Zehr—McGill.—J. Robert Zehr and Connie L. McGill, both of New Hamburg, Ont., Hillcrest cong., by Gerald E. Good, June 23.

OBITUARIES

Erb, Paul H., son of Tillman M. and Lizzie (Hess) Erb, was born at Newton, Kan., Apr. 26, 1894; died of cancer at Mt. Pleasant, Pa., May 7, 1984; aged 90 y. On May 27, 1917, he was married to Alta Mae Eby, who survives. Also surviving are one daughter (Winifred—Mrs. Milford Paul), one son (J. Delbert), 8 grandchildren, 10 great-grandchildren, 4 sisters (Mabel Kauffman, Mrs. Amy Yoder, Mrs. Ruth Ebersole, and Mrs. Leah Yordy). He was ordained to the ministry on May 18, 1919, and served the Pennsylvania congregation, Zimmerdale, Kan.; North Scottdale, Scottdale, Pa.; and Bridgewater Corners, Vt. He was a member of Kingview Mennonite Church, where funeral services were held on May 10, in charge of Peter Dyck, Myron Augsburger, and Daniel Hertzler; interment in Scottdale Cemetery.

Kulp, Jacob B., son of Enos D. and Marietta (Berthold) Kulp, was born in Franconia Twp., Pa., Feb. 21, 1902; died at Grand View Hospital, Sellersville, Pa., June 26, 1984; aged 82 y. He was married to Ada S. Moyer, who died on Dec. 1, 1983. Surviving are one daughter (Dorothy—Mrs. J. Paul Wenhold), one son (Robert M.), 6 grandchildren, 7 great-grandchildren, 2 sisters (Lillian K. Moyer and Ada K. Douglass), and one brother (Norman B.). He was preceded in death by one son (Linneus). He was a member of Franconia Mennonite Church, where funeral services were held on June 29, in charge of Earl Anders, Jr., Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Reschly, John, son of Joseph and Barbara (Nebel) Reschly, was born at Wayland, Iowa, Apr. 10, 1908; died at Bethel Deaconess Hospital, Newton, Kan., June 27, 1984; aged 76 y. On May 19, 1935, he was married to Alice Roth, who survives. Also surviving are 4 daughters (Jeannene Mast, Jane Diller, Linda Schrock, and Lois Stauffer), 9 grandchildren, and 2 brothers (Ervin and Henry). He was a member of Hesston Mennonite Church, where funeral services were held on June 30, in charge of Jerry Quiring and Dan Johnston; interment in East Lawn Cemetery.

Young, Anna, daughter of Peter D. and Sarah (Unruh) Reimer, was born at Lehigh, Kan., Jan. 28, 1899; died at Schowalter Villa, Hesston, Kan., June 30, 1984; aged 85 y. On Dec. 28, 1927, she was married to Harry L. Young, who died in 1932. Surviving are one son (Wilbur), 3 daughters (Aline Bachman, Arline Bachman, and Stella Stull), 11 grandchildren, 2 great-grandchildren, one sister (Sarah Sommerfeld), and one brother (David P. Reimer). She was a member of Hesston Mennonite Church, where funeral services were held on July 3, in charge of Jerry Quiring and Wesley Jantz; interment in Spring Valley Cemetery.

CALENDAR

Mennonite World Conference, Strasbourg, France, July 24-29
Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1
Afro-American Mennonite Association Annual Assembly, Harrisonburg, Va., Aug. 2-5
Iowa-Nebraska Conference annual meeting, Lower Deer Creek, Kalona, Iowa, Aug. 3-5
Cross-Cultural Youth Convention, Eastern College, St. Davids, Pa., Aug. 7-10
Allegheny Conference, Carpenter Park Church, Hollsopple, Pa., Aug. 9-11
Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25

CREDITS

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Some ado about Paul Erb

This is the promised memorial issue on behalf of Paul Erb. It includes three features: 1) a group of testimonies, 2) a historian's commentary on the Paul Erb "era," 3) an interview with Paul Erb himself. The *Gospel Herald* is a low-key publication. We are not inclined to make much of anybody, for we aim to take seriously the words of the Lord Jesus to his disciples, "You are not to be called rabbi [reverend, doctor] for you have one teacher, and you are all brethren" (Mt. 23:8).

But in the late Paul Erb we have had a *brother* whose life demands to be remembered because of the breadth of his influence. It seems that in the course of his 90 years, Paul Erb served in just about every capacity in the church but janitor, and if the record were fully known, he may have done that too. Of course, in reflecting on his life, it is not so much his accomplishments that we should celebrate, but rather his attitude.

Didn't anybody have anything against Paul Erb? The positive tone of the testimonies received makes one wonder. Of course if I had wanted negative comments, I should have searched out his enemies. It would not be expected that in this memorial issue we would have negative remarks.

To put the issue in perspective, let me recall that my father-in-law, a blunt-speaking Mennonite farmer-preacher from Ohio, crossed the ocean on the same ship as Paul Erb and, from his report, evidently found him rather "stuffy." I once heard Paul criticized as naive and recall a time when some around MPH worried about the journalistic level of the *Gospel Herald.* Even a man as diverse as Paul Erb could not cover all bases equally.

Nevertheless, the memory of Paul Erb lingers as a kind of "sweet savour" (Lev. 1:9). We need heroes, as Mervin Miller remarked concerning Paul Erb. In an age short of heroes, Paul Erb steps into the breach, as he often did during his life. What about Paul Erb should we particularly cherish?

I find it interesting that Paul Erb seems to have been able to work in the church without rancor. It seems clear that the Lord is forced to use some disagreeable people to get the work of the kingdom done. Whether the disagreeableness is necessary to get the work done or whether it is merely a side effect is not entirely clear to me. I hear it said that you can't make an omelet without breaking eggs. This seems to me more the world's way than the church's way. But I have noted that some in the church are so determined to obtain their own objectives that they disregard the sensibilities of others.

The Scriptures are against this, for as in 2 Timothy 2:24, "The servant of the Lord must not strive; but be gentle unto all. . . ." Some in the church have not comprehended this teaching. I believe that Paul Erb did understand it.

Another characteristic worth copying was his intention to practice his own sermons. Paul Erb believed in and worked in the church. He also gave freely of the goods at his command. And he was generous in subtle ways. On at least one occasion I shared a bed with him. Not only did he offer me my choice of side, but he said, "I might snore. If I do, punch me and I will stop." What more could a bed partner ask?

Erb was chairman of the committee which invited me to Scottdale 32 years ago and although I never considered him my mentor in the strict sense, I always felt that I had his respect and support. A few years later when my wife and I set out to build a house, he gave me $20.

Everyone who works in the church hopes to be influential. The testimonies in this issue demonstrate that Paul Erb's influence lives on. One of the more poignant responses to his death came from John Oyer, professor of history at Goshen College. He wrote:

"Paul Erb was terribly important for my Christian and Mennonite development. As an adolescent-young adult I had some of the normal anti-Mennonite attitudes, and I thought that I would not remain a Mennonite. Paul Erb's preaching and editorials were major factors convincing me of the truthfulness and biblicism of the Mennonite way. He always had something important to say—no fussing around with meaningless trivia about a biblical passage, for instance, but always cutting to the core of its meaning. His choice of issues was always prophetic, in the modest and most accurate sense of that word—he spoke to issues that mattered much in our lives. His *Gospel Herald* editorials were the only ones that I read with complete regularity.

"But he added another dimension that was almost totally absent in our otherwise routinized preaching—beauty. In our youth we still lived under an Amish-Mennonite asceticism that denied that place to beauty which God intended. Paul Erb added it—in choice of word and phrase and in some selection of poetry and in rhetorical style. Such beauty made truth more true, even though I was not able to analyze it that way; but his handling of truth was always borne in upon me in the most persuasive, convincing manner. His preaching was artistic, always within the boundaries of good taste, never showy. It was very convincing, and I bless him for it."

If Paul Erb was able thus to persuade one young person to remain with the church, he must have persuaded hundreds. We too bless him for it.—Daniel Hertzler

July 31, 1984

GOSPEL HERALD

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Ray Horst: he cares for people

JUL 31 '84

by Keith Miller



Ray Horst (left) with Henry Smiley, a Navajo Mennonite pastor at Native American Mennonite Consultation, Philadelphia, Miss.

Two thirds of the year you won't find Ray Horst at his Mennonite Board of Missions office in Elkhart, Indiana, but you may track him down in Jerusalem, Judea, Samaria, or the uttermost parts of the earth.

Or, more likely, in Chicago, Aspen, Philadelphia, Houston, Sarasota, or other distant cities of North America. Scheduling an interview with the man recently labeled "the most traveled MBM administrator" is a task for the patient, but it is not an insurmountable chore. And once inside the door of his office or home, a person senses that the wait was well worth it.

One soon observes why Horst, director of evangelism and church development at MBM, is in demand across the country by budding churches and conferences supporting those new fellowships. Ray takes time to listen, to care, and to share, all the while painting in broad strokes his understanding of the Great Commission, which is just as relevant to him today as it was to Jesus' original disciples 2,000 years ago. Humbly, he considers himself only the facilitator of others who are doing the hands-on spreading of the gospel—he's the "dreamer and the possibility guy who brings order out of chaos."

Accepting, loving, caring. The three words flow freely



Ray and Ruth Horst, Elkhart, Ind. "God's will is for all people to be given the chance for salvation."

from Ray's lips as he discusses his work, his philosophy of life, and his conception of Jesus' command. From his speech, one might think he is a marriage counselor, or a pastor, or a leader of seminars on relationships: in some sense he is all three and more embodied in the form of an administrator with an evangelistic bent, seeking to invite others to faith. Evidences of this are reflected in Ray's professional involvements with newly forming congregations across North America.

Horst believes that now, more than ever before, Mennonites are discerning that the gospel is indeed for all people, and that they should have a role in its proclamation to persons considered nontraditional to the Anabaptist faith. "The big issue we need to face as a Mennonite Church is whether or not we feel comfortable moving out into the larger community and absorbing people into our churches," he said, "and realizing that the gospel transcends cultural trappings."

Eclectic decor, eclectic thinking. For Horst, the realization of that transcendence has never been a problem. As he speaks, the listener's eyes survey his makeshift home office catching glimpses of gourds and gongs from Nigeria, where Ray and his wife, Ruth, worked as country directors for Mennonite Central Committee from 1974 to 1976. Other wood carvings, drums, and baskets from Jamaica, Puerto Rico, Tanzania, and Cameroon adorn the room in his Elkhart home. An antique cupboard and washstand, symbols of a former age, are mixed with furniture purchased within the past decade. The eclectic decor reflects the thinking of the MBM director.

"Many times we think in terms of our Anabaptist heritage as speaking to lifestyle, community, and peace," Ray said, "but one of the main emphases of Anabaptism was evangelism—proclamation." For 450 years that emphasis has remained central, although it has gone through much reshaping in this century—reshaping that has moved our witness more in line with Christ's teaching, in Horst's mind.

"So many times in the past the Mennonite Church, with our great push for perfection, has gone out and told people how bad they are without showing them God's love, forgiveness, and acceptance," said Horst. "People who are separated from God realize that separation exists. They need to hear the message of hope, and have that opportunity to change their lives."

Ray said that historically, North American Mennonites have not always been open or able to evangelize persons with dissimilar roots. "Somehow we made ourselves appear to be different from others, or gave the appearance that our piety was unattainable for people from a different background," he explained. "We may have put too much emphasis on our sanctification."

Horst said the Mennonite Church in North America has gone through several basic stages in its evangelistic efforts. For more than two centuries, colonization—moving in groups from one area to another—was the major form of growth in the church. In the 1940s and 50s, conferences encouraged their members to form "outposts," so congregations planted other churches in areas in which they felt comfortable. With the outpost emphasis, the director suggested, results were wholly dependent on one person or congregation moving out with very little counsel, help, or know-how. "There was a lot of mission emphasis, but very little bringing in of new people into the church."

Recognition of the need for more structure, coupled with the civil rights movement of the 1960s and its focus on inner-city work among the poor, alienated, and disenfranchised, stimulated the emergence of today's strategic mission programs in the state. Ray and five other persons serve as MBM's resource consultant team for home ministries, assisting conferences and congregations with their evangelistic efforts. In addition to Ray, the staff includes: Don Yoder, church planting consultant; Ed Taylor, director of church development; Art McPhee, consultant with evangelism; and Myrna Burkholder and Jim Derstine, Student Young Adult Services personnel.

Finding any of the employees in their offices is difficult (some are part time), as their positions require them to be on the road. Horst meets regularly with district conference personnel, pooling and organizing monetary and human resources, planning and praying with those more directly involved in spreading the

Keith A. Miller is associate pastor of the Howard-Miami Mennonite Church, Kokomo, Ind.

GOSPEL HERALD Volume 77 Number 31

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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Downed by a rabbit

"Are you writing an article on rabbit chasing?" Tom Bishop asked me during my recent interview with Ray Horst.

Bishop, who works in the personnel office at Mennonite Board of Missions, had dropped by Horst's home to deliver a pellet gun and slingshot, two more gag gifts reminding the director of a spring mishap.

The crocus-chomping bunnies led Horst on an April 26 chase that landed him in the hospital for 11 days, left him in a full leg cast for more than a month, and, at one point, nearly resulted in his death. That morning he had noticed several rabbits near his garden, so he sneaked toward them across the dewy grass. When one bolted, he turned to follow, slipping on the grass and tearing all four of the quadricepital tendons in his right leg.

During his hospital stay, three blood clots formed in his lungs, placing him in intensive care and seriously endangering his life. "I've never faced the end of life in quite the same way before," Ray said, "But it was a good experience to go through. The nearness of the Lord, the presence of the Lord, and his assurance is now very dear to me."

Horst's living room became his office during May and June as he recuperated from the knee surgery and its complications. His wife, Ruth, gave up her laundry cart for his desk; on it he assembled a tape recorder, portable telephone, bottle of aspirin, a Bible and several other books, assorted writing utensils, and a small, toy bunny. Surrounding the left side of his flowered lounge chair were a black briefcase, set of crutches, and a box of mail from MBM. Co-workers took his correspondence to him daily while he was homebound, and picked up his regular taped dictation for outgoing letters and memos.

Neighbors and other friends assisted Ruth with garden-planting and lawn-mowing, and many persons from across the country reported that they were praying for his recovery. "Through this time, I've really sensed the faithfulness of the church," Horst said.

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gospel in their communities. Many times he finds himself on the programs of church consultations, such as the one for Native Americans at Pearl River Mennonite Church in Philadelphia, Mississippi, last March.

The MBM-sponsored event was planned in cooperation with the Gulf States, North Central, Northwest, and Southwest conferences, and included representatives from Navajo, Blackfeet, Hopi, Ojibway, Cree, and Southern Cheyenne congregations. Listed on the consultation program—alongside such names as Yoder, Myers, and Weaver—were the nontraditional Mennonite names of Henry Smiley, Nadenia Myron, Peter Burbank, Gus Comby, and Larry Hoskie. At the weekend meeting, Ray served on a panel discussion about church planting in Native American communities.

A more systematic look. Last year Horst participated in the Sunbelt Strategy Consultation in Houston, Texas, a joint effort of the Mennonite Church and General Conference Mennonite Church. During the four-day session, church planters reviewed demographic charts for resident population, percent change, and density in the United States from 1920 to 1980; Bureau of Census figures on America's ethnicity; a chart of major non-English mother tongues in the United States; and state-by-state listings of the number of Asians in the U.S.

"I'm not saying we're doing much different than our forefathers have done except that we're responding to different givens," said Ray. "We're taking a more systematic look at our overall evangelistic work, and developing more of a total church strategy." That strategy obviously involves the inclusion of very diverse persons.

Horst beams while speaking about this openness to persons of varying ethnic and social backgrounds, the growing acceptance of a diversified church united not in culture or color, but in Christ. Between 1977 and 1982, seven Mennonite churches were planted in California. Only one of those fellowships is predominantly Anglo-American, while members in the other six are Salvadoran, Guatemalan, Chinese, Hispanic, Mexican-American, and Belizan. By 1990, planters from the MC and GCMC hope to start nine more churches in California, including two Indonesian churches and one with both Anglo-American and Mexican-American members.

Horst speaks rapidly, with a combination of enthusiasm and awe, about recent developments in congregations such as First Mennonite Church in Des Moines, Iowa, which he called "one alternative of a new creative way at working at church development." There a formerly Anglo-American fellowship coalesced with refugees from Southeast Asia to form a dual-language church.

Ray is also excited about developments in mission work with refugees centered around Miami, Florida. "The Southeast Convention became very aware that the world was focused on Miami with its Cuban and Haitian refugees," he explained. "The government was providing services, but the major need was to find communities to which they could relate." With Mennonite support, some refugee fellowships are now functioning under their own leadership.

Neglected in the suburbs. Other fronts receiving Horst's attention in recent months include suburban areas, which the director said were sometimes neglected during the push for inner-city church planting. "In the suburban areas, we haven't even provided a church home for our Mennonite young people in which to relate and participate."

In New Orleans, Louisiana, a Mennonite Church is forming partly through the vision of Mike Morrow, a former Catholic. After a new Christian experience, Horst said, Morrow attended Elim Bible Institute, then Eastern Mennonite College and Eastern Mennonite Seminary. After completing his seminary work, Morrow developed a strong interest in moving back to his middle- and upper-class home area to begin a fellowship there.

While supporting himself with a private business, he is renting a community building and conducting Bible studies regularly. Mike, said Horst, "is a person who

represents part of the new look in the Mennonite Church." That look is one Ray supports wholeheartedly.

Other growth which the director sees as equally encouraging is taking place in more traditional settings, prompted by an openness to accept others from the community. Ray cited as examples an outreach group from Mountain View Mennonite Church near Waynesboro, Virginia, and the Hopewell Mennonite congregation, pastored by Merle Stoltzfus, near Elverson, Pennsylvania. Two years ago Roy Kiser and a core group of 20 persons from Mountain View started a new fellowship in Waynesboro (now Waynesboro Mennonite Church), and 160 people attended the first publicized meeting. The Hopewell church, "which began meeting the needs of the people," Horst said, has branched out into seven churches.

"In North America today, there's a place for an understanding of the Christian life and experience from a Mennonite perspective," he said. "We have moved as a people to be more assimilated into the culture. That would be an evil, but it has also been a door-opener for us into the larger community—to find a way to share our faith in the larger society."

Ray has the wisdom to realize that the church should still teach the truths about the value of life, meaning of peace, significance of lifestyle and stewardship, authority of Scripture, and the centrality of Christ in the community, but he's willing to teach others slowly, gradually, as they come to faith in a loving context. "That's what people are looking for," he said, "persons who can share love and reach out and demonstrate acceptance of people who are different from them. In reaching out into the community, wherever you can show love and acceptance, people respond."

The budget

by Shirley Kurtz

George and Rachel aren't their real names, but their story is pretty much true and their troubles altogether ordinary. Sometimes we need to hear the stories of ordinary people, in order to be reminded of our own foibles and the paradoxes we unwittingly represent.

In the early years of their marriage, George and Rachel were somewhat haphazard about their spending. Of course, they were always running out of money, and they assumed this was normal, but then Rachel came up with the idea of the jelly jars. They began budgeting their monthly paychecks, and specified amounts of cash were deposited in jars labeled *Gas, Groceries, Entertainment, Mary Beth's Clothing,* and so on. Eventually, Jonathan and Tad shared Mary Beth's allotment, and they switched to marked envelopes after the dressing-room incident at McCrory's when the children's clothing jar got knocked on the floor.

Sometimes Rachel or George would borrow from the envelopes, leaving in little notes like "groc. owes gas $2," and come payday George would go through the envelopes, repaying funds and replenishing the accounts. It was a splendid system. The best time was the beginning of the month when the envelopes were full. And there was never any question about whether or not they could afford something—the cash was, or wasn't, there to be had.

Rich people, of course, do not carry along jars to McCrory's. And as time went on it became quite evident that George was never going to make a lot of money. That wasn't his goal. Rachel certainly wasn't interested in consigning their children to day care just so she could work to finance diaper service and a second car. She wanted to be at home—it was a comfortable place—but sometimes she'd tell George in a whining sort of tone that there just wasn't enough money. Mary Beth needed jeans, the living room furniture was ugly, and she was tired of always having to filch money from other accounts toward the end of the month to buy groceries. Shouldn't they budget just a bit more for food? Maybe if they put less into savings. . . .

And then George would go on about the Indians down in South America or somewhere (he'd read this) who lived on potatoes. The same thing every day, and their teeth weren't full of holes, either. They probably ate only if they were hungry (why else would you eat if it was always potatoes?), untroubled by choices. And George would say things like, "Why can't we live like that? We could have, oh, say, cornbread every night for supper. Cornbread and baked beans. It could be an experiment—cornbread and beans—every night for a whole month."

George, you see, was exhibiting what might be called "adaptive behavior"; Rachel, it seems, was having trouble adapting.

Rachel was having trouble with George, period. In all their arguments he came out looking like Mr. Right, or Sir Simple-Life-Style, and she was beginning to feel like the shrew it's better to live in a corner of the attic without. All she wanted, really, was a little beauty, pleasure, room for creativity. Was George being fair? Was he really so *simple*? Wasn't he, in fact, hankering for a bigger car? When they ate out, who ordered side dishes? And *steak*? He wanted cornbread and beans, for an entire month?

Rachel became determined that George eat his words. She stockpiled canned pork and beans and taught Mary Beth one afternoon after school how to make cornbread. It was going to be a "joke on Daddy."

That night George raved about Mary Beth's cornbread and had several huge helpings of beans. The next night, Wednesday, nobody was quite as hungry—Jonathan had never been crazy about beans, and tonight Rachel hadn't

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doctored them up with chopped hot dogs—and there were leftovers. Maybe George would want to take them along to work tomorrow? He must have forgotten about the beans, however, when he packed his lunch in the morning, so Rachel just added the leftovers to Thursday night's beans. The extras from that meal did go into George's lunch the following day. Rachel saw to it that he didn't forget this time.

And then it was the weekend, and they'd been planning to go to the mountains with a group of friends. Of course, nobody'd been assigned to bring along *canned beans*. There were wonderful meals—spaghetti, bacon and eggs, hoagies, chicken. George felt slightly bloated when they got home late Saturday night.

After all that, Rachel wondered, how could they possibly go back to cornbread and beans?

It turned out to be an unusually short month.

No fun being the shrew. Understand, this was all Rachel's fault. George had insisted that he was still quite willing to continue the bean regimen. No, he hadn't really minded eating the tuna, tomato, and lettuce sandwiches she fixed on Sunday, but it had definitely been Rachel's decision to abandon the plan.

It's hard being Mr. Right when you're stuck with a wife who doesn't appreciate your fine standards and purity of character. And it's no fun when you're the shrew, when your desire for goodness is put down as crass materialism and greed.

What to do when your small daughter asks her friends to pray for her parents because they are fighting about money?

An uneasy truce prevailed in the months that followed. Every so often Mary Beth mixed up some cornbread, and Jonathan learned to eat beans. Rachel found a lovely old sofa and chair to replace the monstrosities in the living room, and George hauled them home in a neighbor's truck.

Then one end of the month toward spring, it should have been getting warmer and wasn't, and everybody was stuck inside feeling cramped and tramped upon, particularly Rachel. She'd had it with the budget. There simply was not enough money for groceries, and if George thought it was because she was greedy and extravagant, well, she'd show him. She wasn't going to borrow this time. He wanted to live simply? They would. She could hardly wait to see what would happen when there was no longer anything but ketchup and tartar sauce in the refrigerator.

And she wasn't going to complain.

So when George wondered one morning what he could take in his lunch besides a sandwich, Rachel just shrugged and suggested carrots. Oh, were there no carrots? Well, then, how about an onion?

At first it was sort of fun being all out of apples, since George usually took two along to work, but then the peanut-butter jar emptied, and while Rachel certainly didn't care about there being nothing for her husband to put in his sandwich, she found herself to be suffering severe peanut-butter withdrawal symptoms.

Which is probably why she snapped at George one night at supper. This hadn't been part of her plan, but it happened nonetheless. She yelled. She detailed their every deprivation, both real and pending. Her frustration was unmistakable.

Ted chortled in his high chair, oblivious to the situation and unthreatened. Jonathan and Mary Beth, however, squirmed and cast uneasy glances at their mother. Were they going to be *hungry*? Were they *poor people*?

George, of course, urged his wife to go buy some food.

But what Rachel wanted from her husband was more than kind words and godly resignation. Was he willing to concede that he wasn't so simple, after all? What about the car? Wasn't he getting just a bit tired of jelly sandwiches, himself? Could he really have withstood cornbread and beans for an entire month?

And then Rachel turned to her fidgeting, frightened youngsters and assured them that they had plenty of money, actually, but that she and Daddy had to decide how to spend it. They weren't going to starve.

Maybe they believed her. But she had failed, miserably. She'd been a lousy martyr.

The next night Mary Beth revealed that she'd requested friends' prayers for her parents who were "fighting about money." And Jonathan was hungry for carrots. When Mommy went for groceries next time, could she "buy bags and bags of carrots, please?"

She did.

She came home with the trunk of George's big, new, rattly, thirdhand Ford stuffed. Before payday. But not until after she and George were able to come to an understanding of sorts.

How so? Perhaps they were feeling a little funny about being prayed for. And lonely. Did their marriage have to be a contest? Did somebody have to win?

They agreed that, despite their evident inconsistencies, they did share similar values—Rachel, like George, recognized the injustice of overconsumption. But rather than encouraging one another in their particular responsibilities (George's income, the car, domestic affairs), they'd become critical and defensive. Such behavior had done little for the marriage, nor rectified their individual perceived flaws. A spouse's harping and scheming—or righteousness—does not generally improve the other's mood, sharing capacities, and willingness to distinguish personal needs from wants.

And while the budget had been somewhat effective in regulating the availability of funds, it had, perhaps, replaced conscience. For stewardship of one's wealth implies far more than spending within one's income or according to percentages. Having the money, certainly, is a prerequisite to spending it, but cannot be one's sole means of justification. George and Rachel already knew this, of course, but in espousing simplicity without an accompanying spirit of generosity, their efforts were doomed.

But now Mary Beth's prayers are being answered as her parents attempt to enhance, rather than undermine, their union in all its disparities. And sometimes the cupboards are embarrassingly full. Burdened by abundance, George and Rachel still struggle—together.

A form of godliness

by Lawrence E. Ressler

By most standards, it was a normal Sunday morning. I was sitting in my regular spot, the middle of the bench in the middle of the church. The usual crowd was there, dressed in traditional Sunday clothes, wearing pleasant smiles, greeting one another with brief hellos.

The service proceeded in the accustomed manner: two songs from *The Mennonite Hymnal*, devotions, two more songs, sharing time, the offering, and the sermon. The message was not particularly different that I recall. It was about the right length, on a subject that seemed appropriate. I do not remember the point, which is often the point, but I am sure it was meaningful. They usually were from that minister.

Then came the shock. It was communion Sunday. I had completely forgotten. I began to sweat. I was in trouble and I knew there was no escape. Excusing myself past the persons on the left or right would surely make a scene. And when I got to the aisle, I would have to face most of the congregation seated at the back of the church.

I forgot it was time for the communion and foot washing service and my feet really needed it.

If I waited until everyone was dismissed for the foot washing, it would be too late. The ladies would go to the rear of the church where the rest rooms were. Even if I could beat them to the back, I would be stuck in the bathroom for the rest of the service. I had never entered a room in which women were washing feet and I was not about to try it now. I would rather face the coming crisis.

My predicament stemmed from the fact that I had not readied my feet for foot washing. I knew better. I had been firmly instructed from the time I was a lad to be properly prepared for the occasion. Not only were the feet to be clean and odorless, the toenails were to be trimmed, lint removed and holeless socks worn. Here I was, twenty-three years old, a married man, on the church council, and my feet were unpresentable.

The problem was that my feet were not even close to acceptable. The day before I had worked late into the evening mowing the grass in sandals. In the process of pushing the mower, my feet had turned green, dark green, except for two flesh colored strips where the sandal straps had been.

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Exhausted from the work, I had gone into the house and had fallen into a deep sleep on the couch without washing my feet. Sometime during the night, I moved to the bed in a semi-conscious state, ignoring the condition of my body. Furthermore, having failed to set the alarm clock, I overslept. Wishing not to be late for church, I had chosen to cover the dirt with socks rather than take the time to clean them. I was about to be humiliated for forgetting it was one of those few Sundays when feet were to be perfect.

Sharing the bread and the cup seemed to take forever. I did not do well at remembering the Lord during that time. I was frantically trying to think of a resolution to the rapidly approaching scandal. It became clear that I would have to go through with it.

I took a quick survey of the men in the audience. I had to find someone to entrust my reputation with. My eyes landed on the oldest man in the congregation. He was in his seventies. Unfortunately for me, it was his hearing that was bad, not his eyesight. I sensed, however, that this was a sacred event to him and the chances were that he would not make a public spectacle of my feet.

When the men and women were directed to their respective areas, I moved quickly toward the elderly man. I had to ask him to wash feet before someone else did it. I made it. He agreed and we made our way to the front with the other men. The clean water in the white basin and the white towels made me even more anxious.

I waited to expose my feet until I could wait no longer. I quickly put them in the water. No one seemed to notice. The patriarch knelt at my feet and took them out of the water. I was relieved when he did not laugh. It is not accurate to say he washed my feet. It was more like he splashed a little water on them. Even then the water turned cloudy, which made me cringe. He took the towel and barely touched my skin with it. The towel turned shades of green and I turned red. I had to put wet and still dirty feet into my socks but I was glad it was over.

I put my shoes on and we gave the holy kiss. No words were said as we moved back to our seats. My nerves were spent but I had made it without being publicly embarrassed. I had to trust that my friend would keep quiet and to this day, it appears he has.

As I reflect on my green feet experience, I am made aware of how much of my Christian life emphasizes forms of godliness, often denying the power of it. If ever there was a time when foot washing could have been meaningful and useful, it was that Sunday. My obsession with the form eliminated any chance that the meaning of the tradition could be realized.

This tension between forms of godliness and the power of the good news is illustrated throughout the Scripture from the golden calf to the actions of the

Pharisees. It is an ever present temptation today, particularly in established denominations and among persons who grow up in Christian homes. It is also a special danger in the electronic church that utilizes a medium that emphasizes visual communication.

As social beings, we need traditions and symbols. But we must be reminded that they are only forms. They represent things powerful, but they are not powerful in and of themselves. We need to be in touch with the living God that renews, refreshes, reconciles, vitalizes us in a personal and corporate way. This is the genius of the Christian message that has survived the centuries, spoken to persons of all cultures, and outlived the most oppressive societies. Let us make sure we are in touch with the power of God not trusting in the forms that surround us.

READERS SAY

Ruth Brunk Stoltzfus, Harrisonburg, Va. A word of deep appreciation for Harold E. Bauman's good, biblically based article, "Loving Your Neighbor by the Language You Use" (June 5). Let our brethren who object try to think how they would like to sing in church, "Rise up, O daughters of God," and still feel included. It is no longer appropriate to say men when we mean both men and women. Also, it would be a good exercise to study Bible references to the way God loves us as a father and as a mother. We can push so hard at the concept of God as male that male becomes God in the minds of some. Therein is real danger of the perpetuation of a superior/inferior system to which the Jesus way says, "That's finished."

Peter Dyck, Scottdale, Pa. Dan Hertzler's editorial (June 12) "What a Sermon Should Do" raised in my mind the question of whether sermons could or should be rated. For example, does the sermon, as the editorial suggests, meet the three requirements of telling us (1) something about the Bible (2) something about ourselves, and (3) something about the preacher? There may be other yardsticks for rating a sermon. May I suggest, with tongue in cheek, a scale:

A—Ahum. So what else is new? Lots of generalities and platitudes. "What the world needs is peace and motherhood." An innocuous message to which people will say, "Thanks a lot," and "That's exactly how I feel."

M—More mature Christians will probably hear it gladly. The gospel becomes relevant to issues of the day. People will say it stretched them, it was challenging. But they are not quite sure what they can do about it.

E—Excellent. This one does everything Dan Hertzler expects a sermon should do and more. It unsettles some listeners, and definitely calls for a sermon-talkback opportunity.

N—Now you did it. This one is only for people who can handle explosive issues. It's the kind of sermon that landed Jeremiah in the well, Paul in prison, and Felix Manz in the Limmat River. When Martin Luther King preached it they shot him dead and when "Sojourners" publishes it some good people say it's too radical and in bad taste.

Jan Gleysteen, Scottdale, Pa. The editorial "A Letter of Encouragement" (June 19), brought back many memories of that—indeed unconventional—individual named J. Paul Sauder. Or rather of Alice and Paul together, for more often than not J. P. signed his personal letters "the Great A and P Company (not the Incorporated)."

For many years I was among the recipients of J. Paul's own letters of encouragement, and blessed by the couple's occasional visits to Scottdale. Frequently these Pauline epistles contained a clump of Spanish moss, a collection of colorful feathers, a sprig of real mistletoe wrapped in still-damp paper tissue, or a dozen tiny shells from the beaches near Tampa, Florida. Once his letter contained a lengthy description of an unusual tree he had seen along the way along with a couple of snapshots taken on his Brownie to prove the point.

I'd like to give credit here to J. Paul for an idea which I have since adapted and used extensively. One Christmas, I think it was, J. Paul decided to send his friends an unusual gift, by introducing people to each other in correspondence. Carefully, he linked writer to artist, the student to the retiree, and so on, by describing the one to the other.

In my own way—I'm just not as ambitious as J. Paul was then—I have since shared some of my friends with each other, mostly on an international basis. By letter and by phone, I have brought French Mennonites in contact with friends in western Ohio, German friends with my brothers and sisters in Puerto Rico, Western Canadians with the folks in the Shenandoah Valley. Some of this "sharing of friends as gifts to each other" has resulted in long-lasting associations, business relations, and in one case, shared vacations back and forth.

If this idea of "sharing our brothers and sisters" has any validity in the realization of his kingdom here and now, the credit should go to our dear brother J. Paul Sauder.

Joanne Campbell Hershey, Kinzers, Pa. I want to thank the *Gospel Herald* and Joan Lawler for a beautiful tribute to a beautiful woman, my Aunt Anna Mae Campbell (June 19). Probably no one person, other than my parents, influenced the first half of my life in the way that she did. She lived a life that made real and embodied the teachings of Jesus in the Sermon on the Mount. I have seen deep pain in her eyes and heard the hurt in her voice when she had been hurt by the actions of other Christians, but never once heard her lash out with vengeful words. Her thoughts were only quiet, gentle questions of what pain in their own lives made them act that way.

The same quiet gentleness reached out to anyone who was hurting—a niece or nephew whose growing pains became almost too much to bear, or to the innumerable persons who came to her as a professional counselor. My memories of her life take my mind to Proverbs 31. No, she was not a "wife" but in every other aspect this chapter clearly speaks of her. As one of her "children," I am sure I speak for many others: "She is a woman of strength and dignity.... When she speaks, her words are wise, and kindness is the rule for everything she says.... Her children stand and bless her.... There are many fine women in the world, but you are the best of them all!" *(The Living Bible)*

CHURCH NEWS

Mission Festival marked by warm Christian fellowship

The Mission Festival held in Denver, Colo., July 6-8, was a time of warm fellowship, of renewing friendships and making new ones, of listening, of sharing, of questioning, and of answering. But the warmth of Christian fellowship and the prevailing presence of the Holy Spirit overshadowed all.

The festival was sponsored by Rocky Mountain Conference of the Mennonite Church and by Mennonite Board of Missions. It was held in the South Broadway Christian Church.

A banner with a large eye, centered with a cross in the pupil of the eye, and the theme "Focusing the Vision," reminded participants of what Christian service is all about.

Some of the MBM missionaries and administrators felt some fatigue from having spent a week at Overseas Missions Seminar at Rocky Mountain Mennonite Camp. However, as mission worker Roy Kreider said, "we felt immersed in wonderful Colorado-organized hospitality."

If there was one prevailing thought that seemed to come through, it was that the day of the old-fashioned missionary, placed on a pedestal with all the answers, is past. Today missionaries walk side by side with others—abroad and in North America.

"If we can speak out of the depth of our own experience in the Spirit," said MBM Overseas Missions director Wilbert Shenk, "this is the most compelling thing we can do!" Over and over it was emphasized that everyone is a missionary.

Shenk and Japan missionary Norman Kraus were the main speakers, alternating giving the message and giving the response at the four convocations.

Kraus began his presentation with the place of missionaries in today's world. He reminded the participants that God has always wanted to reveal himself to the world. The problem is *ours*, he said. God reveals as much of himself as we permit him to. If we believe it is true that Jesus is Lord, we have a profound obligation to share it.

In Saturday morning's convocation, Shenk, in a rapid-fire presentation, spoke on "The New Shape of Missions." He reminded his listeners that to be faithless, one simply needs to retreat, to simply blend in, and just be a part of the scene.

Shenk called attention to the phenomenal world trend to urbanization and to totalitarian governments. He predicted that by the year 2000, 90 percent of the world will live under totalitarian rule and that poverty and crime will increase.

In all of this there is a resurgence of religion, he said. The challenge to the church is growing rapidly in today's world.

Kraus responded by emphasizing the importance of the Mennonite concept of mission, and that missionaries keep up with the times they live in.

He pointed out that MBM takes its mission very seriously. "MBM has been in the forefront in mission work around the world," he said. "Other denominations are recognizing this and asking for information."

In the Saturday evening address, Kraus emphasized that we are ambassadors. Forget the old missionary metaphors: soldiers, planters, builders, agents—all taken from the colonial era.

God calls us to be diplomats, he said. Diplomats represent their home country. It is important for a diplomat—and a missionary—to be in touch, to be sensitive, and to have orders straight.

Sunday afternoon Shenk concluded the theme, again reminding the participants that we are the Lord's diplomats in a new shape of mission for a fast-changing world. He pointed out that the gospel does not change, but language and situations do change. So the church's ideas of mission must change.

The call to missions is not to individuals but to the church as a whole, Shenk said. We must be willing to call out people with gifts and let them go. The real leader—the one who takes charge—is the Holy Spirit.

An outstanding feature of the festival was the "skeptics' breakfast" chaired by Merle Snyder of Denver. Members of the panel to whom questions were addressed were Norman Kraus, Wilbert Shenk, MBM president Paul Gingrich, England mission worker Eleanor Kreider, and Argentina missionary Michael Mast.

Among the questions were: "How do you know this is God's work?" "Why spend time in modern countries like England and Japan?" and "Is what we have to offer unique?"

Out of all the questions and answers came a deep feeling that these who are "our" missionaries are struggling with various issues, but are continuing in their work with a deep and abiding faith in God.

Sixteen workshops, including two for youth, were offered at three different times. The one that demonstrated the power of story and one-to-one communication was the "Salvation Story" workshop in which missionaries simply shared their testimonies. Participants laughed and shed tears together.

An outstanding feature of the festival was the marketplace-bazaar held in the small park adjoining the church building. Tables representing mission fields and staffed by missionaries were scattered over the area and people were able to interact informally with missionaries.

And there was ethnic food provided by local restaurants, featuring Russian, German, Greek, and Mexican dishes, plus a table of good North American food left over from lunch!



Bolivia missionary Nancy Tielkemeier (left) and Brazil missionary Elaine Kauffman sing with a distinct Latin rhythm at the Rocky Mountain Mission Festival July 6-8 in Denver, Colo.



MBM Overseas Missions director Wilbert Shenk (right) and Japan missionary Norman Kraus were the main speakers at the Mission Festival. Here they respond to questions at the "Skeptics' Breakfast" on Saturday.

"I have renewed confidence in what the good news of Jesus Christ does when his servants share him in authentic ways in any culture," said Wally Jantz, conference minister for Rocky Mountain Conference. "I am thankful for how God's Spirit is leading us in mission at home and abroad."

Myron Sommers of Denver said, "The Mission Festival enlarged our world, similar to watching what happens when a pebble is tossed into a pond. I am impressed that the festival participants included people of every age-group. This is the sign of a healthy church."—Letha Froese

Cross-cultural youth convention canceled

Wesley Parker, coordinator for the planned 1984 Cross-Cultural Youth Convention, has announced the cancellation of the convention. It became necessary to call off the event because of low attendance projections. It was scheduled for August 7-10 at Eastern College, St. Davids, Pa.

As of July 16, three weeks before the opening session, only 25 registrations had been received in the Mennonite Board of Congregational Ministries office. Phone contacts with more than half of the black and Hispanic congregations in the Mennonite Church indicated another 25 not yet registered, but likely to attend. The total was far short of the 100 young people previously agreed as the minimum necessary for a satisfactory experience.

The decision to call off the convention was made by Parker along with MBCM youth secretary Lavon Welty and MBCM executive secretary Gordon Zook. "We very much wanted to see it go," commented Welty, "but we were concerned that morale would be too low if less than a hundred showed up for a churchwide youth event which could have handled several hundred more. The budget was also calculated on a higher number of expected participants. But the concern that there be enough people for a positive experience was decisive."

Apparent reasons for the low response included a number of youth and at least one black youth choir attending Mennonite World Conference in Strasbourg, France; summer jobs and local congregational projects; some lack of enthusiasm by pastors in promoting the event; and the $100 registration fee, though financial assistance was being made available.

Gordon Zook observed: "It may be that this kind of approach to cross-cultural experience was more authentic in the seventies when three cross-cultural youth conventions attracted several hundred people each time, with the same or less effort compared to this year's planning."

Virginia Conference enjoys family event

Record attendance marked the 74th annual Virginia Mennonite Conference Assembly held July 11-15 at Highland Retreat Camp near Bergton, Va. Over 1,000 persons were registered—an all-time high. Close to 600 persons were present for some of the evening meetings held under a large tent. Nearly 200 youth were present for the youth sessions held each night after the mass meetings in the tent.

The Conference theme was "Focus for the Home: Nurture and Service." This was developed in the evening programs as well as discussion groups each morning. The opening address on Wednesday night was titled "Male and Female: Created for Freedom and Relationship." In it Stephen Dintaman, assistant pastor of the Zion Mennonite Church, said, "We need to be careful in defining just what is distinctive to male and females and extremely cautious in making certain role expectations normative for an entire sex.... God has more in life for us than to fill a preprogramed stereotyped role. What is of most importance is that we use our God-given creativity and freedom in a loving and responsible way."

John Drescher spoke on Thursday night on "The Congregation and Family Care." He pointed out several crisis points in everyone's life where the congregation should be ready to step in and provide encouragement and assistance. On Friday night, Ed Godshall, bishop of the Tennessee-Carolina District, spoke on "The Home in Service," emphasizing how the home should set the example for missions. The last message on Saturday night was given by Curt and Judy Ashburn, Washington, D.C. It was titled "Home Ties" and pointed out ways parents and children can build harmonious relationships.

Five business sessions included reporting from the service agencies and committees of the conference and discussions of new issues. Each year a study of a current issue facing the church is proposed. This year an appointed committee presented a paper on "Clarifying Female and Male Roles in the Christian Family." This will be discussed in congregations next year and revisions or changes suggested.

Final approval was also given by the Assembly for Eastern Mennonite College to come under the governance of the Mennonite Board of Education, along with the necessary changes in the conference constitution.

This was the fifth year the Virginia Conference Assembly met in a camp setting. Each year the attendance has increased as families take advantage of the opportunity to make it a family vacation. Children are beginning to look forward to conference time each year. One ten-year-old told his parents, "Next to Christmas I like Conference best!"

It was this kind of enthusiasm from youth and younger families which led the Assembly to override a recommendation from the Conference Executive Board that next year's Assembly meet at Eastern Mennonite College. According to popular demand, the 1985 Assembly will also meet at Highland Retreat Camp.—Richard Good

Pacific District and Southwest conferences hold joint sessions

About 400 people attended the first joint meeting of the Pacific District Conference (General Conference) and the Southwest Mennonite Conference (Mennonite Church) held in Paso Robles, Calif., June 21-24 at First Mennonite Church and a local school.

Participants formed an unusual multicultural mosaic of Dutch-Swiss, Chinese, Vietnamese, Taiwanese, Hopi, Hispanic, Navajo, and black people. At

this conference the SWC accepted an Indonesian fellowship into membership, which added another people to the rainbowlike gathering.

Joint sessions were co-moderated by Al Heer, who was in his last year as PDC president, and by Hubert Brown, moderator of SWC. The two conferences have a joint missions committee, several dually affiliated congregations, and share in the church planting and evangelism services of Don Yoder. Therefore, joint agenda was not hard to find, and one official resolution was passed jointly. Upon its passing, Heer remarked, "I believe we are even more historic than we thought we would be. I think we are the first joint conference to take 'actions' jointly."

John M. Drescher gave four addresses on the conference theme, "Love, Loyalty, Unity in the Family." Drescher challenged people to recognize that marriage can make you bitter or better. If you want marriage to become better, you need to confess that love is a lifelong growth experience and you must work at it. At the heart of such growth is the need for commitment that is deliberately renewed and practiced in learning more about love, about communication, and about prayer.

Drescher urged congregations to work at preventive programs before marriages come to crises. Premarital education and other special teachable times like the arrival of a first child, the teen years, midlife and retirement assessments, and marriage growth retreats are some examples.

In his closing address, Drescher called Christians to improve their relationships by building their "who" level of communication. He said too many relationships remain at information sharing and telling instructions without revealing much about personal feelings and beliefs. Two of the greatest gifts for marriage and family growth are to give more of ourselves to each other and the desire to learn more about each other's true selves. Drescher said this includes learning "the good fight."—Bernie Wiebe

Millers find India assignment challenging

For Jim and Judi Miller, a Mennonite Board of Missions assignment in India sounded like a good way to serve the church. It also offered a healthy family experience and an attractive alternative to their rather ordinary life in Fairview, Mich., where Jim was an elementary school principal and Judi was a nurse. Their first term now completed, Millers describe their "adventure" as one that was somewhat difficult for their family but nonetheless challenging and enriching.

Millers were assigned in 1981 to Kodaikanal International School in southern India. A sister school to Woodstock in northern India, Kodaikanal was established in 1901 primarily for missionary children.

But with the decline in the number of India missionaries, Kodaikanal changed its emphasis in the 1970s to become an international school and grew to its current enrollment of 450 students from a wide variety of cultures, economic levels, and religions. The school offers nursery school through twelfth grade. "Putting that combination into a small 26-acre campus, you have a very interesting mix!" Jim said.

Judi served as a houseparent to over 30 junior high boys, which meant dealing with an abundance of mischief and homesickness. "It was a tough job but a very good experience," Judi said. "Some of the boys' homes were as far as from 10,000 to 12,000 miles away. Former missionaries to India had advised me to 'just be a mother to the boys!' " Because Judi was a houseparent, her family was scattered among the various dorms—tending to decrease the opportunities for personal family interaction.

Jim's primary role was to serve as a personal counselor to both the students and the staff. His main goal was to help students grow and develop in a Christian atmosphere. "The staff was mostly Christian, but the school also tried to have other religions represented," he said. "The staff included a wide range of views on how to deal with non-Christians—from all-out evangelistic types to some who were wary of any verbal witness."

Jim shared a story about two Hindu girls who came to him expressing a desire to become Christians. "I supported their desire," he said, "but also explained to them the inevitable consequences of their decision. If their families found out about it, the girls would be withdrawn immediately from the school. In cases like this, we taught the students to pray, but hesitated to actually baptize them, although we have done that, too."



The Miller family (left to right)—Rachel, Jim, Amy, Judi, and Kevin.

Undoubtedly, the most traumatic experience for Millers was when the school became involved in the fighting between the Singhalese ruling class and the Tamul people on the nearby island country of Sri Lanka. Because the principal and several students and staff were Singhalese, a hostile group of Tamuls living in the area stormed the school. Riot police came to the rescue but the school was closed for five days. During a downpour one night, a Kodaikanal bus with its name painted over carried the Singhalese away to safety.

"Although our experience in India didn't live up to our expectations for a good family life, it was certainly a growing time for all of us," Jim said. "We perceived the Kodaikanal atmosphere as a microcosm of the world. We believed that if we could work out some of the tensions of the world between various groups at our school—and show how a diverse people can live peacefully together—then we could have a positive influence on the world."

Millers will be returning to India this fall. Jim will work with the middle school program this time, and Judi will be involved in a variety of student activities. The family will live together in a house near the school. Millers have three children—Rachel (18), Amy (17), and Kevin (13).

Summer program for minority youth reaches more communities

For the third year Mennonite Central Committee U.S. is working with minority communities through the Urban Community Development Summer Service program, which provides Christian community development opportunities for college-aged youth.

This program, directed by Pleas Broaddus of the MCC U.S. Urban Ministries Office, enables black, Hispanic, and Native American youth to work with a church or service organization in their home communities during the summer months. MCC U.S. and the local congregations support the participants.

The program is the largest ever this summer with 65 participants. Last year there were 42 and in 1982 there were 25 participants. Through this program, minority college youth help to facilitate the development of urban communities,

strengthen ties with their home communities, and develop leadership and ministerial skills.

Martins help build Uruguayan Church amid political unrest

Returning to Uruguay in 1980 after 11 years in North America, Mennonite Board of Missions workers Jim and Ann Martin discovered a country with economic troubles and a military government. The Uruguay that Martins knew when they were helping start a Mennonite church there in the 1950s and 1960s was one of the most prosperous and democratic countries in Latin America. Located between Argentina and Brazil, Uruguay is the combined size of Indiana and Illinois.

Martins returned to North America last May for a four-month furlough.

During their 1954-1969 service in Uruguay, Jim and Ann helped to establish the Spanish-speaking Mennonite Church. With the support of German-speaking Mennonite refugees who fled Poland after World War II, the church has grown to its current size of about 200 members in six congregations—all but one located in the area of Montevideo, Uruguay's capital city.

Jim and Ann pastored the Floresta congregation, which doubled in size last year to about 40 members. "There seems to be a great interest in spiritual things," he said. "For the first time in our mission life, people are knocking on *our* door instead of us knocking on theirs. It's also exciting to see more men attending church, since religion has been traditionally perceived as a woman's concern."

Martins were involved in a counseling ministry, which meant dealing with some very difficult cases. "Many people have been involved in the occult, Satan worship, and witchcraft which filter in from Brazil," Ann said. "Even after people become Christians, their past experiences sometimes continue to haunt them. Much intense counseling is necessary to rid them of those bondages and to bring inner healing."

Uruguay has been a secular state for many years, with a humanistic influence which has created a spiritual hunger among the people. The added economic pressures have caused many people to seek stability and security in Jesus.

So Uruguay, which has been known in the past as one of the most difficult areas for missionary work, is now receptive to the gospel.

Martins stated their concern that the Moon Unification Church is investing huge amounts of capital in Uruguay. "The government welcomes the Unification Church because of its heavy investment in the economy and its anticommunist stance," Jim said.

Using some of the facilities of the former Mennonite Theological Seminary, Martins direct the Uruguay Mennonite Church study center. "This is not a seminary, but a modest beginning of a Bible school," Jim said. "It is part of an effort to disciple local Christians and harness their gifts for use in the church."

The study center sponsors monthly retreats for a variety of people which emphasize fellowship and spiritual refreshment.



Jim and Ann Martin, MBM missionaries in Uruguay.

Jim is assisted by Milka Rindzinski, who serves as director of studies. "Milka is a very gifted person," he said. "Her excellent training included studies at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana."

Martins plan to return to Uruguay for one more term. During that time they hope to find local people to continue their work there.

Supreme court refuses aid to nonregistrants

The United States Supreme Court on July 5 upheld the law which forbids federal scholarship aid to male students who refuse to register for the draft. A lower court in Minnesota had ruled that the so-called "Solomon amendment" was unconstitutional, but the Supreme Court rejected the arguments that the government was inflicting punishment without a trial and forcing the nonregistrant to incriminate himself.

The decision means that this fall, for the second academic year, students who do not register with the U.S. Selective Service System will need to seek alternate sources of financial aid. Last year nine students at Mennonite Church colleges who had not registered because of religious convictions were assisted with grants and loans from the Student Aid Fund for Nonregistrants to make up partially for that denied by the government. One Mennonite Church student at another school also received a loan from the fund.

In a dissenting opinion, Thurgood Marshall contended that the economic penalities imposed on nonregistrants were a form of compulsion and discriminated against poor students who had greater need for financial aid.

Those opposed to registration had hoped that a decision in this case might not only strike down the federal aid exclusion, but also cast doubt on the legality of the registration procedure itself. Prosecutions of nonregistrants have not been pushed in recent months. The Supreme Court has agreed to review a case in which the conviction of a nonregistrant was overturned on the grounds of selective prosecution. But this will not be decided until next spring.

The Mennonite Church and General Conference Mennonite Church have again established student aid funds for the 1984-85 school year to assist their students who have been disadvantaged by their decision not to register for reason of conscience. Contributions for the Mennonite Church Student Aid Fund for Nonregistrants may be sent to the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Religious broadcasting curtailed in Botswana

Among the diverse opportunities for ministry that have come to Mennonite personnel in Botswana during the past decade has been coordinating religious programming for the government broadcasting service known as Radio Botswana.

The Botswana Christian Council initiated this ministry by approaching the Mennonite team in that country, requesting someone qualified to coordinate and oversee the religious programming for broadcast purposes of the country's church community. Since the government radio was granting a generous 4½ percent of total air time for free religious programming, this was a major opportunity for ministry.

Norman and Virginia Derstine of Harrisonburg, Va., were the first candidates for that opening. During their two-year stay in Botswana, Norman Derstine succeeded in structuring a variety of program formats, including a weekly period for the airing of church news and announcements, a request

hour for religious music, the broadcasting of Sunday worship services, and a Bible instruction hour.

One program feature which enjoyed immediate and broad success was a ten-minute devotional scheduled five mornings a week just before the first newscast of the day. It was a brief biblical meditation in which deliberate effort was made to apply scriptural truth to the everyday lives and problems of the Botswana listening audience.

When the Derstines returned home in 1978, Henry and Naomi Unrau of Clearbrook, B.C., were recruited to continue the radio ministry. A few changes were made in program format but the early morning meditation continued to draw large listener affirmation.

By this time it was known by the title "A Closer Look." The meditations were given first in English and then repeated in Setswana by an African pastor. There was a continuing deliberate effort to relate the biblical meditations to the realities of human experience in that country.

To insure the relevance of his themes, Unrau began to solicit stories and experiences from listeners that illustrated issues and problems as they encountered them. There was much response to this appeal. Those whose stories or anecdotes were used on the air were sent a gift of a Setswana-language Bible.

Convinced that to maintain credibility in his biblical meditations he needed to address life as it is experienced by his listeners, Unrau sought to address questions of peace and justice as they related to the national life of his listeners. In one morning devotional he commented on the inequity of pending hikes in salaries for civil servants while ignoring the real need of those at the lower end of the economic spectrum. On another occasion he made reference to preferential treatment of offenders at the hands of the country's judicial system, which decreed lighter sentences for the influential and heavier ones for the common people for misdemeanors of essentially the same nature.

It was shortly after the airing of these two early morning meditations that Unrau was abruptly informed by his superiors that his program was suspended pending the search for an "acceptable format." Soon thereafter he was told that all religious broadcasting was suspended for purposes of a major evaluation.

There has been a good deal of reaction on the part of the listening public following this action by the government. The Botswana Christian Council, the Church Radio Committee, and several church groups within the country have addressed inquiries to the government. Representatives of some of these groups have sought audience with government officials to protest the suspension of a popular program and to seek its reinstatement.

Unrau has expressed regret to the Christian Council and the Radio Committee that the morning meditations have been suspended, thus denying a large listening audience a source of biblical instruction and inspiration which seemed to be meeting a real need. He also stated that in his view "secular" issues cannot be separated from "religious" issues because the Lord Jesus never separated the two. As his ministry was to the whole man, so ought ours to be, he said.

Youth Village celebrates 75th anniversary

On June 15-16 the Mennonite Children's Home, now known as the Millersville (Pa.) Youth Village, celebrated its seventy-fifth anniversary. On Friday, David A. Augsburger, professor of Pastoral Care and Counseling at Associated Mennonite Biblical Seminaries, Elkhart, Ind., led a seminar attended by one hundred and forty family counseling professionals.

On Saturday morning, Augsburger addressed the business session held in the gymnasium at the Youth Village. "Hope can be our most treacherous enemy or our most treasured friend," he stated. Although everyone needs hope, most people live in a network of destructive hope. False hope inhibits, destroys, and stifles; real hope frees. Therapy assists people in sorting out their hopes and selecting the ones that can endure.

During the afternoon hours, former staff persons and residents met for informal reunions and tours of the Youth Village grounds and buildings.

A spirit of reminiscing pervaded the evening meeting held at the nearby Millersville Mennonite Church. A former resident stated, "The Children's Home is where I learned the meaning of the word love."

"My life would have a big void if I didn't have my ten years of service at the Home," a former worker observed.

A history of the Children's Home and Youth Village written for the anniversary was distributed to those attending the event. Established in 1909, the Mennonite Children's Home was a progressive venture dedicated to caring for needy and homeless children long before the existence of state welfare agencies and public assistance programs.

In the past, the Children's Home offered children a temporary home, adoption services, and foster care; today the Youth Village provides a residential treatment program for nine to twelve pre-delinquent or delinquent youths. Since 1909, the Home and Village have given assistance to more than 1750 children and youth.

In preparation for its 75th anniversary, the Youth Village took a look into the past, but it's also planning for the future. Proposed additions to the present program include a group home for sexually abused adolescent girls, expanded programs to aid troubled youth and their families, and a business venture employing youth who are part of the Youth Village program.—Nancy Witmer

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For more on MMA's ART life plan, call toll free 800-348-7468; or (219)533-9511, collect within Indiana.

Mennonite Mutual Aid

MENNOSCOPE

Lee M. Yoder, vice-president of Eastern Mennonite College and Seminary, will assist this fall in the development of a new Virginia state assessment system for beginning teachers. The work will focus on the implications for college teacher-education curricula of the Beginning Teachers Assistance Program. The program, which is being field-tested this year, will assess the performance of teachers during their first two years. The assessment will be prerequisite to certification. The project is part of a July 1-Dec. 31 sabbatical for Yoder.

Glenda Nussbaum, daughter of Willis and Bessie Nussbaum of Apple Creek, Ohio, has begun a one-year term of Voluntary Service (VS) with Mennonite Board of Missions, Elkhart, Ind. She is a member of Sonnenberg Mennonite Church in Kidron. Glenda is working as a cook and child care worker at a social service agency in Champaign, Ill.

Dan and Annabelle Unternahrer of Shipshewana, Ind., have begun a ten-month term of Voluntary Service with Mennonite Board of Missions, Elkhart, Ind. They are members of Shore Mennonite Church in Shipshewana. Unternahrers are serving in Brownsville, Tex. Dan works in a home repair program for low-income families and is VS household leader. Annabelle is hostess of the VS household.

An invitation to send 20 Mennonite representatives to an Ecumenical Service of Praise with Pope John Paul II on Sept. 22 has been received by MCC Canada. The invitation to the service comes from G. Emmett Carter, archbishop of Toronto. J. M. Klassen, executive director of MCC Canada, has responded to the invitation by sending names of ten Mennonite and Brethren in Christ conference leaders and their spouses to Cardinal Carter. The 20 will receive an invitation from Cardinal Carter; they can decide whether they wish to attend the service.

An estimated $900,000 is needed in new pledges and cash to complete funding for the Eastern Mennonite College campus center. The actual amount will depend on the still-pending insurance settlement on the school's administration building, which was gutted by fire on Jan. 17. Plans call for the shell of the old building to be demolished beginning on July 30. Demolition is being coordinated by Mennonite Disaster Service. Construction is scheduled to begin in January 1985 and last 14 months.

Mennonite Board of Missions has immediate openings for two experienced managers, one with communication skills and the other with development skills. Send résumés to Dan Schrock, Box 370, Elkhart, IN 46515.

Central Christian High School has an opening for a half-time home economics teacher. Contact Fred Miller at Box 9, Kidron, OH 44636.

A marketing manager for Herald Press books is needed by the Mennonite Publishing House. The work involves assisting in book manuscript selection, planning sales strategy, and implementing promotional plans. Contact Nelson Waybill, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Pastoral counselor/administrator needed for Diamond Street Wholistic Health Center in Philadelphia, Pa. Applications are being received until Aug. 15, 1984. Contact Laura B. Boll, chairperson, Diamond Street Wholistic Health Center, 1632 West Diamond St., Philadelphia, PA 19121. (215) 769-1632.

The first mass reunion of the Gospel Messengers Men's Chorus is to be held at the Forks and First Mennonite churches, Middlebury, Ind., on Aug. 11-12, 1984. All present and former members are invited. For information contact Kenneth Hershberger, 14702 U.S. Hwy 20, Middlebury, IN 46540.

The Orrville Mennonite Church will mark its 75th anniversary with special events planned for Sept. 8 and 9. There will be music, slides, skits, and messages by former pastors, Harold Bauman and Lester Graybill, and present pastor, Carl Newswanger. A fellowship meal will be served Sunday noon. All former members and friends are invited.

Liberty Mennonite congregation, Clark Lake, Mich., is planning an appreciation day for retired pastor Oscar Leinbach and wife, Laurene, on Sept. 9. Persons who formerly attended the church are invited to attend the 9:30 a.m. and 2:00 p.m. services. On Jan. 5, 1947, Oscar Leinbach was ordained as minister of this congregation.

Emmanuel Mennonite Church of Gainesville, Fla., welcomes persons planning to attend the University of Florida. The church is willing to assist students with housing or other general needs. Contact pastor Phil Kniss, (904) 377-6577.

New members by baptism and confession of faith: Valleyview, London, Ont.: Steve Jantzi and Brad Kipfer.

Change of address: J. Nelson Kraybill from 452 Quenchee to R. R. 1, Box 295, White River Jct., VT 05001.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Baker, Eric and Peggy, Kuna, Idaho, first child, Drew Benjamin, July 5.

Beachy, Max and Pauline (Horst), Sugarcreek, Ohio, first child, Kevin Scott, June 2.

Berg, Donald and Margaret (Lichty), Hanover, Ont., third child, Janelle Margaret, Feb. 4.

Boian, Jerry and Lynn, New Carlisle, Ohio, first child, Chase Edward, June 1.

Bowman, Roger and Ruth Ann (Bowman), Kitchener, Ont., first child, Matthew Aaron, June 20.

Brandt, Tom and Melanie (Martin), Hopedale, Ill., first child, Chelsea Nicole, July 7.

Bryant, Rim and Linda, Williamsport, Pa., second daughter, Emily, July 1.

Burkholder, Glen and Donna (Price), Tofield, Alta., fourth child, third son, David William, July 4.

Eigsti, Howard and Jayme (Sauder), Secor, Ill., first child, Jacob Eugene, June 13.

Good, Keith and Karen (Keener), Westover, Md., first child, Katie Marie, Jan. 29.

Glick, Edwin and Cheryl (Metzler), Belleville, Pa., second daughter, Alisha Renae, July 7.

Gottshall, Paul and Karen (Hostetler), Washington, Ill., first child, Paul Andrew, June 23.

Hilty, Dan and Marcia, New Carlisle, Ohio, second child, first daughter, Laura Ann, June 27.

Jones, Calvin and Mary Beth (Stoltzfus), Rehoboth, Md., first child, John Calvin, July 6.

Lehman, Wayne and Sheryl (Myers), Nairobi, Kenya, first child, Toni Diann, June 11.

Marshall, Tom and Lois, Williamsport, Pa., third child, first son, Jonathan Weidner, June 30.

Martin, James and Ruth (Driedger), Chatsworth, Ont., fourth child, Emily Ruth, Jan. 17.

Miller, Kevin and Vickie (Bedsworth), Westover, Md., first child, Thomas Leonard, Apr. 13.

Nofziger, Kurt and Connie (Roth), Wauseon, Ohio, first child, Blake Elliot, June 24.

Parks, Burt and Melanie (Miller), Chance, Md., second child, first son, Samuel Preston, May 16.

Schlabach, Robert and Audrey (Miller), Sugarcreek, Ohio, second child, first daughter, Sara Elizabeth, July 3.

Smucker, Ray and Valerie (Schultz), Harrisburg, Ore., first child, Karoline Mae, July 10.

Stoltzfus, Winfred and Willie (Schwartzentruber), Kalamazoo, Mich., first child, Marcos Andrew, June 18.

Thomas, Orville and Linda (Baird), Johnstown, Pa., first child, Chance Mitchell, July 2.

Tice, Jacob and Marlene (Yoder), Boynton, Pa., second child, first son, Jonathan Andrew, May 31.

Truxal, Kevin and Jewell, West Carrollton, Ohio, first and second children, Elizabeth Nicole and Rebecca Michelle, June 12.

Wengerd, Alvin and Margaret (Kandel), Apple Creek, Ohio, first child, April, June 27.

Wyse, Duane and Cecilia (Hooley), Wauseon, Ohio, third child, second son, Aaron Michael, born July 5, 1977; adopted, June 29.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Auker—Garman.—Brian S. Auker, Stevens, Pa., and Cheryl Ann Garman, Denver, Pa., both of Metzler cong., by Amos H. Sauder, June 30.

Brubaker—Plett.—Karl Brubaker, Goessel, Kan., Park View cong., Harrisonburg, Va., and Marcia Plett, Lehigh, Kan., Alexanderwohl Mennonite Church, by D. C. Wedel, June 9.

Brubaker — Yoder. — Edward D. Brubaker, Smoketown, Pa., First Deaf cong., and Lucy F. Yoder, Huntingdon, Pa., Maple Grove cong., by Paul M. Zehr, June 9.

Calvert — Martin. — Bruce Calvert, New Albany, Ohio,

Pontius Joel Kauffmann



Methodist Church, and Heidi Martin, Decatur, Ill., Bethel cong., West Liberty, Ohio, by Duane Beck and George Brown, May 19.

Frankenfield — Detweiler. —Steven Frankenfield, Salford cong., Harleysville, Pa., and Julia Detweiler, Groveland cong., Pipersville, Pa., by Regan Savage, June 16.

Fry—Sprunger.—Brian Fry, North Goshen cong., Goshen, Ind., and Denise Sprunger, First Mennonite Church, Berne, Ind., by H. Eugene Herr, June 9.

Glick—Rutt.—Kevin Glick and Karen Sue Rutt, both from Diamond Street cong., Philadelphia, Pa., by Freeman Miller, June 24.

Hostetler — Andrews. — Lynn E. Hostetler, Harper, Kan., Pleasant Valley cong., and Sabrina Andrews, Crested Butte, Colo., by Kenneth Cable, June 15.

Hostetler — Wiebe. — Robert Hostetler, Akron cong., Akron, Pa., and Lisa Wiebe, Brethren in Christ Church, Nappanee, Ind., by Don Blosser, June 30.

Hurst — Burkholder. — Michael David Hurst, Harrisonburg, Va., Park View cong., and Pamela Dawn Burkholder, Harrisonburg, Va., Weavers cong., by Marvin Weaver, uncle of the groom, June 23.

Jacobs — Miller. — Randall Jacobs, North Lima, Ohio, North Lima cong., and Rachel Miller, Elkhart, Ind., Assembly cong., by Victor and Marie Stoltzfus, May 12.

Jantzi — Finkner. — Phil Jantzi, Waterloo, Ont., Riverdale cong., and Bev Finkner, Kitchener, Ont., Presbyterian Church, by Glenn Zehr, June 6.

Kissell—Hendricks.—Girven Kissell, Houston, Tex., Thomas cong., Hollsopple, Pa., and Mary Elizabeth Hendricks, Houston, Tex., Fellowship cong., Meridian, Miss., by Marvin L. Kaufman, July 7.

Martin — Grasse. — Linford Martin, Fleetwood, Pa., Alsace Manor cong., and Chloe Grasse, Calico Rock, Ark., Calico Rock Fellowship, by Warren W. Martin, father of the groom, May 20.

Miller—Nisly.—Loren Miller, Hutchinson, Kan., Mennonite Church, and Sharon Nisly, Hutchinson, Kan., Conservative Mennonite Church, by Don Rheinheimer, June 16.

Miller—Graber.—Peter W. Miller and Marilyn Graber, both from Goshen, Ind., College cong., by Arnold C. Roth, July 7.

Neff—Yoder.—Sterling Neff, Centerville, Mich., Maple Grove cong., and Connie Yoder, Mendon, Mich., Locust Grove cong., by Dean M. Brubaker, June 23.

Roes—Widrick.—Beryl Cedric Roes, New Bremen, N.Y., Naumburg cong., and Cathi Lynn Widrick, Croghan, N.Y., Croghan cong., by Elmer Moser, July 7.

Rose — Rittenhouse. — Robert R. Rose, Souderton, Pa., Baptist Church, and Priscilla Mae Rittenhouse, Souderton, Pa., Plains cong., by Gerald C. Studer, July 7.

Sauder — Gooyers. — Steve Sauder, St. Marys, Ont., and Cobina Gooyers, St. Marys, Ont., Valleyview cong., by Millard Osborne, June 30.

Stoner — Shank. — Robert Stoner, Jr., Shady Grove, Pa., and Teresa Shank, Marion, Pa., both of Marion cong., by Merle Cordell, May 12.

Swartzendruber — Litwiller. —Kevin Swartzendruber, Iowa City, Iowa, First Mennonite cong., and Lori Litwiller, Iowa City, Iowa, West Union cong., by Merv Birky and Sheldon Burkhalter, June 30.

Yoder — Liechty. — Richard Yoder, Goshen, Ind., North Main Street cong., and Joy Liechty, Goshen, Ind., North Leo, Ind., by Gene and Mary Herr, June 30.

Yoder — Miller. — Stephen Yoder, West Liberty, Ohio, South Union cong., and Christine Miller, Engadine, Mich., Wildwood cong., by John Troyer, June 16.

OBITUARIES

Hamilton, Mary Esther, daughter of William and Emma (Stuckey) Roth, was born at Laman, Mo., Jan. 22, 1901; died at Harper, Kan., July 7, 1984; aged 83 y. On Oct. 20, 1929, she was married to John S. Hamilton, who died on Dec. 2, 1972. Surviving is one sister (Zelma—Mrs. Clarence Kreider). She was preceded in death by one son (William James Hamilton). She was a member of Pleasant Valley Mennonite Church, where funeral services were held on July 9, in charge of Elmer J. Wyse; interment in Pleasant Valley Mennonite Church Cemetery.

Hunsberger, Enos B., son of Walter N. and Clara (Barndt) Hunsberger, was born at Chalfont, Pa., Jan. 18, 1921; died of a heart attack, July 4, 1984; aged 63 y. On Oct. 4, 1941, he was married to Sara Detwiler, who survives. Also surviving are one daughter (Marian—Mrs. Curtis Alderfer), 2 sons (Clyde and Glenn), 6 grandchildren, 2 sisters (Esther—Mrs. Marvin Detweiler and Grace—Mrs. Robert Bown) and 2 brothers (Henry and Wilmer). He was a member of Franconia Mennonite Church, where funeral services were held on July 7, in charge of Earl Anders, Jr., Otis Yoder, and Floyd Hackman; interment in adjoining cemetery.

King, Rebecca S., daughter of David M. and Elizabeth K. (Stoltzfus) Mast, was born in Berks Co., Pa.; died at Tel Hai Retirement Community, Honey Brook, Pa., June 30, 1983; aged 89 y. She was married to Isaac S. King, who survives. Also surviving are 3 daughters (Elizabeth M. King, Ada Nancy King, and Miriam—Mrs. Earl Graybill), 2 sons (David M. and Naaman E. King), a foster son (Harold Mast), 19 grandchildren, 7 great-grandchildren, 2 sisters (Nancy M. Martin and Sara K. King), and one brother (A. D. Mast). She was a member of Millwood Mennonite Church, where funeral services were held on July 3.

Kratz, Marietta L., daughter of Jonas H. and Emma (Landis) Kratz, was born in Franconia Twp., Pa., Sept. 10, 1899; died at Eastern Mennonite home, Souderton, Pa., July 5, 1984; aged 84 y. Surviving are 4 brothers (Raymond, Elmer, Jonas, and Abram). She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home, July 9, in charge of Paul Glanzer and Floyd Hackman; interment in Franconia Mennonite Cemetery.

Martin—Charley N., son of Lester and Esther (Swope) Martin, was born at Kouts, Ind., Dec. 25, 1938; died of pulmonary-cardiac failure at Memorial Hospital, South Bend, Ind., aged 45 y. He was married to Norma Peffly, who survives. Also surviving are one daughter (Sandra K. Martin), one son (Jeffrey A. Martin), his stepmother (Adeline Martin), a grandmother (Selina Swope), 3 brothers (Kenneth, Sam, and Owen), and 2 sisters (Betty Adkins and Dorothy Coe). He was a member of Bonneyville Mennonite Church, where funeral services were held on July 3, in charge of Firman Gingerich; interment in Rice Cemetery.

Steiner, Bruce Alan, son of Clayton and Ruth (Geiser) Steiner, was born at Goshen, Ind., Mar. 17, 1972; died in an automobile accident near the Washington-Oregon state line, July 6, 1984; aged 12. Surviving are his parents, 2 brothers (Kevin and Duane), one sister (Kimberly), grandparents (Homer and Bertha Steiner), grandmother and stepgrandfather (Mr. and Mrs. Clare Mumaw). His grandfather (Lester Geiser) preceded him in death. He was a member of Kidron Mennonite Church. Memorial services were held at Kidron Mennonite Church, in charge of Elno Steiner, Joe Gerber, and Richard Wolf; interment in Kidron Church Cemetery.

Teets, Mildred L., daughter of Charles and Sarah (Hershberger) King, was born at Springs, Pa., Feb. 10, 1908; died of cancer at Springs, Pa., on June 1, 1984; aged 76 y. On Apr. 18, 1930, she was married to Walter H. Teets, who survives. Also surviving are 2 daughters (Shirley Teets and Darlene Burkholder), 3 grandchildren, 4 great-grandchildren, and one sister (Mrs. Edna Maust). She was preceded in death by one son (Carl). She was a member of Springs Mennonite Church, where funeral services were held on June 4, in charge of Steven Heatwole and Walter Otto; interment in Springs cemetery.

Troyer, Bertha, daughter of Christian and Rosina Schindler, was born at Hartford, Kan., Oct. 20, 1896; died at the Harper Hospital, Harper, Kan., Apr. 2, 1984; aged 87 y. On Jan. 30, 1921, she was married to Fred Troyer, who died on Feb. 25, 1965. Surviving are one son (Ted), 2 daughters (Evelyn and Eunice Troyer), 2 grandchildren, and 2 great-grandchildren. Funeral services were held at Crystal Springs Mennonite Church, Apr. 5, in charge of Ed Robbins; interment in Crystal Springs Cemetery.

Troyer, Martha Nila, daughter of John and Lillie (Beachy) Kendle, was born at Trail, Ohio, July 27, 1908; died of cancer at Union Hospital, Dover, Ohio, June 27, 1908; aged 75 y. On Aug. 15, 1925, she was married to Malvin Troyer, who survives. Also surviving are one son (Robert D. Troyer), one daughter (Lillian T.—Mrs. James Brady), 5 grandchildren, 5 great-grandchildren, one brother (John Miller), and 3 sisters (Mary—Mrs. Loren Hostetler, Sara Ila—Mrs. Wayne Hostetler (her twin), and Eva Hostetler). She was a member of Walnut Creek Mennonite Church, where funeral services were held on June 16, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Vance, Harry F., son of Clarence and Lilly (Mardock) Vance, was born at Gutherville, Pa., Sept. 18, 1911; died of a heart attack at Malvern, Pa., June 10, 1984; aged 72 y. On Nov. 27, 1952, he was married to Margaret S. Jones, who survives. Also surviving are 2 brothers (George and Everett Vance), and one sister (Evelyn Miller). He was a member of Frazer Mennonite Church. Funeral services were held at Ralston and Bredickas Funeral Home on June 13, in charge of Irvin Engle; interment in Providence Mennonite Cemetery.

CALENDAR

Afro-American Mennonite Association Executive Board, Virginia, July 31-Aug. 1
Afro-American Mennonite Association Annual Assembly, Harrisonburg, Va., Aug. 2-5
Iowa-Nebraska Conference annual meeting, Lower Deer Creek, Kalona, Iowa, Aug. 3-5
Cross-Cultural Youth Convention, Eastern College, St. Davids, Pa., Aug. 7-10
Allegheny Conference, Carpenter Park Church, Hollsopple, Pa., Aug. 9-11
Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25
Mutual Aid Sunday, Sept. 16
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

Cover by Steve Shenk; pp. 536, 537 by Greg Ebersole.

ITEMS AND COMMENTS

Kentucky Catholic bishops take aim at state's death penalty

Kentucky's five Roman Catholic bishops have issued a pastoral letter appealing for the abolition of the death penalty and asking Gov. Martha Layne Collins to pledge that she will not authorize executions. In addition, the bishops said the Catholic Conference of Kentucky will work with other groups to seek the abolition of the death penalty during the next session of the Kentucky General Assembly. There are currently 20 people on death row in the state, but no executions are scheduled.

Brethren adopt abortion paper, strengthen leadership training

Delegates at the Church of the Brethren Annual Conference approved new directions in leadership training and ministry and adopted a one-page statement on abortion. The brief statement on abortion adopted by the 1,040 delegate is a revision of the much-longer 1972 Statement on Abortion. It does not represent a change in attitude from the earlier paper, but is an attempt to state briefly and unambiguously the church's position.

The new paper says, "The Church of the Brethren opposes abortion because the rejection of unborn children violates the love by which God creates and nurtures human life." The remainder of the paper acknowledges society's role in contributing to unwanted pregnancies, recognizes the church's responsibility to change society, and commits the church to "counsel with and to uphold one another, to maintain fellowship with those who differ, and to extend to others the compassion we receive from Christ."

Youth magazine of United Church of Christ is shut down

Youth, a magazine published by the United Church of Christ for high school students, is being discontinued. The fall 1984 issue will be its last. A long-term decline in circulation was blamed for the demise of the 30-year-old publication, said Larry Kalp, director of the UCC division of publication. The magazine, which had 21,000 subscribers in 1977, had dropped to 9,000 by 1983. In 1983, *Youth* won three awards from the Associated Church Press, including a citation for "general excellence." In the 1960s, the magazine was frequently an award-winner. Youth and young adults have been declared a priority of the 1.7-million-member denomination, said Mr. Kalp, and a committee is studying the feasibility of a new publication for young persons.

Communion-wine rule assailed by recovering alcoholic priest groups

A recent Vatican ruling requiring alcoholic priests to drink wine during Mass "is not a good idea," says a priest who formerly headed a program for alcoholic priests in the Denver Roman Catholic Archdiocese. "Sobriety is the big thing, and sometimes just the taste will get them started drinking again," said Daniel Flaherty, pastor of Our Lady of the Mountains Church in Estes Park, a Denver suburb. Father Flaherty said the percentage of priests who are alcoholics is 10 percent, about the same as it is for the general population. There are an estimated 60,000 priests in the United States.

Hosts see far-reaching Graham-Palau impact on British Christianity

A growing number of British churchmen think the impact of the current meetings in London of evangelists Billy Graham and Luis Palau will be felt for generations to come. This view rests on several firm factors now becoming evident as the two evangelists, presenting between them the biggest Christian challenge to Britain for several decades, proclaim a direct gospel message across the land. It is now clear that:

—The gentler low-key buildup to the evangelists' missions has made them less inhibiting to the average conservative Englishman. Response at virtually all of the meetings has reached unexpectedly high levels.

—The ecumenical setting of the big meetings is uplifting many churches in the mainstream denominations. Roman Catholic clergy and their people are working alongside evangelical Free Churchmen and women.

—Eighteen months' advance preparation is reaping its reward. The reception of those responding to the Graham-Palau sermons is quietly impressive and well organized.

—And the willingness of both men to embrace Britain's day-to-day problems in their addresses and activities has added a welcome realism to nonchurchgoers. Mr. Graham has met privately with several jobless men to hear firsthand the problems they face.

Nicaragua launches new attack on Catholic Church

The government of Nicaragua has launched a frontal attack on the country's Catholic Church, accusing it of mixing in politics. The campaign marks a low point in the slow but steadily deteriorating relations between the Catholic hierarchy and the Marxist state. Nicaragua's Interior Minister, Commandante Tomas Borge Martinez, charged, on June 23, that the Nicaraguan church authorities are playing a part parallel to the "policy of aggression" adopted by President Reagan. Mr. Borge warned that religious caught "in subversive activities will be punished with the full weight of the law." He asserted that the United States is trying to "strengthen within the Catholic Church the central power of the opposition" to Nicaragua's revolutionary Sandinista government.

The Nicaraguan bishops responded vigorously to all the accusations. In a pastoral letter they demanded that the government end "abuses" and "outrages" against the church and against Catholics.

Victorian cleric's idea fuels Third World engine project

A group of Methodists has joined with engineers in a project in Liverpool, England, to build a cheap hot-air engine to aid people in Third World villages, based on an idea that a Scottish Presbyterian minister patented more than 150 years ago. The engine will provide cheap power by burning animal or vegetable waste such as dung, rice husks, or coconut fiber. It could be used for pumping water for irrigation or for generating electricity for small units such as a doctor's clinic in a remote community. The Methodists seized on the potential of the engine when considering what they could do to ease unemployment among young people.

Further information may be obtained by writing: Third World engine project, St. Peter's, Ellis Place, off High Park Street, Toxteth, Liverpool L8 8JU, England.

Soviet religious life surprises and disturbs American visitors

The largest group of American Christians ever to visit the Soviet Union ended a 17-day tour, encouraged by religious life they had seen, but also disturbed by restrictions on unauthorized worship. "We discovered vital religious communities wherever we went," said John B. Lindner, one of the leaders of the 267-member group. "We have witnessed some improvements in the religious situation in the Soviet Union." Believers are usually permitted to practice their religion in official houses of worship in this country as long as their congregations are registered with the authorities. Those worshiping in groups without registration are subject to heavy jail sentences.

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Getting it started and keeping it going

"Ya wanna' start sumpin!" went a commercial I heard some time ago. "Get _____ batteries!" This may be all right if what you need to start responds to batteries.

Though we depend heavily today on activity based on electricity, we are aware that some aspects of the world's most intractable problems do not respond to the energy of batteries. Although the space shuttle does not fly every time, its difficulties look simple compared to the spiritual, social, and economic problems plaguing the world.

The documentation is all around us. *Maclean's* magazine highlights unemployment in its current issue. Hunger in Africa is regularly featured. The prevalence of spiritual poverty needs little proof. The possible relation between these three kinds of poverty is of interest. Without ignoring the obvious examples of political and economic oppression, we may consider that in certain cases there appears to be at the heart of economic poverty a poverty of spirit.

This same poverty of spirit may appear also in the context of affluence. Women's magazines in the U.S. have discovered, for example, that two of the more popular subjects are diets and desserts. The same issue which carries an article entitled "I Lost 238 Pounds" will also include recipes for foods loaded with calories. Something is out of joint. At the heart of the human dilemma is poverty of spirit. Can anything be done? The message of the Bible is intended to treat poverty of spirit. When the vision was dim or the prospects bleak, someone stood up with a message—someone started something—and history has been different as a result.

The author of Isaiah 61 was this kind of "starter." Quite a few Bible scholars see Isaiah 56-66 as related to the experience of the Jews after the Babylonian exile. This would mean that these chapters were not written by Isaiah the son of Amoz, but rather by disciples of his who viewed the issues of their time and prophesied much as he had viewed and prophesied in his time. (This cannot be proven, but see Isaiah 8:16-18 for possible evidence of Isaiah disciples.)

As we may learn from Ezra and Nehemiah and from other prophets such as Haggai, the period after the exile was a difficult time for the Jews. It seems there were no great heroics during this time and according to Zechariah 4:10, some evidently considered it a time of "small things."

But vision was not dead, for in Isaiah 61, the prophet announced that he was called to get something started. "The Spirit of the Lord God is upon me," said the prophet, "because the Lord has anointed me to bring good tidings to the afflicted." A number of things are notable about this proclamation.

For one, the prophet claimed to function under the authority of the Spirit of the Lord, the personal God of the Hebrews. Beginning with Genesis 1:2, references in the Old Testament to the Spirit of the Lord demonstrate the power and resolve of the God of the Hebrews to get things done in the world. We may note also that the prophet claimed anointing by the Lord. Typically in the Old Testament, kings and priests were literally anointed, but not usually prophets. This prophet claimed the authority of anointing.

Isaiah 61 is packed with more theological overtones than we discuss here except to note that it calls for a great reversal. Whereas the Jews have been oppressed and beaten about, prosperity is about to return. Indeed, it is predicted that foreigners shall do the menial work for them, so that they may be "called the priests of the Lord [and] . . . ministers of our God" (v. 6).

When or in what manner this ever happened we cannot say for sure and except for one thing this prophecy might well be laid aside as interesting but not important as a part of holy history. The one thing is that some five centuries later a carpenter-turned-teacher came back to his hometown from a teaching tour. They asked him to read the Scripture lesson in the synagogue. He read this one and, as he said, he himself was the fulfillment of the prophet's vision and calling. (See Luke 4:16-30.) Because of this our lives are different.

Like the prophet, Jesus did not have a degree from a theological college nor did he belong to one of the fine old families. All he had was the Spirit of the Lord and anointing by the Lord for the task of bringing good news to the poor and the discouraged.

The exact nature of this good news is subject to ongoing debate. Clearly it is intended to minister to poverty of spirit. "Come to me, all that labor and are heavy laden, and I will give you rest" (Mt. 11:28). That sounds good to anyone at any level who is discouraged. But the promise is followed by this: "Take my yoke upon you, and learn from me." And in the Gospel in Matthew, this teaching is preceded by the Sermon on the Mount which echoes the great reversal of Isaiah 61.

So Jesus fulfilled and further developed the vision of the prophet even though he had no credentials but those conveyed by his Father. In each new generation we have the opportunity to carry it on if we will.

Though many reject it as irrelevant, even dangerous, there are always some who resonate with these radical words and seek to follow them. Of these, as the Lord himself said, "is the kingdom of heaven."—Daniel Hertzler

August 7, 1984

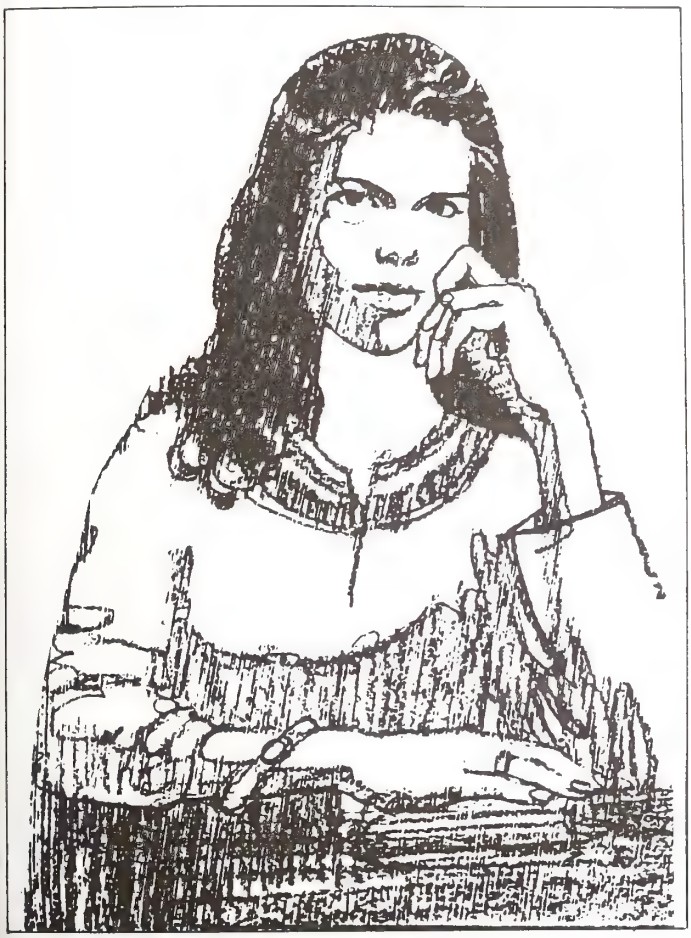
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Why do cults lure Christians?

by Gerald C. Studer

AUG 6 '84



Somewhere in the land of statistics, there may be some data indicating that Christians have more, or perhaps less, susceptibility to cults than non-Christians do. Actually none of us ought to assume that we are immune to the siren sound of a pied piper, providing we encounter him at a time of earnest longing or critical need and he captivates us with his ability to speak to our condition. The title here might well have been "Why Cults Lure People," but assuming that we are Christians and have the Holy Spirit abiding within us, we ought to give the more earnest heed to this topic.

The cults strike at unexpected times and places. Like the poor, they are always with us. Their presence ebbs and flows throughout history like a mighty ocean; the most recent flowing that has come to my attention is one that I call "mailbox cults."

Their claims are grandiose: now I can win at the game of life if I have a lucky Navajo stone; or I can enjoy a life of joy and happiness, wealth and good fortune if I have a set of six healing dolls of Perdidas; or I can have endless good luck if I order the Spark of Life Pendant; or I can see how much money I will receive mysteriously if I have the Buddha statuette; or I can possess the most powerful religious symbol ever if I order a Gold Cross of Lourdes.

All these and more came in my mail unsolicited and within the past year! All these plus the cults that assail our attention by way of the airwaves or magazines—not to mention the pleasant, friendly people we meet at the airport or on the street corner, if not by answering our own doorbell.

Mennonite families are not exempt from such appeals. There are few communities throughout the nation that do not have one or more good homes that have had a son or daughter follow some cult. The words of Lamentations 2:22 have been fulfilled again and again: "Those I cared for and reared, my enemy has destroyed." It is embarrassing and perplexing. Where have we gone wrong? Why would such a nice young person take off with such a group?

It is a temptation to go into the belief structures of several of the more prominent cults of today, but which ones? Even the specialists in cults must find it difficult to keep straight all the twists and turns of each of them. It is like a teacher planning a presentation to a class in which he discusses all the wrong answers to the problem at hand.

Harold Bussell has written a book on cults titled *Unholy Devotion.* After citing several illustrations he concludes by saying, "In all my discussions with people allured by cults, I have talked to only one person whose attraction centered on doctrine." We make more decisions from an emotional base than an intellectual one. But we Christians ought to have zeal and enthusiasm in common with the cultists.

Many of the cult leaders today began in evangelical

churches, but at some point veered off and constructed their own faith.

Menno Simons long ago wrote, "Wherever Christ is, there will the devil shortly be also.... Satan makes use of all his cunning and subtlety and transforms himself into an angel of light. Those whom he has lost through Thy word he has allured again by false doctrine into his snare and net, and has changed the pure, salutary sense of the Scriptures by means of false prophets and unskillful teachers, into a carnal and deceptive sense.... O Lord, preserve me pure and simple in Thy truth that I may neither believe nor teach anything that is not in conformity with Thy holy will and Word, a true faith.... Preserve me, gracious Lord, from all error and heresy...."

We are still trying to isolate the factors so as to better understand how and why this happens. Let us briefly consider eight of these:

1. **Subjectivism gone wild.** We like to hear people say, "I've found new life. I've given up drugs (or smoking or drinking or immorality). I've a new sense of purpose. I've turned 180 degrees—look what I once was...." Many new Christians have given such testimony, but so have many cultists.

Experience is a vital part of who we are. It has warmed and humanized our Christian faith. It has extended the worship service that I participate in weekly from one hour to one and one-half hours and the time of sharing that follows the morning message has wide appeal. The Christian faith was never intended to be only a head-trip. Our Lord exemplified a vigorous combination of mind and heart. But his was a subjectivism that was founded upon the revelation of God which he supremely incarnated for us. He dared to say, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." If we veer from the Scriptures and chase either the intellectual or the emotional alone, and ignore the right path that has been exemplified by our Lord and includes all our mind and all our heart, we travel at our own risk.

A vigorous Christian life is the best antidote to the magnetism of the cults.

It is a matter of hard reality that faith takes a back seat to feeling with the vast majority of people. The intellectual giant of an apostle Paul seems even to have legitimized this primacy of heart over head when he wrote, "Faith, hope, and love, these three, but the greatest of these is love." But we must never tear faith and feeling apart. Yet the church has too often shown a hardness and coldness that has at times resembled the orthodoxy of the devil mentioned in the epistle of James.

In reaction, the cults tend often to be anti-intellectual even while they spin a "theology" of their own. They proclaim "new truth" to people who have precious little knowledge of the "old truth." Many Christians have had ever so much opportunity to hear the truth taught, but they were listening with their emotions more than with their minds. They have only the most superficial grounding in the faith and at most a "once-over-lightly" acquaintance with the Bible. Consequently, they are pushovers for the cults.

Jeanne Mills, one of the few survivors of Jonestown and a former member of the People's Temple, who was subsequently murdered, once said, "When you meet the friendliest people you have ever known, who introduce you to the most loving group of people you have ever met, and you find the leader to be the most inspired, caring, compassionate and understanding person you've ever met, and then you learn that the cause of the group is something you never dared hope could be accomplished, and all of this sounds too good to be true—it probably is too good to be true! Don't give up your education, your hopes and ambitions, to follow a rainbow."

Ronald Enroth says, "I believe that churches must give much more serious attention to the theological development of young people, or they will continue to lose some of the best of their sons and daughters. A Christian's head cannot remain empty. The church must assist young people to give a reason for the hope that is in them."

This is why some resist using any instruction material for new believers that does not cover the whole range of the confession of faith, for many people are more open and hungry for the whole range of Christian truth at the time of their decision to follow Christ than they have ever been. I will not hasten them to baptism until that appetite has been well fed. We need to quietly, lovingly test a new believer long enough to be reasonably satisfied that what he or she has experienced is Christ, rather than simply change; and repentance, rather than simply reaction.

2. **Authoritarian leadership.** In the cults there is always a central, charismatic, autocratic leader who commands total and unquestioning allegiance and loyalty. Granted, this was true also of the earliest Christians and this crucial devotion to Christ must remain. But the cult leaders are imposters who assume grandiose names. They exercise authority over both doctrine and practice. The members' self-identity and life goals are redefined to have meaning only in relation to the group.

Jesus Christ exemplified this leadership also. "You are my friends if you do whatever I command" (Jn. 15:14). The falsity of the cults is not that they have many of the same characteristics that the true faith has but that they replace these with a poor substitute. They

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Abraham

With no clear
idea of where
he grasped the when
and shook it
till it rattled
along the road
from Haran.

He picked up
the promise
without noting
all the intentions
of the Guarantor.

Each destination
demanded
a new journey.

God was a Nomad too.

—Thomas John Carlisle

are thieves and robbers who climb into the sheepfold some other way (Jn. 10:1).

3. **Oppositional stance.** This trait too our Lord lived and taught. Cult leaders today often take pride in the fact that their beliefs, practices, and values are counter to those of the surrounding society. They often take an adversarial role with regard to the major institutions, whether church or civil government. Our Lord taught his followers to look more deeply than the social structures but he respected and observed the civil law, such as the payment of taxes. Yet he also taught that unless his followers "hated" their father and mother, they could not be his disciples.

4. **Exclusivism.** It is vigorously taught that to leave the cult is to endanger one's salvation. A member of one deviant Christian group is reported to have said, "Our leader was critical of all established denominational churches.... I became mentally isolated because it was felt that nobody outside of [our] teaching was walking in as much truth as we were...." Something of this exclusivism is felt by some in our own Christian tradition and here again our Lord's teachings were akin to this. It is when we dare to assume that our human understanding and practice alone is correct that we claim too much. Yet cults are quick to do this. (See Luke 9:46-50.)

5. **Legalism.** The cults are customarily tightly structured, having rules which govern both spiritual matters and details of everyday living, often reinforced with a philosophical justification. For example, one of the occult-psychic groups prescribes the wearing of jewelry that is gold or gold-plated since they hold that copper or silver conducts the lower rather than the higher vibrations of the self. No facet of life is too small to call for an authoritarian rule to be followed.

6. **Persecution consciousness.** A cult leader said, "The critics didn't spare Jesus Christ, they didn't spare Buddha, and they don't spare me." Our Lord taught that his followers were not of this world, just as he was not of this world. The apostle Paul wrote: "All who live godly in Christ Jesus shall suffer persecution." This sense of "over-againstness" has been common among most religious leaders. The presence of this trait, as with most of those we have already identified, does not of itself reveal either truth or falsehood but rather is to be found as an ingredient of any belief system which dares to call into question the prevailing cultural values. But here, as with others of these traits under discussion, the consciousness of persecution becomes a mild paranoia.

7. **Sanction-orientation.** The cults require conformity to established practices and beliefs and exercise sanctions against those who have professed allegiance and yet deviate from the prescribed pattern. "Rebellious" people are subjected to emotional public confessions and humiliation which may include physical punishments ("rebukes") and the fear that something terrible will happen to them or their loved ones should they ever leave the group.

There are sanctions in Christianity but with a very different motivation. Fear predominates in the cults, while in Christ we see love in action. "Perfect love casts out fear" says the apostle John, for there is no fear in love. When love recedes in our response to Christ, legalism creeps in to replace it and legalism depends upon sanctions.

8. **Secrecy.** Finally, the cults tend to be religions of concealment and secrecy. Eastern religions have been described as "split-level" faiths because they have an inner and an outer truth. There is nothing in Christianity "for disciples only"; nothing that Christians need to protect or conceal from the curious. Rather, it is a matter of whether or not a person possesses the Spirit of Christ as Paul says in 1 Corinthians 2:14. Unlike cults and lodges no extraordinary means need be taken to protect Christian truth; the ability to understand is "given" to the disciples of Christ, while to those without Christ's Spirit, "they are foolishness to him, and he cannot understand them, because they are spiritually discerned" (1 Cor. 2:14).

What can we do? What should our responses be to this insinuating danger which is all the more dangerous because it ofttimes has so much similarity to Christian truth and practice? Are we to become paralyzed or paranoid about these competitors? Or mount a crusade and marshal massive opposition? Or take the consequences of our professed belief in free choice, and by prayer, Bible reading, and Bible study with others, continually look to God for his enlightenment and guidance?

Our response shall certainly not be one of smug unconcern, but how do we program our concern in the congregation? When an imminent danger is not felt, it is academic to respond, and when it is felt, it is much like locking the barn after the horse is stolen. Cults are a lure to Christians who are not maintaining an active fellowship with God and with other Christians. Consequently, when such nominal Christians come to a time of crisis in their lives, they often do not have an adequate method of coping. This makes them susceptible to the substitute religions that hover about us. A vigorous Christian life is the best antidote to the magnetism of the cults.

My faith story

by John R. Mumaw

When my parents lived near Nappanee, Indiana, my father was a close friend of John F. Funk, the early Mennonite publisher and editor of *Herald of Truth.* When a cloud of financial difficulties surrounding Funk emerged in the late 19th century my parents made sale in 1898 in preparation to leave the community. My father had deep respect for Funk but felt that he could not honestly support his position in those business matters. An investigation committee had been appointed, and he was afraid he would be called in for testimony. So to avoid witnessing against his brother he moved his family to Wayne County, Ohio. There he continued his ministry of the gospel while getting established in farming. Two more children were added to the family of which I was the youngest, born in 1904.

In 1906 my mother became sick and her illness was diagnosed as cancer. She had surgery in Mansfield, Ohio. My father went to visit her in the hospital and said, "If it is time for one of us to leave, it had better be me rather than you. You could keep the family together, I could not." After making that comment, he knelt by her bed and made that a prayer request.

A few days after that visit to the hospital, my mother was notified of her husband's sudden illness. Her request for release was denied. She replied, "But I must go home to take care of my sick husband." The doctor said, "If you do, you will go home at your own risk." So she did—and lived to be 94 years old. But my father died.

My only recollection of these events when I was two years old are: (1) running from the kitchen to my father's bedside and (2) seeing my oldest brother supporting my mother at the open grave as the undertaker lowered the casket.

The story thus far was related to me by my mother. She also told me in later years that I was born when she was "past age." When she handed me to her husband, he said, "I don't know why we should have a baby at our age.... But maybe he will be a missionary to India."

So I grew up in a widow's home and became more and more aware that I had no father. It seemed to me, as I heard my playmates tell about the good things their dads did for them, that I was missing something which they enjoyed in their homes. This developed into a secret and deep resentment which later turned into rebellion. My older brothers tried to administer discipline which seemed to me to be misplaced, since it came from siblings. For the most part my mother was understanding and wise in her relationship to me.

John R. Mumaw presented his faith story at the "Conversations on Faith" last winter at Laurelville Mennonite Camp. Others in this series have been Helen Alderfer's (June 26) and John E. Lapp's (July 17).



John R. Mumaw. Each new decade brought a new challenge.

I recall her conducting the family altar with the Bible on one knee while I sat on the other. I knelt at the same chair with her while she prayed. Over and over I heard her intercede for the boys who had left home. Later she took me along in the spring wagon to "peddle" farm produce on the streets of Wooster. I had family involvement in early years.

A schoolhouse on a hill. School days began in the country schoolhouse on the hill. There I formed friendships that began to counteract the religious influence from my home. As I reached the early teens, the spirit of rebellion took on forms of disobedience that became the marks of a wayward boy. Then came the influences of high school associates which set the pattern of sinful indulgences that almost broke my mother's heart, but not her faith. I am sorry for those years of dissipation!

World War I interrupted the domestic scene and tested the practice of peace and nonresistance in the Mennonite community. An older brother, who had taken over the farm operation, had hired me to help with his harvest. He was drafted and was denied a farm consideration, a decision that reflected a strong bias against conscientious objectors by the county draft board. That left me alone on eighty acres at the age of fourteen. Although I was obsessed with carnal desires, the refusal to participate in war made sense to me.

However, this turn of events threatened to become a barrier to my entrance into high school that fall. But another brother arranged later to help out on the farm and I was able to enter the local high school by late registration.

My academic experience had in it no intellectual "flash" though it turned out to be a satisfactory educational advance. But it intensified friendships with non-Christian associates and stimulated an intense interest in dramatic expression. As I approached the junior year, my mother began to talk about the school in Virginia (Eastern Mennonite School). In fact, the conversations came to a point of crisis. She said, "You may not go back to Smithville High School." She offered to pay my way at Eastern Mennonite School. This put the squeeze on me, for I wanted to get an education. But not that kind! I had heard what happened to some fellows who were sent there! I refused to agree. School had already started when I was once more confronted with the "opportunity" to go to EMS.

One of my older brothers, who was well aware of my mother's finances, had said to her, "Don't spend any more money on him; he's too far gone!" But another brother advised her to try it, saying, "One should do everything you can to save a soul!" And my mother did!

It was Saturday after the noon meal when Mother opened the question once more. She said, "John, you'll have to decide what to do about it." After a long pause, I finally said, "There is no use to talk anymore about it today. We have no way to let them know I'm coming." Mother replied saying, "Well, I wrote and told them you will arrive in Harrisonburg at ten o'clock Monday night. The mail went off this forenoon (11:00 a.m.)." I was amazed at her faith and agreed to go. Although none of the rest of my family had completed high school, I was determined to go on.

We packed an old trunk that afternoon. Mother made sure my (unused) Bible was included. Sunday offered a chance for one more "fling" with one of my carnal buddies. He went with me to take the trunk to the railroad station. I explained to him how I would stick it out in order to get an education.

I boarded the train Monday morning early and arrived at Harrisonburg on my mother's schedule. John L. Stauffer was there to meet me. Without many words he took this "stinking" lad to the dormitory and put me in with a "good" fellow, a student from Ohio. I understood why—the administration had been advised of my wayward behavior. The matron was from my home community. I recalled the day she came to see my mother about sending me there!

Soon I began to realize there were a few fellows on campus with similar low levels of spiritual interest. One evening I tested one of them with a mild form of swearing. He responded immediately with cursing. The days of "sneaky" behavior were on!

About six weeks later the fall revival meetings began with J. S. Mast of Elverson, Pennsylvania, as evangelist. I learned that my name was on the prayer list. The spiritual pressures were closing in on us. So one evening I made a false confession: I got up at once to the invitation from the pulpit. By this I thought to get those prayers off my back.

That set off a remarkable occasion of Spirit outpouring in which more than half the students responded for various reasons. It touched me so deeply that I was almost swept into the kingdom. But I withstood the Spirit's striving once more.

Under close surveillance. Several months later I came under close surveillance again. My hypocritical "revival response" was soon properly assessed as a false profession. One late afternoon J. B. Smith, the principal, found two of us in a back-alley poolroom in Harrisonburg. He stood at the open door without entering until he attracted our attention and then said, "I wanted you to know I see you." I felt a noose around my neck!

We sensed that a meeting with the Discipline Committee was sure to follow. I convinced myself that if any strict discipline was laid on us, I would take my first chance to "disappear" from school, family, and church.

That same evening we were called in to give an account of our behavior. On the way down those stairs I had a vision. It seemed as though my next step onto the second landing was into the flames of hell. I said to my friend, "This is getting to be a serious matter with me." He replied quickly by saying, "Come on; we'll get by with this one, too."

In that meeting we faced members of the faculty who showed loving concern and approached us with an evident desire to reach our spiritual needs. There I faced my sins with a touch of inner penitence. I agreed to make a statement in chapel the next morning without knowing what I would say.

From that meeting I went to my room and without a word to my roommate fell to my knees by the side of the bed. It took him by complete surprise, for he had never before seen me on my knees in that room. That is when it happened! I laid my heart open before the Lord and with deep penitence pleaded for mercy and forgiveness. A commitment to Christ followed in secret pledge to live for him.

After getting that settled, I got up and sat on the edge of the bed and began to make audible confession of my sins—a long string of them. My roommate was not experienced in receiving confession, but he came to my side and listened. All he knew to say was, "Is there anything else, John? Is there anything else? Anything else?" I went to bed that night with real and lasting peace in my heart.

The next morning on my way to the lavatory I met my companion in misdemeanor who said, "If you had not melted so soon, we would have gotten by with it." That settled my first social resolution. I had to find a strong Christian with whom to share my faith.

Later in the day I went down the hall and found Abram Metzler (A. J.). I said, "Abram, I'm going to be a Christian. I need help from someone to make it real. Will you be that person and help me stay by my commitment?" He did, and became a model for my faith. He stood by me in those days—and ever since in varied circumstances.

In the course of youth activities that followed, I was in constant search for truth to shape my Christian experience. It began with an exciting and delightful awareness that "now I have a Father, too." And that same Bible that my mother placed into the trunk the day her faith drew me into a momentous decision at-

tracted my attention. It was a great satisfaction to be able to understand the meaning of what I read in it. The Word became alive because my heart was tuned to it. The book of Colossians was my first delightful exposure to spiritual truth. And it did not require the use of higher criticism to get it!

Decade by decade. My faith story can be projected on the basis of decades, having covered the first two with childhood and youth experiences. I have introduced the twenties with my conversion in 1921. The Bible courses in my junior and senior years of high school at EMS gave me basic understandings of biblical interpretation and doctrine. The first year of college with studies in theology and psychology gave me academic structures for further religious explorations.

My college studies were interrupted by a wheat crop failure in 1922. That dried up financial support from my mother. Upon my return home in 1923, I was obliged to secure a job. I applied for an elementary school and found there were two teaching positions open. I was invited to accept one at $800 for the year or one that paid $900. I took the latter without knowing why they paid a premium for that school.

I found out later that it had a history of discipline problems. I met one former teacher who said, "The only way I would go back to teach that school would be if several families would either move away or die." And then another said the same thing. And a third former teacher made the same assertion. I sought counsel of a respected neighbor, an active school board member, who advised me to stick to my contract for, he said, "If you fail there, it will not be held against you."

The challenge to do my best under the circumstances became a personal resolve. I managed by the grace of God to hold the respect of that community and held the position for two years with a patrons' request to return. But I was eager to get back to college. During those two years I became involved in Sunday school, the Tricounty Sunday School Convention, and in the Ohio State Sunday School Conference. These faith experiences began to change the course of my aspirations for Christian service.

I discovered upon my return to college that having had positive experiences in teaching, and having a growing conviction for the ministry of the gospel, my former intention to prepare for medical training had switched toward Bible training. I saw teaching to be more compatible with preaching.

At that point I was given a part-time teaching assistantship in the lower high school grades while pursuing college studies to be supplemented in summer schools. In my third year, studies in Bible introduced me to biblical criticism. My parallel readings exposed me to methods of higher criticism. It became a crisis in my faith story. Counseling with Dean C. K. Lehman clarified for me what can be useful in biblical studies and what is misleading to an evangelical understanding of Scripture.

In 1927 I was given faculty status at EMC. A year later within three months' time I was ordained to the ministry, graduated from college, and got married. In the fall of that same year A. J. Metzler invited me to Masontown, Pennsylvania, to conduct a series of revival meetings in the church where he was pastor. I did not hesitate to confront the youth with the claims of Christ, but frankly told A. J., "I hesitate to approach elderly people." At the close of two weeks of meetings, we discovered that among the twenty or more conversions, there were three grandparents. After that, as a servant of the Lord, I was encouraged to present the claims of Christ to any person, regardless of age.

In the 1930s much of my time during the summer months was spent in evangelistic work. And many of these meetings were held in the mountains and valleys of Virginia and West Virginia. I had little use for biblical criticism there. Preaching in rural areas required the kind of preparation that discovered the message of the Word. While I made use of critical analysis of Scripture in the study, I realized it was no "grist" for the pulpit.

"We'll stop it." It was in the early part of this decade that the Great Depression reduced student enrollments. I was given a leave of absence to get further training in the field of English literature. Courses in the English department and Bible courses concentrated on Christian education and homiletics made up my academic assignments.

This was also a period in which I became involved with assignments at Mennonite Publishing House. Editing the mission supplement of the *Gospel Herald*, inaugurating the Book Review Service, and planning the *Program Builder* served as additional training in faith activities. In the general church life I found room for growth as secretary of the Mennonite Commission for Christian Education and Young People's Work.

I recall that on one occasion at a meeting of this organization in Canton, Ohio, I needed to make a train connection to reach my next engagement. I called the Pennsylvania Railroad station to get the "crack" train to Chicago. It would stop there only by request of an official agent. I gave him my name, told him what I wanted, and added the name of the organization. When I said that I was "executive secretary of the Mennonite Commission for Christian Education and" . . . he interrupted saying, "We'll stop it!" and hung up.

Sharing faith with persons struggling. The 1940s brought many settings for growth in my faith experience. Pastoral visits to Civilian Public Service camps opened opportunities for sharing my faith with persons who were struggling with implications of their practice of peace. Participation and leadership in Young People's Institutes provided demanding but rewarding experiences. Along with a pastoral charge in a nearby church, I also served as pastor of students at EMC.

It was during the last two years of this decade that I served as acting president of EMC. Before tenure was granted for the following four-year term, I was confronted with twenty-one charges against me. The investigating committee reviewed them and after hearing testimonies cleared me of all of them. That was a test of my faith in brotherhood and administrative processes.

The 1950s was a decade of challenges in higher education. Being a college president restricted my availability for church assignments requiring any long period of time. It did allow time for weekend conferences, study

seminars, and committee meetings. In the later years of this decade, I had the privilege of giving my testimony in a larger educational circle. The Council for the Advancement of Small Colleges arose out of a common need among small colleges seeking accreditation. I had the privilege of helping to organize that national agency of self-help.

The 1960s found me deeply involved in deliberation and actions of the Mennonite Board of Missions Overseas Committee. Out of that I was asked to make a tour of missions abroad. Then the sudden death of my wife, Esther, put a halt to those emerging plans. But a year later, Evelyn King, dean of women at EMC, became my wife and caught the vision of the projected plan. Subsequently, she was commissioned with me for a shared ministry among overseas missions.

During this decade I began a series of retirements. They involved termination of administrative duties at EMC, release from pastoral duties at Lindale Church, and a curtailed teaching schedule in the seminary. Instead, a culmination of study and promotion of services to developmentally disabled persons engaged my time and effort in establishing church agencies to serve the needs of handicapped persons.

The 1970s brought retirement years into new relationships. As executive secretary of Mennonite Medical Association, its program of Mobilization for Mission engaged the exercise of missionary interests. The arrangement of consultations on medical-related issues in the church demanded careful planning. They called for expressions of theological applications in the health field. I was also involved in a special study of services for the aging in Virginia. Some time was devoted to the services of the Virginia Alcohol-Narcotics Education Council. A significant portion of time in this decade was devoted to the promotion of services for those who are limited by developmental disabilities and other handicaps. And another pastoral assignment emerged from Virginia Conference negotiations.

I am grateful to the Lord for the call to faith, to the church for opportunities to serve in its mission, and to all who have shared with me in faith privileges and concerns. It is by the grace of God that I was able to serve in his kingdom.

READERS SAY

Steve Pardini, Columbia, S.C. I found the Loretta Lehman article, "Singleness: A Gift?" from the May 29, 1984, issue of *Gospel Herald*, strikingly close to home. I am a single Mennonite living in Columbia, S.C., with no local Mennonite Church. I am 30 years old, have a PhD, and hold a research position with a major company. I desire strongly to someday begin a family; but ironically this also is one of my greatest fears. I question, am I adequate, capable, and loving enough to be a "good" spouse and parent?

The sexual aspect of dating is a key issue with singles, one we struggle with often. What level of sexual contact is acceptable, appropriate, within God's will? I find a common source of stress among singles lies in our tendency to look only at the "right now" and forecast life's direction and outcome from arbitrary, isolated events or feelings. This of course is an unreasonable approach to life.

So as singles we struggle alone, but not uniquely; for everyone must trust in God and hope in the Lord Jesus. The challenge is to peel away the impatient, shortsighted layer of self-doubt and reveal the inner core of God-given self-esteem which rings loud and clear, and says, "Thank you, God, for the gift of life."

Paul S. Kurtz, Streetsboro, Ohio. For a number of years I have been involved in a Sunday school class which has used the *Gospel Herald* as the basis of discussion in current church issues. There was concern, expressed by some, that Sunday school should be for the purpose of studying the Bible and that this approach might be off-base.

Our class usually begins with a passage of Scripture highlighted in relation to a selected article. We then discuss the issues in several articles. It is a time of grappling with what the Bible says and how we put it into action.

When we discussed the June 5 issue, a new awareness dawned on us, after a lively discussion, that the *Herald* presents in an open way, rather than to hide, the issues of conflict or disagreement. The *Herald* also points the way to searching for the applied Word.

Thus we experience the *Herald* as a dynamic saga of a people of God. Its articles capture the real-life confrontations involved in the current events of Christians today.

I doubt we sufficiently appreciate what is required to achieve this from week to week. Keep up your fine efforts.

D. R. Yoder, Atlanta, Georgia. The discussion of 1 Cor. 11 (May 29) is of the type which it would be good to see more often among your pages. However, it is my conclusion that if the apostle Paul were to write presently to North American Christians, he would likely concern himself with the proper covering during public worship of any number of parts of the human body other than heads and hair. Shoulders, chests, backs, and thighs, to name the (shall we say?) most obvious.

Martin W. Lehman's position on homosexuality is so basically Christian (June 5), expressing the very ideals I pray God to give me, surely those that our Lord would bring to us all regarding our relations to all sins and sinners. The phobia among evangelicals about homosexuals may relate to the need to save face by taking a tough stand against at least some sin—any sin—especially since most evangelicals are so thoroughly compromised in areas such as heterosexual sin and pleasure-seeking.

I have not been a very enthusiastic supporter of the Victim-Offender Reconciliation Project, mainly because I think it has tended to overemphasize systems reform at the expense of spirituality (a common MCC problem, but one that is more the fault of constituent bureaucracies than of MCC itself). However, I feel that Howard Zehr's testimony (June 5) at the congressional hearings reflected my values and hopes for Christian witness to government and for my church's actions in society.

CHURCH NEWS

Strasbourg 1984: Many things to many people

A Methodist bishop from Cuba came. And four Russians. And at its highest attendance there were an estimated 8,000 at Strasbourg 1984, a little over one percent of the world's Mennonite population.

The 11th Mennonite World Conference at Strasbourg, France, from July 24 to 29, was the 7th Mennonite conference to be held in Strasbourg, the first to be held there for more than 350 years. The sixth convened in 1607.

According to students of Anabaptist history, Strasbourg was more open to the early Anabaptists than many other cities of Europe. Instead of killing them, this city was more likely to ask them to leave. In 1984, Strasbourg was considerably more friendly. The mayor addressed the opening session of Strasbourg 1984.

The program of the 11th assembly was multifaceted and attendants participated according to interest and opportunity. At times there seemed to be six or seven thousand different agendas. Foundation of the program was the morning worship and Bible lecture period followed by discussion groups. Next in overall importance were the evening variety programs. For the afternoon options were multiplied. Some viewed films; some attended interest or working groups; some went on local tours; some visited exhibits or chatted with friends; some took naps.

The Diamond Street choir from Philadelphia, Pa., rated highest on the convention "applause meter." Indeed, several times the audience began to applaud before the singers were finished. The choir also brought out the photographers in an "altar call" reminiscent of a Billy Graham revival. This honor was shared with a program given by the children of conference attendees.

Attendance distribution was about as expected. The conference released only one precise registration tally, followed by estimates. The final registration estimate was 7250 and the estimated Sunday morning attendance was 8,000. The distributed figures released earlier show half from North America and a relative few from the southern hemisphere: 2115 from the United States, 961 from Canada, 609 from France, 600 from the Netherlands, 282 from Switzerland, 109 from other European countries, 94 from Taiwan, 56 from Japan, 383 from the rest of the world.

If one assumes that more of the additional two thousand came from Europe, well over one third of the 2,000 French Mennonites may have been present at some time during the sessions. But it is worth noting that the 94 from Taiwan made up close to 10 percent of the 1,000-member Mennonite Church. On a percentage basis this was well ahead of the North American representation.

What was Strasbourg 1984? It was one part worship, one part Sunday school, one part family reunion, and many other parts too numerous to catalog. It was not an orderly meeting. In spite of regular appeals from the rostrum against the use of "flash" photography, there were repeated violations. At any given time there were as likely to be people leaving the assembly as entering it.

Though there were stirring addresses, the conference issued no public statement. In the discussion group I attended, the time ran out as in Sunday school before we were ready to commit ourselves.

Some participants were bemused by the varied positions represented at the conference.

Cory Miller asked, "Who are the Mennonites? What are our commonalities? I can't get anyone to say more than a warm, fuzzy feeling."

Harold Jantz wondered, "Is this conference bringing unity or alienation? I find myself in great tension when I hear the Dutch young people speaking." He referred to an evening presentation which emphasized social issues at the expense of theological clarity.

But Jose E. Jarquin Palacios of the Brethren in Christ in Nicaragua said that he will report back to his people that "we are not alone. Many brothers are thinking and looking to Nicaragua."

The next MWC assembly is scheduled to convene in Winnipeg, Manitoba, in 1990.—Daniel Hertzler



Left at the podium is Marcel Rudloff, mayor of Strasbourg addressing the Mennonite World Conference, interpreted by Robert Witmer, Mennonite Board of Missions worker in France. At left are Carl Brusenitz, MWC vice-president for Europe and Charles Christano, president.

Plains congregation commissions six members for service

Six members of Plains Mennonite Church, Lansdale, Pa., were commissioned for Christian service to three continents on Sunday, July 8. All left for their assignments later in July.

In an unusual service Pastor Gerald C. Studer and his wife, Marilyn, were commissioned to serve six months at Union Biblical Seminary at Poona, India. As a result of congregational action to give the Studers a six-month sabbatical following more than 10 years of ministry at Plains, the Studers accepted an assignment under the Mennonite Board of Missions, Elkhart, Ind. Studer will teach courses in Anabaptist history and thought and in New Testament studies. Mrs. Studer will be teaching English to seminary students or work in early childhood education with seminarians' children. Mrs. Studer is currently an elementary teacher at Penn View Christian School.

Gloria and Howard Good and their three-year-old daughter, Emily, will begin a second term of service in Africa. Following a year of language study in France, the Goods will go to Zaire for four years. They will be country directors for the Mennonite Central Committee development team consisting of educators, health workers, and agriculturists. There are presently 30 persons with MCC in Zaire. The Goods

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Plains congregation commissions six
Continued from page 552

previously served as MCC workers for three years in Gulu, Uganda. Good is a former employee of Rosenberger's Cold Storage, Hatfield. Mrs. Good grew up in Japan, where her parents have been missionaries for over 25 years.

Henry P. and Mildred Yoder, Souderton, will be going to Guatemala to head up the MCC development program similar to Zaire. There are 18 MCC workers in Guatemala. Yoder is a former pastor at Plains, and was more recently general secretary for the Franconia Conference Mission Commission. Mrs. Yoder is a foreign language teacher in the Council Rock School system and will be on a three-year leave of absence while serving in Central America. The Yoders were formerly missionaries in Cuba.

The commissioning service included testimonies and reports on the anticipated assignments. A sermon, "The Challenging of Christian Service in a World of Need," was presented by Nancy Heisey Longacre, MCC overseas secretary for Africa. Willis Miller, congregational overseer from Harleysville, led the commissioning litany.

"Thank you for introducing us to . . ."

"Thank you" says the Nominating Committee "for introducing us to so many capable and gifted people in the Mennonite Church." Such was the sentiment of this committee as it continued its assignment for General Assembly in selecting nominees for the churchwide boards and committees for the 1985 election.

Stage one of this process, that of gathering names and information of potential candidates, was very successful. The committee received a good harvest of responses from delegates, conferences, boards, committees, youth leaders, interest groups, and concerned individuals. Names of 461 different persons were received.

These responses were summarized, organized, and put together into a packet of over 250 pages for use by the committee in its May 30-31 meeting. This provided a significant source of information for the committee as it began to work on the nomination ballot for the 1985 General Assembly. Names of qualified people were suggested from all of the geographic areas of the church: thirty persons were suggested as potential candidates for moderator-elect, for instance, and 102 persons were suggested as potential members of the Mennonite Board of Missions. Such was the case for all 26 spots on the ballot.

The Nominating Committee, consisting of Donald E. Yoder, Phyllis Litwiller, Elsie Horst, Richard Ross, Dwight J. McFadden, Jr., Ken Weaver, and Ross T. Bender, wishes to thank all who suggested names and shared information about potential nominees. This is a good way for the church to be involved in the selection of its leaders, and again this year the church has given a generous response.

Stage two is the nominee selection process in which the Nominating Committee evaluates the large list of persons suggested and decides who to contact about their readiness to be a nominee. This process began in the May meeting at which time a tentative ballot was formed. Initial contacts are now being made with those persons on the tentative ballot as to their willingness to be a nominee and readiness to serve if elected. Letters have gone out to more than 50 people, and some have already been returned.

The position for moderator-elect of General Assembly will be processed somewhat differently than the other board and committee positions. A "gift-discernment process," rather than an "election process," will be used. Delegates of General Assembly will be asked for their evaluation and counsel in guiding the Nominating Committee in the bringing of a nominee to General Assembly for confirmation to the moderator-elect position.

The Nominating Committee requests your continued prayer support in order that the Holy Spirit may continue to direct the church in the selection of its churchwide leaders.

Worldwide Missions Conference sponsored by Eastern Board

Over 800 people attended the annual Worldwide Missions Conference at Lancaster Mennonite High School, July 7 and 8, sponsored by Eastern Mennonite Board of Missions, Salunga, Pa.

Myron Augsburger, pastor of Washington Community Fellowship, Washington, D.C., stressed the importance of presenting the gospel in terms people can understand. Referring to his ministry in the city, he said we work hard to contextualize the gospel in foreign countries but it does not occur to us that we need to contextualize the gospel in our own country.

David Shenk, director of Home Ministries at the Eastern Board, pointed out that churches need to have open doors. "Many Christian fellowships are so absorbed with their own needs that people who would like to join do not know how to get in," he said.

Citing the advance of the church through the centuries in the face of indescribable odds, Shenk said God proves to the world he is Lord by creating a faithful people who will serve him in every circumstance.

"Every congregation is called by God to be a revelation of the eternal city to come," Shenk affirmed, basing his message on Revelation 21. He noted that a practical commitment for the church to make today would be to determine that no brother or sister will go hungry.

Among those giving testimonies were overseas missionaries, church planters, and voluntary service workers. Some 30 missionaries, 12 of them newly appointed, attended the meetings.



David Shenk, director of Home Ministries at the Eastern Board, was one of the speakers at the Worldwide Missions Conference.

A special feature at Worldwide Missions Conference was the release of the autobiography of Bishop Zedekia Kisare of Tanzania, *Kisare, a Mennonite of Kiseru.* As told to former Tanzanian missionary Joseph C. Shenk, the story spans 50 years of Eastern Board's involvement in Eastern Africa.

South Central Conference contributes to refugee program

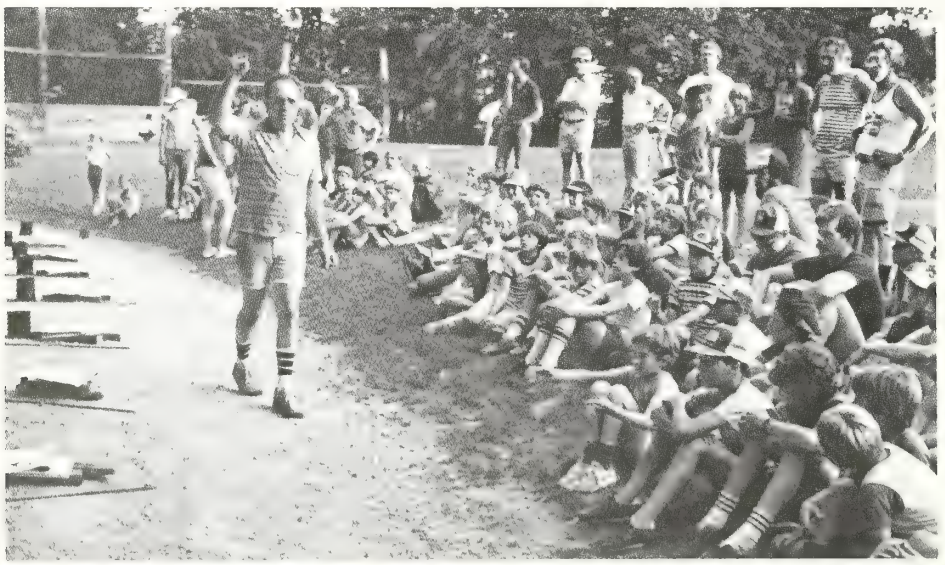
James Lapp was the guest speaker at the annual sessions of the South Central Mennonite Conference held July 20-22, in Harper, Kan. Lapp, campus pastor at Goshen College and moderator-elect of the Mennonite Church, gave three ad-

Torchbearer Camporee bridges U.S.-Canadian border

Camp Luz, near Kidron, Ohio, was the site of the fourth triennial Torchbearer Camporee held July 13-15. This camporee involves clubs who are members of the League of Torchbearers in Kitchener-Waterloo vicinity, Ont., Canada, and central Ohio. Nine clubs from Ontario and eleven from Ohio met for this weekend of interaction. Two hundred and eighty boys and club leaders participated.

The weekend was structured to give plenty of opportunity to cultivate friendly relationships between the U.S. and Canadian boys and their leaders and to provide some friendly competition. This year each Ohio club adopted a Canadian club to encourage intermingling. In some of the games members of each club participated on the same team.

The major competitive activities of the weekend included a land ski race, a canoe race, a tug-of-peace contest, and a fire-building contest. The only trophy, given to the winner of the fire-building contest, was won by the Shantz Mennonite Church (Baden, Ont.) club.



David Smucker, Smithville, Ohio, served as coordinator of the fourth triennial Torchbearer Camporee. Here he is giving final instructions to those entering the fire-building contest.

The spiritual imput of the weekend came through entertainment, worship, and a film. A group from Ohio, The Four of Us, made it clear that Christ is always present. They introduced the three obvious members and noted that Christ, the fourth member, was number 1. A film and speeches emphasized the healing aspects of Christ's ministry to overcome the hurts from daily scuffles. The film illustrated well how healing and forgiveness occur through committed individuals and the work of the Holy Spirit.

I was impressed by the number of men involved from non-Mennonite background. In one instance a Catholic brother shared his struggles with the issue of church identity and possible marriage to a Protestant girl.

Another commented, "The first camporee I attended was at Hidden Acres, Ont. I wasn't a leader or a member of a Mennonite Church, but I went along to help and observe. As the weekend progressed, I noticed none of the leaders smoking, drinking, or swearing. I was impressed! These leaders were good examples for the children, I felt. I'm back this year as a leader of the Aurora (Ohio) club and expect to help lead again during 1984-85."

An obvious by-product of Torchbearer clubs is involvement of community men who have a concern for wholesome activities for their children. Some men are coming into Christian fellowship through this source of outreach.

Previous camporees have been held at Bingeman Park, Kitchener, Ont., 1975; Camp Luz, Ohio, 1978; and Hidden Acres Campground, near Shakespeare, Ont., 1981.—David Cressman, Scottdale, Pa.

dresses on the subject "Thy Kingdom Come."

In his first message, "Good News of the Kingdom," Lapp pointed out that the focus of Jesus' teaching was on the "kingdom" rather than on the "church." "Kingdom," according to Lapp, is made up of those persons who give their supreme loyalty and allegiance to their King, Jesus Christ. We spend much more time today talking about the church, however, than we do about the kingdom, said Lapp.

In his second message Lapp spoke on the "Lifestyle of the Kingdom." In earlier years of our church we spoke a lot about nonconformity but did not really stress the basic components of the lifestyle of the kingdom as taught by Jesus in the Sermon on the Mount. The Sermon on the Mount should be our "political platform" in the kingdom, says Lapp.

In the third message, "Signs of the Kingdom," Lapp pointed out that the future of the kingdom is knowledge that God did not choose to reveal to his followers. Time and again Jesus taught that the kingdom is now and that his followers are to occupy themselves with people's needs and not spend time predicting those things that God has not chosen to reveal to them.

In the delegate session of the conference it was pointed out that 77 cents of each conference dollar goes for home or foreign missions. The congregations of South Central Conference gave $241,594 to the General Mission Board of the Mennonite Church in 1983 and $38,807 to the home mission program of the conference.

A new conference covenant was presented to the delegate body for review and action. The covenant is in three parts: an affirmation of faith, a conference history, and a church polity model. After some discussion the covenant was tentatively approved for one year with final action to be taken in the 1985 session.

Moses Mast and Conrado Hinojosa presented a need for financial assistance for the refugee program at Brownsville, Tex., in which homes of the members of the Church of the Lamb, Brownsville, are opening as temporary shelters for the refugees from Central America. It was agreed that all money from the two offerings above conference cost go toward the refugee program at Brownsville. Around $4,000 was given to the refugee program.—Justus Holsinger, Conference Coordinator

1,800 trained in evangelism during 1983-84 school year

A total of 1,767 people attended 23 Evangelism and Church Development Seminars throughout North America during the 1983-84 school year. The number of seminars conducted was remarkably increased from last year's total of 14.

Sponsored by the Mennonite Church and the General Conference Mennonite Church, the seminars contain three options: *Dynamics of Church Growth, Friendship Evangelism,* and *Models of Church Growth.* Each one is specifically

designed to provide training in outreach and church planting.

Art McPhee of Mennonite Board of Missions conducts all three seminars. He is an author, radio commentator, church planter, and pastor. Due to the popularity of the Friendship Evangelism Seminar, Don Yoder, a former pastor and church planter, also leads some of these seminars.

Dynamics of Church Growth focuses on helping churches reach their maximum outreach potential. It offers down-to-earth suggestions to better understand church growth and decline.

Friendship Evangelism allows participants to explore the relationship between friendship, human need, and evangelism.

"I think the Friendship Evangelism Seminars are exciting because they help people learn to relax and share their faith in natural ways," remarked Melba Martin, coordinator of the seminars. "Studies have shown that most people come to Christ through close friendships."

In the third seminar, *Models of Church Growth*, participants explore various case studies of growing congregations and examine church growth principles.

Some of the seminars conducted during the past year involved as many as 20 churches in one area—turning the seminars into community events.

John Mishler, local coordinator for a seminar held in Greenwood, Del., wrote: "I just want to say how much we appreciated the entire seminar and the opportunity to work together in our church community in putting it on. Thank you for providing it and all you did."

Openings are still available to schedule seminars for this fall and winter. Seminars need to be scheduled four to six months in advance in order to be planned well.



Evangelism and Church Development Seminars coordinator Melba Martin (center) plans future events with seminar leaders Art McPhee (left) and Don Yoder (right).

June orientation equips eight VSers for service

Eight persons were prepared for Voluntary Service assignments with Mennonite Board of Missions in a June 18-25 orientation in Elkhart, Ind.

The sessions included Bible study, group interaction, and time for personal reflection. Various speakers from church and mission organizations provided input. An overnight stay in Chicago exposed participants to the complex problems of urban life.

The new VSers are (first row, left to right): Karen, Monica, David, and Philip Kauffman, Elkhart, Ind., going to San Antonio, Tex. Karen will work at a social service agency and David will work with a home repair program for low-income Hispanics.

Second row: Annabelle Unternahrer, Shipshewana, Ind., VS unit hostess in Brownsville, Tex.; Jenny Shroeder, Newton, Kan., community worker and transportation coordinator in Sterling, Ill.; Neil Amstutz, Hesston, Kan., home weatherization worker in San Antonio, Tex.; Wendy Bond, Sunderland, England, telephone hot line co-administrator in Washington, D.C.; and Glenda Nussbaum, Apple Creek, Ohio, cook and child care worker in Champaign, Ill.



Not pictured is Dan Unternahrer, Shipshewana, Ind., home repair worker in Brownsville, Tex.

Urbana '84 scholarships offered to Mennonites

"The world is coming to Urbana '84" proclaims the colorful poster announcing the 14th Inter-Varsity Student Missions Convention, Dec. 27-31. The University of Illinois at Urbana-Champaign will host the 18,000 Urbana '84 college and university students, faculty, pastors, and missionaries.

Nearly 400 will be Mennonites. On a per-capita basis, more Mennonites attend these triennial missionary conventions than people from any other denomination.

Again this year the Mennonite Church and the General Conference Mennonite Church are offering Urbana '84 scholarships to students on a first-request basis. These $50 scholarships are offered to help make it possible for all Mennonites who desire to participate to be at Urbana '84.

Nestled in "Mennonite row" among more than 100 mission boards, eight Mennonite mission agencies will be represented in the UI Armory, equipped with displays, brochures, and staff telling the story of Mennonite missions and service opportunities throughout the world.

A special brochure is being produced by the Mennonite Urbana Planning Group, a committee appointed by the Council of International Ministries, to share the Mennonite vision of faith and life with Urbana '84 participants.

A gathering of Mennonites will be held one afternoon to build community and process Mennonite involvement in this international student missions conference.

Featured Urbana '84 speakers Luis Palau, Gordon MacDonald, George McKinney, Billy Graham, Pete Hammond and John Kyle will challenge the students to spring into the world as the "Faithful in Christ Jesus."

Mennonite students applying for Urbana '84 scholarships should write to their respective denomination. James Derstine, Student and Young Adult Services, Box 370, Elkhart, IN 46515, is responsible for the Mennonite Church. Urbana '84 registration information is available from this office.

MCS expands seminars on conflict

Mennonite Conciliation Service, a project of Mennonite Central Committee U.S. Peace Section, is expanding to make its seminars more available to congregations and groups wishing to learn about conflict management. Recently, two seminar themes have been especially popular.

"Conflict in the Congregation" is a 7- to 9-hour seminar designed to help congregations and their leaders examine the role of conflict in church life and learn effective ways of responding. Another popular seminar has been "Mediation Skills," an intensive 18-hour seminar which teaches participants the

practical skills of mediating between individuals.

Due to heavy demand for the seminars, MCS has trained several individuals to assist Director Ron Kraybill in conducting these events. Dennis Koehn, located in Goshen, Ind., will be available to churches and groups in the Midwest. Koehn holds a master of divinity degree and heads a private consulting firm.

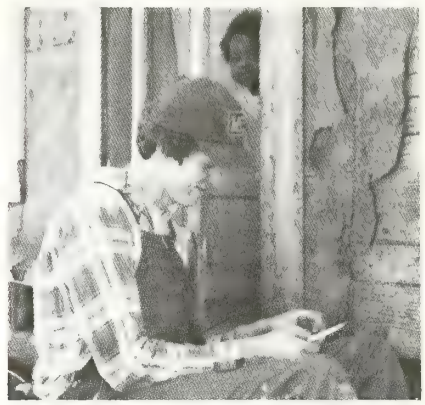
Based in Fresno, Calif., Ron Claassen is providing seminars on the West Coast. A former businessman who went on to seminary and the ordained ministry, Claassen is associated with the Fresno-based Christian Conciliation Service, which mediates disputes among Christians in the Fresno area.

John Paul Lederach, a former mission worker in Spain under Mennonite Board of Missions, will be helping to lead mediation skills seminars. Lederach is currently studying conflict management in a doctoral program at the University of Colorado in Boulder, and has been an active mediator and trainer with several local mediation programs in the Denver area.

According to Kraybill, both seminars have developed over several years and have been warmly received by participants. "Conflict in the Congregation" has been conducted in over 15 locations throughout the United States and Canada. "I wish everyone in my church had been here," wrote a Manitoban at the end of a recent workshop. "Too bad our church didn't know a year ago what we now know," commented a Midwestern pastor after a Friday night to Saturday afternoon seminar.

Although this seminar focuses on church conflicts, participants frequently find that what they learn carries over into their personal lives. "It's a rare seminar," observes Kraybill, "that someone doesn't come afterward and say, 'This is going to have a real impact on my marriage.' "

Costs for the two seminars are calculated on a donation basis. MCS currently suggests a donation of $150 per day to provide leaders for seminars, plus travel expenses. "But that is only a ball park figure," stresses Kraybill. "We just recover costs at this level. We encourage a higher figure for groups able to afford it, and that enables us to accept a lesser amount from groups that cannot. The bottom line is that there is great need for committed, skillful peacemakers who also know inner peace, and we would like to help meet that need."



A little friend checks on Howie Schiedel's progress as he helps repair her home in rural Mashulaville, Miss. Howie is a Voluntary Service worker with Mennonite Board of Missions. His assignment is to help low-income black families fix up their homes in Noxubee County, where the predominantly black population has suffered from injustice and poverty for generations. Howie and his VS co-workers call themselves Partners' Tool Box. They are much appreciated by their Mississippi friends. Howie, whose three-year term ends in August, is leader of the Mashulaville VS household. He is from Cambridge, Ont.

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RBI offers five six-week terms September through May and one week of Summer School in July. For more information, write for free catalog and handbook.



MENNOSCOPE

Danny Graber began as Health Membership Manager at Mennonite Mutual Aid in Goshen, Ind., on June 25. As manager, Graber develops guidelines for enrolling members into MMA's medical plans. He also oversees the processing of applications and responds to members' questions. Previously, Graber was employed for five years as Inventory and Material Control Supervisor at Manufacturing Technology, Mishawaka, Ind. A native of Goshen, Ind., Graber, his wife, Judy, and son Adrian, live in Elkhart, Ind. They are members of Southside Fellowship, Elkhart.





Graber *Robinson*

Lindsey Robinson, pastor of Hamilton Street Mennonite Church in Harrisburg, Pa., was appointed associate director of the Home Ministries department at Eastern Mennonite Board of Missions, Salunga, Pa., July 1. He has served as a consultant for urban and minority concerns since March. He was formerly a pastor at New Testament Assembly of God in Philadelphia. As associate director in the Home Ministries department, Robinson will encourage urban and minority churches. Robinson and his wife, Myra, have two children, Micah and Rachel.

Kathy Good of Petersburg, Ont., has recently assumed responsibilities as office manager at Mennonite Central Committee headquarters. She succeeds Naomi Wyble of Akron, Pa. Good most recently worked with MCC Alberta in Calgary as acting executive director and then as interim SELFHELP director. She previously served as office manager at Akron from September 1975 to December 1977. She also worked for MCC in India in an administrative role from January 1978 to January 1980 and in Bangladesh as a marketing manager from February 1980 to February 1981. Good is a member at Wilmot Mennonite Church in Baden, Ont.

Africa Inter-Mennonite Mission's first "Partners in Mission" arrived in Botswana on July 8. John and MaDonna Yoder are in Botswana under contract with the University of Botswana. John will be lecturer in the Department of Education. He holds a M.Ed. degree in counseling and administration and a Ph.D. in Educational Psychology. Yoder has been superintendent of Belleville Mennonite High School, Belleville, Pa. The Yoders and their three children, Rodney, Karla, and Daryl, will be making their home in Gaborone, Botswana's capital. They are members of the Allensville Mennonite Church (Allegheny Conference) of Belleville, Pa. Partners in Mission is a new category which provides self-supporting workers a fraternal relationship with a North American and in-country mission team.

Twenty-four volunteers and nine children attended a Mennonite Central Committee Canada (MCCC) orientation in Winnipeg, June 19-28, 1984. Among the orientees were James and Louise Murtaugh, of Mantua, Ohio, who are beginning a two-year VS assignment in Whitesburg, Ky. James will serve as mechanic, and Louise will serve in adult education. They are members of the Aurora (Ohio) Mennonite Church.

An **Alberta Voluntary Service** reunion is planned for July 5 and 6, 1985, at Holyrood Mennonite Church, 9505 79th St., Edmonton, Alta. All former VSers and friends are invited. For information, contact Elsie Gingerich, Box 180, Athabasca, AB T0G 0B0, Canada.

East Union Mennonite Church will be celebrating its centennial Aug. 17-19. In conjunction with the celebration, a historical book, *Our Goodly Heritage,* written and edited by L. Glen Guengerich, is being offered for sale. Books may be purchased by contacting Dale Logan, R. 1, Kalona, IA 52247. Cost is $17.75 postage paid through centennial time.

Hesston Mennonite Church is celebrating its 75th anniversary in the fall of 1984. The congregation was organized on Oct. 3, 1909, with 25 charter members. Today the membership is 623. Activities will begin on Wednesday, Oct. 3, with a fellowship meal featuring recipes from an anniversary cookbook compiled especially for the occasion. The remaining activities will start on Saturday, Oct. 6, and continue through Sunday, Oct. 7. Especially planned for this occasion is the writing of a commemorative hymn; a cassette tape featuring the church choir, the children's choir, and the bell choir; a historical slide presentation; and the publishing of a 75-year history of the congregation. All living former pastors and their wives have been invited to participate in this event. All former members of the church are welcome to attend this weekend celebration.

MEDA Convention 84 is to be held Oct. 25-28, 1984, at Toledo (Perrysburg), Ohio. The theme chosen for this year's convention is "The Business of Conflict" focusing on peacemaking in the business context. For more information and a registration form write: MEDA Convention 84, 400-280 Smith Street, Winnipeg, MB R3C 1K2, Canada.

World Food Day is again being observed worldwide on Oct. 16. Begun in 1981, more than 150 nations participated in World Food Day activities in 1983. It is endorsed by some 300 voluntary organizations including Mennonite Central Committee. The MCC U.S. Development Education Office has packets, brochures, and other materials that will be helpful to church groups planning special hunger-awareness activities on or around Oct. 16. Write to MCC U.S. Development Education Office, 21 South 12th St., Box M, Akron, PA 17501.

The **Canadian Mennonite** Radio and Television Council (MRTC) is offering free information on shaping television and radio programming. "Talking Back" is a six-page booklet which encourages TV viewers and radio listeners to talk back to TV and radio stations. The booklet explains how viewers and listeners can contact the Canadian Radio and Television Commission (CRTC) and local radio and television stations in order to influence decisions about programs. Pamphlets available from MRTC include "Pointers on Contacting Radio and Television Stations with Public Service Announcements," "You Have A Choice," a guide to shaping TV and radio programming, and pamphlet about the role of MRTC. The booklet and pamphlets are available from MRTC, Box 2, Station F., Winnipeg, MB R2L 2A5, Canada.

Goshen College's Teacher Education Department recently received approval for two program endorsements from the Indiana State Commission on Teacher Training and Licensing. Goshen joined four other Indiana colleges in being the first to receive a computer science endorsement for teacher education students. Students completing a 12-hour program in selected computer science courses will be able to add the endorsement to future résumés. Goshen also received an endorsement in data processing for business education majors. Students will be required to complete a six-hour core program of courses in data processing to qualify for this endorsement.

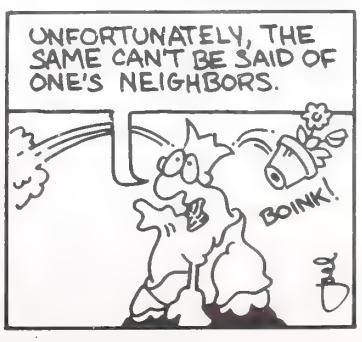
The **Indonesian Christian Fellowship,** Downey, Calif., has been accepted as associate member of the Southwest Conference of the Mennonite Church. The action was taken on June 22 at a joint session with Pacific District Conference of the General Conference. Herman Tann, pastor of ICF, and his wife, Jo, attended the conference sessions, and the five elders of ICF, along with Adi Sutanto, executive secretary of Sangkakala Mission Fellowship of Indonesia witness the announcement and formal acceptance. Indonesian Christian Fellowship now has fifty members. Most are of Chinese descent, some are native Indonesians, and some are Dutch Indonesians. Church backgrounds include Presbyterian, Mennonite, Methodist, Pentecostal, Assembly of God, and Roman Catholic. The group continues to share facilities with Downey Mennonite Church.

Missionary departures: Dr. Richard and Ruth Weaver and daughters, Beth and Valerie, 885 N. Maple St., Ephrata, Pa., left the U.S. on July 8, to serve six months at Shirati Hospital, Tanzania. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania. **Art and Onelly Bomberger** and children, Florence and Jonathan, Myerstown, Pa., left the U.S. on July 17 for a three-year term of missionary service in Honduras. Art will be livestock manager at Amor Viviente, a rehabilitation center in Tegucigalpa. Their address is Apartado 978, Tegucigalpa, Honduras. **David and Doris Dagen** and children, Abigail and John David, Lancaster, Pa., left the U.S. on July 17 for an eight-month intern-in-mission assignment as agricultural assistants at Amor Viviente, Apartado 978, Tegucigalpa, Honduras.

Pontius Joel Kauffmann







Missionary arrivals: Esther Becker arrived in the U.S. on July 12 for a two-month leave from her teaching assignment at the University of Addis Ababa in Ethiopia. Her address is Route 7, Box 51, Manheim, PA 17545. **Levi and Gloria Miller** and children, Jacob, Hannah, and Elizabeth, arrived in the U.S. on July 12 after completing a two-year term training church leaders in Venezuela. Their address is 903 Arthur, Scottdale, PA 15683. **Mark and Jean Martin** and children, Krista and Andrea, arrived in the U.S. on July 14 on a one-month leave from their assignments on the staff of Rosslyn Academy in Nairobi, Kenya. They will return to Rosslyn for a two-year extension of their term. Their stateside address through August 22 is 1928 Par Place, Sarasota, FL 33582.

Special meetings: Ruth Brunk Stoltzfus, Harrisonburg, Va., at Pulaski, Iowa, Sept. 9-12.

New members by baptism and confession of faith: Sonnenberg, Kidron, Ohio: Ann Garber, Lynette Geiser, Kandi Helmuth, Karl Shank, Jyl Neuenschwander, and Crystal Zimmerly. St. Jacobs, Ont.: Colin Buehler, Lisa Carr, Kristine Hunsberger, Sherman Martin, and Linda Weber by baptism, and Willard Pfohl and Calvin Martin by confession of faith.

Change of address: J. M. Beachy from Bloomfield, Mont., to 103 E. Jefferson, Glendive, MT 59330.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Allen, Brian and Karen (Smith), Listowel, Ont., first child, Ryan Scott, Apr. 28.

Bailey, David and Marcy (Jones), Hydro, Okla., first child, Joshua Koert, July 10.

Bowman, John and Joanne (Bowman), Goshen, Ind., first child, Sarah Elizabeth, May 4.

Coblentz, Lynn and Delores (Wagler), Sarasota, Fla., first child, Andrea Lynn, July 11.

Cressman, Mark and Simone (Peta), Waterloo, Ont., third child, second daughter, Ashley Mara Peta, May 25.

Dettweiler, Ross and Gabriele (Zeffer), Breslau, Ont., third child, second daughter, Amy Christine, June 8.

Esbenshade, Robert and Elizabeth (Keener), New Holland, Pa., third child, second son, Jared Todd, July 3.

Geiser, Charles and Linda (Hines), Apple Creek, Ohio, second son, Jonathon Hines, June 14.

Gerber, Michael and Cheryl (Lehman), Dalton, Ohio, second child, first daughter, Nichol Lynnea, June 2.

Lauver, James and Janice (Mast), Howe, Ind., first child, Jessica Ann, July 15.

Maust, Robert D. and Gretchen (Hostetter), Harrisonburg, Va., second child, first daughter, Amanda Anne Schiller, May 23.

Nussbaum, Phil and Jolene (Yoder), Apple Creek, Ohio, first child, Ashlee Nicole, May 15.

Poindexter, Gordon and Kathy (Frye), Waynesboro, Va., first child, Sarah Boyd, July 3.

Renninger, Rusty and Deb, McVeytown, Pa., fifth child, second daughter, Amanda Lea, June 28.

Rutt, Scott and Lynette (Smucker), Goshen, Ind., first child, Christopher Scott, June 1.

Smucker, Ray and Valerie (Schultz), Phoenix, Ariz., first child, Karoline Mae, July 10.

Stoltzfus, Kenneth and Phyllis (Martin), Sarasota, Fla., first child, Michelle DeeAnn, June 12.

Stutzman, Mike and Sue (Meyer), Wood River, Neb., second child, first daughter, Michelle Leigh, Apr. 9.

Welty, Alan and Nan (Coffin), Paoli, Ind., second child, first son, Seth Robert, June 23.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Anderson—Sommers.—Tony Anderson and Rosy Sommers, both of Uniontown, Ohio, Hartville cong., by Richard F. Ross, July 14.

Beckler — Glick. — Carl Beckler, First Mennonite cong., Richmond, Va., and Karen R. Glick, Taftsville cong., White River Jct., Vt., by Nelson Kraybill, June 16.

Benfield — Thomas. — David Benfield and Rochelle Thomas, both of Elida, Ohio, Salem cong., by Larry Rohrer, June 30.

Bogdan — Wright. — Nicholas Bogdan, Jr., Columbiana, Ohio, Methodist Church, and Tammy Wright, New Waterford, Ohio, Leetonia cong., by Leonard D. Hershey, July 14.

Byerly — Kurtz. — Jeffrey Ashton Byerly, West Milton, Pa., Christ Episcopal Church and Rhoda Marie Kurtz, Mifflinburg, Pa., Boyer cong., by Norman W. Moyer, June 9.

Herr—Kready.—Robert L. Herr, Ronks, Pa., Strasburg cong., and Joann L. Kready, Manheim, Pa., Erisman cong., by Jason Denlinger, June 23.

Hurst — Schrock. — Luke Hurst, Harrisonburg, Va., Park View cong., and Carmen Schrock, Scottdale, Pa., Kingview cong., by Jim Wallis, July 14.

Leatherman—Martin.—Paul Leatherman, Akron, Pa., and Becci Martin, Lancaster, Pa., both of Akron cong., by Truman H. Brunk, Jr., July 4.

Mericle — Kyle. — Jason Mericle, Newport News, Va., Warwick River cong., and Malinda Kyle, by Carl Mericle, July 7.

Saltzman — Houchin. — Darreld Saltzman, Shickley, Neb., Salem cong., and Rhonda Houchin, Bruning, Neb., Lutheran Church, by Thomas A. Damrow, June 2.

Souder—Hartman.—Mark E. Souder, Harrisonburg, Va., Mt. Vernon cong., and Brenda S. Hartman, Dalton, Ohio, Pleasant View cong., by Carl V. Yoder, June 2.

Swartzentruber — Kempf. — William Swartzendruber, Jr., and Marge Kempf, both of Telford, Pa., by Dave Derstine, uncle of the groom, July 7.

Tremper — Welch. — Terry Tremper, Ames, Iowa, Ames cong., and Margaret Welch, Ames, Iowa, Catholic Church, by Dale Tremper and Charles Sewall, June 2.

Troyer — Orcutt. — Craig Troyer and Lisa Orcutt, Beaverdam cong., Corry, Pa., by James Hershberger and Dale Hilty, June 30.

Unruh — Stout. — James Unruh, Peabody, Kan., Tabor Church, and Karen Stout, Washington, Iowa, Washington cong., by Robert Hartzler, July 14.

OBITUARIES

Egli, Ben E., son of Ben and Adella (Rinehart) Egli, was born at Rantoul, Ill., Sept. 8, 1898; died at his home in Manson, Iowa, July 13, 1984; aged 85 y. On May 20, 1928, he was married to Edith Reynolds, who survives. Also surviving are 2 sons (Edward and Delbert), 6 grandchildren, one great-granddaughter, one brother (Reuben), and 4 sisters (Mrs. Emma Bachman, Mrs. Lena Weideman, Mrs. Adella Miller, and Mrs. Anna Bohn). He was a member of Manson Mennonite Church, where funeral services were held on July 16, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Geiser, Edith Lorene, daughter of William and Clara (Gerber) Geiser, was born near Kidron, Ohio, Dec. 18, 1926; died at the Wooster Community Hospital, Wooster, Ohio, July 18, 1984; aged 57 y. Surviving are her mother, 3 sisters (Delpha—Mrs. Willis Neuenschwander, Stella—Mrs. Earl Beals, and Mabel), and 3 brothers (Wilson, Leonard, and Ernest). She was preceded in death by one brother (Homer). She was a member of the Kidron Mennonite Church, where funeral services were held on July 21, in charge of Richard Wolf; interment in Kidron Church Cemetery.

Peachy, Verna M., daughter of William and Maude (Stutzman) Weaver, was born at Hartville, Ohio, Jan. 13, 1920; died at Sarasota, Fla., July 4, 1984; aged 64 y. On Aug. 10, 1947, she was married to David Peachy, who died on June 7, 1971. Surviving are 2 sisters (Mrs. Mary Yoder and Mrs. Alma Schlabach) and 4 brothers (Herman, Ernest, Vernon, and Walter). She was a member of Sarasota Mennonite Church. Funeral services were held at Hartville, Ohio, July 7, in charge of Richard F. Ross and Lewis Wagler; interment in Walnut Grove Cemetery, Uniontown, Ohio.

Shantz, Elizabeth Ann, daughter of Joseph and Lydia (Zook) Davis, was born at Newcastle, Pa., Mar. 24, 1894; died at Hydro, Okla., July 8, 1984; aged 90 y. On Jan. 1, 1914, she was married to Jesse Shantz, who died in May 1939. Surviving are one daughter (Ina Mae), 2 sons (Melvin Jesse and Marvin David), 8 grandchildren, and 3 great-grandchildren. She was preceded in death by one daughter (Grace Alice). She was a member of Pleasant View Mennonite Church, where funeral services were held on July 11, in charge of Leland Oswald, Chester Slagell, and Warren Slagell; interment in Pleasant View Cemetery.

Swartley, Howard H., son of Elmer D. Swartley and Mabel (High) Swartley, Derstine, was born at Telford, Pa., July 1, 1918; died at Sellersville, Pa., June 30, 1984; aged 66 y. On Feb. 22, 1941, he was married to Hannah K. Swartley, who survives. Also surviving are 2 children (Leslie K. and Sharon K.), 2 grandchildren, 3 sisters (Edna Hostetler, Thelma Swartzendruber, and Naomi Hunsberger), one brother (David F. Derstine), and a foster brother (Joseph Cressman). He was a member of Blooming Glen Mennonite Church, where funeral services were held on July 3, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

CALENDAR

Allegheny Conference, Carpenter Park Church, Hollsopple, Pa., Aug. 9-11
Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25
New York State Fellowship fall delegate assembly, Syracuse, N.Y., Sept. 8
Mutual Aid Sunday, Sept. 16
Lancaster Conference fall assembly, Weaverland Mennonite Church, East Earl, Pa., Sept. 20
Conference Editors' Workshop, Salunga, Pa., Sept. 20-22
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

P. 554 by David Hiebert; p. 555 (bottom) by Joy Frailey; p. 556 by Phil Mininger.

ITEMS AND COMMENTS

Nicaragua priest expulsions meet 'strong disapproval' of pope

Pope John Paul II has voiced "strong disapproval" of the expulsion from Nicaragua of 10 Roman Catholic priests for taking part in a protest demonstration. Speaking to some 8,000 pilgrims and tourists at his Wednesday general audience in St. Peter's Square, the pope prayed that God will "illuminate the minds" of authorities so that they revoke their decision. Nicaragua, on July 9, expelled 10 foreign Catholic priests for joining a protest march against the detention of Catholic clergymen accused of having links with anti-Sandinist guerrillas. At least eight of the 10 priests were flown out of the country to Costa Rica the same evening, only hours after the march.

End of caste system called key to healthy future for Hindus

Hindus must reject the caste system if they want to stem growing losses to Christian and Muslim missionaries, a world conference of Hindus was told in New York. Never an authentic requirement of the faith, the caste system distracts attention from aspects of the religion which can contribute something to the modern age, a keynote speaker told more than 4,000 Hindu delegates from 80 nations at a July 6-8 conference at Madison Square Garden. The gathering was believed the largest ever of Hindus outside India. "But before we can save the world, we have to put our house in order," the speaker asserted, listing two pressing Hindu challenges. One was to unify the vast sea of Hindu sects, and the other to "eradicate the last vestiges of undesirable customs," especially untouchability and the "shame of dowry."

Latin mission agency targets Miami, Medellin, and Caracas

An evangelical missions agency has targeted Miami and two South American cities for an urban-ministry project over the next two years. The other two cities to be included in the initial project are Medellin, Colombia, and Caracas, Venezuela.

Private weddings proposed for couples who cohabit before marriage

Catholic couples who have been living together before marriage should not expect the usual kind of church wedding celebration, says the pastor of the cathedral parish in Bismark, N.D. "By asking me to witness your marriage with the usual kind of wedding celebration, you are putting me in an awkward position," Thomas K. Kramer wrote in an open letter to such couples. "I feel that if I do witness the vows in a big celebration, I am giving tacit approval to your present behavior. I would be treating you in the same way as I would treat a couple who has not been living together. I am uncomfortable with that because I want to encourage young people to live up to Catholic Christian standards before marriage." He said he would be happy to witness marriages of such couples in simple quiet ceremonies with two witnesses at each ceremony and perhaps the immediate families.

Civil disobedience backed by British Methodists

Acts of nonviolent civil disobedience, particularly in protest against deployment of nuclear weapons, have attracted wide support at the British Methodist Conference meeting. Officially, the conference gave its backing to an interim report urging pastoral support for Christians whose conscience leads them to nonviolent civil disobedience. Many described these nonviolent anti-nuclear stands as in the high tradition of Martin Luther King, Jr., and the Mohandas K. Gandhi.

The working party formed to produce the report said its members were divided in their attitudes to civil disobedience. But, it added, those involved in civil disobedience should be able to look to the church for pastoral support. The working party was still considering whether the church should go further and give its authority to conscientious lawbreaking.

Methodists say membership is now less than 9.4 million

United Methodist membership in the United States and Puerto Rico dropped below the 9.4 million mark during 1983, according to unofficial tabulations reported by the United Methodist News Service. The membership loss in 1983 was about 62,500, said the news service, reducing the total to about 9,340,000. There are an additional 435,000 members in Europe, Africa, and the Philippines. Only 10 of the church's regional annual conferences had membership gains in 1983, all of them in the Sun Belt. The biggest losses were in Pennsylvania and Ohio.

Christian hunger lobby urges president to go to Africa

More than 200 Christian anti-hunger activists from around the country have urged President Reagan to "go see" for himself the famine which has claimed millions of lives in 24 drought-stricken African nations. Local volunteer leaders of Bread for the World, a Christian anti-hunger lobby, made their appeal at a June 23-27 meeting during which they also lobbied Congress heavily on a variety of hunger-related bills. They scored a victory when, after a day of intense lobbying on Capitol Hill, the Senate, on June 25, cleared the way for passage of a $60 million Africa food emergency bill.

"Just as President Reagan recently stood on the shores of Normandy, pledging to support European security," the group's leaders said in a resolution, "he and a bipartisan delegation of congressional and church leaders must go stand among the starving masses in Africa, and pledge increased comprehensive aid to millions facing the war of famine."

Mexico's Catholic bishops alarmed by Protestant inroads

Several Mexican Catholic bishops have expressed alarm in recent weeks that a number of what they call "sects" have invaded vast areas of Mexico. The bishops accuse the newcomers of undermining religion, patriotism, and the culture of the country. The attacks were directed mainly against the Jehovah's Witnesses, but also against other Christian groups, including Pentecostals, Mormons, Presbyterians, and Methodists. The bishops stressed that the "sects" were out to subvert not only the Catholic faith, but also the country's political and cultural institutions. They said they considered it dangerous that these groups should be financed from abroad, particularly from the United States.

Christian marketplace meeting attracts 9,000 in Chicago

More than 9,000 Christian fundamentalists gathered here for Chicago's first convention for Christian business and ministry. The Midwest Chicagoland Christian Business and Ministry Expo was designed "to bring together the Christian business person and the Christian consumer," said spokesman Chuck Cannon, who called the event a "resounding success." More than 150 neighborhood and suburban business and professional people, including doctors and lawyers, car salesmen, cookie bakers, and toy manufacturers, attended the expo sponsored by five Christian radio stations. A highlight was the still-experimental Christian Job Network, which allows Christians who want to work in a Christian environment to choose a job at a firm that is owned or staffed by fellow born-again Christians.

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What was accomplished by Mennonite World Conference?

For its size, Strasbourg 1984, the 11th Mennonite World Conference seemed to me a well organized and smooth running operation. It had its ragged edges, of course. A program with five languages must expect some ambiguities. And to bring from six to eight thousand people together is to compound the confusion.

MWC watchers have long observed that no one person can take in all the activities of a single assembly. There are too many facets. But one can gain some overall impressions. The question is not whether MWC can bring 8,000 people together, but what it can do to them.

Broadly speaking, the program for the 11th MWC included prayers, singing, Bible lectures, discussions, interest groups, entertainment, and tours. All of them were significant in different ways. It would appear that through these activities, the conference accomplished at least the following.

1. It was an opportunity for corporate worship on an international scale. The international songbook from Wichita was used in Strasbourg. To sing the doxology (606 in *The Mennonite Hymnal*) in five languages does not result in the greatest harmony, but it does permit a large number of people to sing in a language familiar to them. Even then, of course, some were left out. The Chinese and Japanese were forced to choose a language other than their own.

But also, for some songs, the leader deliberately asked us to sing in one specific language. As a final benediction, outgoing president Charles Christano called for the singing of one stanza of "Gott ist de Liebe" in French while he accompanied on an Indonesian instrument. Though I am not considered an emotional person, there were a number of times during the assembly when my eyes became moist and this final experience surprised and emotionalized me: 8,000 Mennonites of 50 countries singing "Gott ist die Liebe" in French!

2. One feature of MWC which has continued in spite of its increasing size is the inclusion of theological addresses on the conference theme. A theme is always an abstraction. As I prepared to attend the conference, the Strasbourg theme "God's People Serve in Hope" struck me as a nice idea, a properly pious phrase. Developed through a series of lectures and sermons from 1 Peter, it took on more significance.

As the Sunday morning sermon alone may not turn around the covetous and the licentious, so the MWC lectures had their limitations. Indeed the orators had their wings clipped by the requirement to submit a manuscript ahead of time.

But there it was: the essential gospel of the separated and suffering church. Although we all had adequate accommodations, and were generally overfed and some demonstrated their addiction to the popular drugs, the word was out: Mennonites are expected to be people who take the Bible seriously with its call for service and suffering.

3. In the discussion groups the potential for international exchange was limited by the language problem. Yet several people I talked to mentioned the discussion group as an important experience. Here we could sound off as we would and so become better acquainted. In our group a Dutch Mennonite told how by the power of God he threw down his gun and so was taken prisoner and suffered in a concentration camp.

4. Strasbourg 1984 was entertaining. In the public sessions the entertainment was principally through music. It was an opportunity for choirs from all continents to offer their best to the assembly. Applause was generous, even overdone, and as I have reported in the news story (p. 552) Diamond Street Mennonite choir from Philadelphia drew the loudest applause. I think the fact that this was an interracial choir was not lost on conference participants.

5. Tours of the local area contributed also to an understanding of what Mennonites are and have been. Though the Mennonite congregation in Strasbourg is new and small, Alsace is Mennonite country. Mary and I took two tours, one to the north and one to the south. In the north we observed the rich countryside which, no doubt, is one of the reasons the Germans and French have fought over Alsace for generations. In the south we visited the Salm cemetery in a community where Amish Mennonites had lived for two centuries, and le Struthof, the lone Nazi concentration camp located in France. We mourned at le Struthof for the savagery shown by the Nazis, which we perceive in some measure is also in our own breasts. The irony of that savage efficiency was demonstrated by the way they used the crematorium to heat water for showers. By its international character, MWC sought to make a collective statement against such persecution.

As for the future, MWC like the Mennonite Church itself must continue to seek and find its own identity. Robert Kreider, the past recording secretary has predicted that Winnipeg in 1990 will be the last hurrah of the mass conferences. "The only ones that can host them," he said, "are the North Americans. We will have to go to regional meetings." But, he held, "This need not mean a great loss. There is a lot to MWC that escapes the eye, the meaningfulness of all the bonding."

It was a tremendous effort and considerable expense to organize and carry out Strasbourg 1984. Whether it was worth the effort is hard to know or whether there would be some other way to accomplish it. But one thing is clear to those who care about peace and brotherhood. People who come together from all over the world in the name of Christ and who seek to communicate in spite of the curse of Babel have the right idea.—Daniel Hertzler

August 14, 1984

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Overtime

by John H. Redekop



The third baseman fumbled the ball, the runner was safe at home plate, and the score was tied. The game went into extra innings. The crowd went wild. It took six additional innings—an hour and forty minutes—to decide the outcome. Only a handful of the 30,000 fans left Exhibition Stadium before it was all over. So what if the night air was cold and a slight drizzle was falling; the shivering was worth it! Now it happened that the Blue Jays lost, but the hoarse fans got all that additional baseball at no extra cost. More than 95 percent had the time to take in the overtime.

The rock concert in Buffalo had been advertised for weeks. Thousands of Rolling Stones fans from across southern Ontario shelled out $17 for the ticket and many paid another $20 or more to get to the stadium. Those from Kitchener-Waterloo left early, some at 4:00 p.m. The deafening concert had a late start. So did the 120-mile ride home. Some K-W fans didn't get back until 2:00 a.m. Nobody complained about the expensive 10-hour foray. Apparently all had time for such overtime.

The partly black tie crowd in Centennial Hall had rarely heard a better concert. The symphony temporarily forgetting its economic woes, and the visiting soloist were both in top form—and cooperative. The applause, the curtain calls, and the encores added 29 minutes to the program. As the culture crowd exited they were smiling; they had enjoyed a great program and an extra half hour. Nobody complained about the overtime.

In an effort to promote pay-TV, the new, province-wide, Rogers Cable affiliate had decided to air Fiddler on the Roof, unscrambled, late on Sunday night. The church crowd didn't mind. By 9:30 p.m. tens of thousands settled down with coffee or coke, and cookies or croissants. Or maybe borscht and bagels to suit the occasion. From Cranbrook to Clearbrook, from Victoria to Vanderhoof they laughed, even shed a few tears, and watched until ten minutes past midnight. 'Twas a great show. There was lots of time for that kind of overtime.

What a close election! The NDP was decimated and the Tory majority was not assured until all but two of B.C.'s ridings reported a complete, albeit unofficial, count. Across the land, from Signal Hill to Beacon Hill, several million Canadians were glued to their tubes—until past 2:00 a.m. in the East! But what excitement! Obviously, millions found time for political overtime.

The summer rains delayed the harvesting. There was widespread fear in central and northern Alberta that the largely swathed bumper crop might soon get moldy or even germinate. Finally the sun shone and the fields dried. But rain was again forecast. The worried farmers harvested all day and until 2:00 a.m. when the dew fell. But there were no complaints about overtime.

Unexpectedly, the potash market improved, and it improved rapidly, so rapidly, in fact, that the Saskatchewan Potash Corp. was caught short on supply. The potash miners were offered double time for an extra eight-hour shift. Most accepted the deal. Why not work an extra eight hours if one gets paid for 16? Certainly it was worth it. The erstwhile underemployed crews were generally delighted to get the overtime.

The minister got started five minutes late. His sermon was carefully thought through, exceptionally relevant and effectively delivered. He spoke at length on the central point about "taking up the cross," and how doing so always involves the will. He preached until 12:15 and the congregation was not dismissed until 12:20. More than a few worshipers were upset. Several asserted that they would either complain to the pulpit committee or walk out if he did it again. They had no time for 20 minutes of overtime.

John H. Redekop is a columnist for *Mennonite Brethren Herald*. Reprinted from the *Herald* by permission.

Who killed John the Baptist?

A case study of corporate evil

by Bill Archibald

For many of us, the implications of corporate evil are too large to comprehend. Simple solutions prove evasive as every feasible answer branches into a network of larger questions. The more we study the problems that confront us, the more we cannot help but feel overwhelmed. It's as though there aren't any ways out, that we are hopelessly trapped and can only cope as best we can.

For us the New Testament provides a case study of corporate evil, one that demonstrates the complexities of its workings while remaining small enough to deal with. That example is the killing of John the Baptist as recorded in Mark 6. Though no trial is reported to have taken place, let us imagine one in which each of the parties has a chance to defend their position. We'll begin with the guard who actually committed the murder.

The guard: "Yes, I beheaded John. But before condemning me, you must realize that I acted as a soldier obeying orders, not as a pathological killer. It isn't mine to question the instructions given me. I merely follow them. After all, where would we be without instituted authority? If you want to point the finger, do it at Herod. He must bear the responsibility for his decisions."

Herod: "While it is true that I ordered the execution, I certainly didn't want it. I was bound by solemn oath. Had I broken it, my constituents might have deemed me weak and unworthy to rule, in which case a revolution would have followed and cost the lives of more than one man. I'm working to change the bloodthirsty attitudes of my kingdom, but such changes take time. It's the people who are to blame, for their very presence made me follow through on my oath. They gave me the power of the sword and accordingly demanded that I use it."

Representative of the guests: "John's death can't be blamed on us; we never called for it nor lent assistance in any way. We were merely helping Herod celebrate his birthday. Don't try to make us witnesses into conspirators. Go after the real culprit, the young dancer who asked for his head. She's the one behind it all."

The daughter: "Now hold on. I may have made the request, but it's clearly obvious that as a minor I was acting on behalf of my mother. I had nothing to gain in seeking the man's death. In fact, I lost. I gave up the chance to ask for riches beyond imagining. It was all mother's idea."

Herodias: "The others are right. It wasn't their fault, but it wasn't mine either. I didn't want him to die. All I wanted was to marry the man I love. If only John hadn't meddled where he didn't belong, this whole unfortunate thing wouldn't have happened. It's John's fault. He brought it on himself; he only got what he deserved."

The other defendants, forgetting the blame they placed on each other, nod approvingly and murmur, "Yes, it's John's fault. He only got what he deserved."

There we have it. A murder has been committed, and though none of the defendants deny their involvement, all excuse themselves from any sense of responsibility. Seeing their participation as a small part of a much larger scheme, they project their guilt on the forces impinging upon them. It is not they who are at fault, but their superiors who have applied pressure from above or conversely constituents who have made demands from below. It is further reasoned that they too have become victims—innocent people who have been manipulated for wrongdoing.

This line of thinking is not outdated as evidenced by the ease with which we can apply it to a contemporary situation. In the case of war, for example, virtually the same defensive scenario can be used. Let's imagine that a bomb, a nuclear bomb, has been dropped on a town we'll call Nagasaki. Though no court has ever ruled on the matter, let us again imagine such a hearing. We'll start with the bombardier.

Steve McMichaels, Airman First Class, 184th Airtactical Squad: "Yes, I pushed the button, but I never wanted to be in the service, let alone a bombardier. I was drafted against my wishes. Everyone at home can tell

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you that I'm not at all the G.I. Joe type. I didn't even play with toy guns. But when my number was called, everyone from my pastor on down urged me to respond in a way that would make them proud. In retrospect, maybe it wasn't the wisest thing to do, but can you honestly expect an 18-year-old to stand up against pressure like that? I mean I had my folks and younger sister to think about. In a big city it might be different, but being a draft resister in a town like Oak Grove would bring instant shame on my family.

"Once in my squadron, it became apparent that the best way to survive was to go with the flow and do my job. Is that so wrong? Also remember that my buddies and I didn't hold all the cards. We only knew what we were told by our officers and had to trust their discretion just as they had to trust the discretion of those above them. Save yourself time and go straight to the top. See what the commander in chief has to say. He's the one that ordered it."

The president: "The young man has a point, but he makes it sound as though I didn't have the pressures pushing against me. No one can appreciate the awesome responsibilities of my office. Virtually every decision I made during those difficult years came with long hours of weighing the consequences.

"My advisers and I knew the nation was weary of war and yearned for a quick and decisive end to it. Had we ignored their wishes, the outcome might have been disastrous. This country was aware of the bombing of Hiroshima three days before, and if there wasn't dancing in the streets, there wasn't a public outcry against it either. Go to the citizens, the teachers, lawyers, and farmers who put me in office."

Rachel Weber, florist, Santa Monica, Calif.: "Do you really expect me to believe that I'm responsible for what happened on the other side of the world? I didn't even hear about it until news reached the local radio station. I suppose next you're going to blame me for world hunger or race discrimination. Is this some kind of a joke? Did you folks in D.C. need a scapegoat and one fine morning say, "Well, why not blame Rachael Weaver, Weber, whatever her name is?" Is this how this whole charade came about? . . . Well, it won't work. I had nothing to do with it, though I'm flattered that you think a person in my position is able to control world affairs.

"Hey, why don't you interrogate the private enterprises that stood to profit from this whole thing? You know, the companies that produced the bomb. They obviously had economic interests at stake. Perhaps they pushed us into this."

Chief engineer, Atomic Division, Palmer Industries: "It's no secret that we had a lot to gain from the successful detonation of the device. It's the culmination of years of experimentation. Thanks to it, we now hold the lead in sophisticated weaponry, something we cannot help but be proud of. But putting all that aside, I think we have to place things back in perspective and call a spade a spade. The Germans and Japanese were clearly the aggressors in this conflict. Any thinking person cannot deny that. And while it's true that a significant number of civilians were killed, let us not forget that they supported the mobilization of this massive war machine in the first place. To assume that they're innocent is sheer foolishness. This is war we're talking about. Even the greatest of peacemakers said that those who take the sword shall die by the sword.

"It's unfortunate, but don't blame us. Get beyond your Sunday school naivete and you'll see that justice has been done. They only got what they deserved."

In the two examples dramatized here, both the guard and bombardier chose to ignore their consciences and trust the discretion of others.

Compliance is not, however, limited to those of lesser rank. The leadership is just as susceptible as they depend on the support of the masses to uphold them. Thus, while the leaders rule the people, to some extent the people rule the leaders. This was clearly the case in the killing of John, where the death sentence was handed down by a reluctant and sorrowful king. Ironically, the pressure to do so came from the silence of his constituents.

It was an unusual request for an adolescent, but then again, she didn't really know what she wanted. Had she been clear in her own mind and strong enough to act, she could have withstood the persuasiveness of her mother. Her indecisiveness proved an open invitation to the domineering influence of another. Herein lies, perhaps, the greatest tragedy of all. None of the characters wanted harm to come, but they made themselves vulnerable to those who chose death on their behalf. Like dominoes waiting to fall, they participated in systems poised for destruction. The guard and bombardier received extensive training and accepted the role of unquestioning subordination. Herod and the president were well versed in the channels of power and knew the expectations of a vast and silent majority. All that was needed was one igniting spark to set the whole ugly chain of events in motion. In this case, that spark was the hatred Herodias felt toward John.

Most tend to blame Herodias while excusing the others, for she had the motive and was the sole instigator. The person who took the life, the one who ordered it, and those who stood passively by are all considered innocent as they didn't mastermind the execution. While reasoning such as this brings relief with its self-designed vindication, it fails to examine each person's complicity. Had any one of the links in the chain failed to comply, her plan might have fallen through.

In conclusion, it isn't enough to reply that we didn't know what was happening, nor is it sufficient to point the finger at someone else, least of all the victims. The ethics of Jesus demand that we act with clearness of mind and purposeful intent. Each must ask whether he or she can follow any and every order given them, or whether they are subject to a higher authority. Those in prominent positions must appraise the expectations placed on them and carefully weigh their validity before acting. And finally, those who feast with Herod must seriously question whether their quiet, tacit support is being channeled constructively or utilized to set the stage for potential tragedy.

The corporate evil committed here required the participation of every party, and corporate good demands no less.

Making faith real in Jesus

by Richard C. Detweiler

Where are you in your relationship with Jesus?

I don't mean yesterday.

I mean today. Now.

A simple question, perhaps, but important.

Recently I spoke with a professional young adult in his twenties. He said he didn't know what his relationship was to God or to Jesus, although he wished he did know. A university professor also told me, "I'm still trying to decide."

When Jesus asked his disciples, "Who do persons say that I am?" it was not an academic question nor an exam in the synoptic Gospels. He was asking, "How do you see your relationship with me?"

One of the most stimulating conversations I've had the last year on the question of Jesus was with a 30-year-old computer salesman I met as a seatmate on a plane. He saw my briefcase and the name of my college, and that led to conversation.

Ten years ago he and his wife, through a similar conversation with a seatmate on a plane, entered into a meditation experience. He described how at times he has this complete release as though he were transported out of himself. It's as though a light floods his mind and he enters complete peace. This response, he told me, happens periodically in his and his wife's meditation and is very precious to them.

That is a great experience and I affirm it, I said. But how do you know that it is real and where does it connect with your life? I asked.

"I've thought a good bit about that," he replied, "but I don't want to tamper with the experience for fear that I'll lose it. If I put it into some kind of religious framework or faith, it might not happen again, and it's too valuable to me."

I then asked whether he ever considered if this experience might be related to a historical reality rather than being perceived as a vague, mystical kind of happening. And so we looked at the Gospel of John, chapter one, in the New Testament I had with me. We read there that life has come into the world in a person and that life is the light that persons may experience. I explained that when our experience of light and peace is related to the person of Jesus Christ it becomes identifiable and historically real, directly connected with our life.

From there we talked about the next possible stage of locating one's faith experience in Jesus and acknowledging him as the way to relate to God. That opens up, expands and fulfills our total relationship with light and with life in terms of a historical reality which at the same time has cosmic dimensions.

Richard C. Detweiler is president of Eastern Mennonite College and Seminary. This article is adapted from an address to the college students.



Richard C. Detweiler: A person can't sneak into following Jesus.

Where to locate his faith. Now my friend faced the choice of where to locate his faith in order for God to become a reality in his life. That is the first cost of following Jesus—to decide in one's mind the reality of Jesus as the light offered to us by which our life can be directly related with God and expanded into all that God opens to us.

I return then to the question: have you by a conscious act of mind and will received Jesus as your life and located your faith in him? And if not, what then? I believe otherwise we are lost—lost in separation from God and from our own true life. That now, and ultimately, is hell. It is being adrift and cast into outer darkness.

I was intrigued by a U.S. astronaut's recent attempt to make contact with the rolling satellite in space. Without some connection to his source of life located in a definite place he was a "goner," floating out into space as soon as his own backpack propellant was exhausted unless someone reached out and brought him in.

The eternity of separation from God has been bridged in Jesus. Acts 4:12 puts it, "There is no other name under heaven given ... by which we must be saved." Salvation is not looking for—perhaps not even praying for—something to happen to us. It is focusing our mind and our will on what has happened in Jesus for forgiveness and reconciliation with God and the restoring of

our life out of its lostness. It is acknowledging and locating our faith in Jesus Christ as Savior from our sin and as Lord, apart from whom we have no lasting real life.

Whatever self-propellant we may pump into our life activity, we'll remain in orbit only as long as it lasts. Even then it is only artificial life. The cost is the confession of having lost our life in separation from God and in professing its restoration in Jesus. Romans 10 says, "If we confess with our mouth the Lord Jesus and believe in our heart that God has raised him from the dead, we will be saved. For with the heart persons believe unto salvation and with the mouth confession is made unto salvation. Whoever believes on him will not be disappointed."

But that's not all. Eternal life, as the Bible calls it, is not saying, "I believe life is in Jesus, therefore, by faith I now have it to walk away with it. Thank you very much, God. I appreciate it." John 3:16 is "Whoever believes in him has eternal life." The cost of following Jesus is that we commit ourselves to his life.

A fellow with a great desire to exercise boxing skills decided to take a 20-lesson course. After the first one in which he was fairly well battered about, he came to his instructor and said, "How would it be if I take the next 19 lessons by correspondence?" Following Jesus cannot be done by correspondence, even confessing him, no matter how good we may feel in our heart nor whatever the propellant may be that is keeping us in orbit. Bonhoeffer calls that cheap grace. The Bible calls it receiving the grace of God in vain. It doesn't mean anything in our life.

Two lost words: endure hardship. "Only believe" is just what it says—only believe. To believe in Jesus is to receive him, and to receive him inevitably means living in his life. I'm not saying imitating his life; I'm saying living in his life which cannot be done apart from following. Jesus asked his disciples, "Are you able to drink the cup that I will drink of and to be baptized with the baptism wherewith I am to be baptized?" Two of the lost words of Christianity among us are those of Paul to Timothy in the context of living in Jesus, his life. Those few words of Paul's are "endure hardship."

Helmut Thielicke, a well-known German preacher-theologian, on a visit to the U.S., was asked by reporters what the most important question is that he would raise here. He said, "Americans don't know the meaning of suffering because they don't expect it to be a part of life.

"I have the feeling," he continued, "that suffering is regarded as fundamentally inadmissible, disturbing, embarrassing, and not to be endured." In another context, Thielicke added: "Christians are led to believe that trusting in Jesus will be like taking a giant aspirin."

All of us experience some trauma on occasion—an illness, a death in the family, and other brokenness of life. But to see following Jesus in the context of a call to identify in suffering obedience is to face the cost, as another writer puts it, "of not tiptoeing around the cross." In doing so we fall short of the purpose of fulfillment that living in Jesus can and does mean.

Some time ago parents appealed a school case in which their child was being required to repeat kindergarten. The court ruled against the school and said because kindergarten is not required by law you can't be required to repeat it before first grade admission. In other words, you can't flunk kindergarten. But you can flunk life.

"It is given unto us," the apostle Paul writes, "not only to believe in Christ, but also to suffer for his sake." I'm not advocating racking up credit points by enduring hardship and suffering for Jesus. Rather, to participate in his life is to take part in the identification of suffering obedience in the following of his life. If we are baptized into Christ, we are baptized into his death. "And if we are baptized by his death," Romans 6 says, "we shall also become in the likeness of his resurrection." There is no life in Jesus in the fullest sense of believing in him apart from identification with suffering obedience in following him.

About a year ago I received in the mail a little golden cross that was advertised as a "prayer cross of prosperity." A prayer cross of prosperity totally contradicts the meaning of believing in Jesus, the following into his life in suffering obedience which is the only way to the resurrected life and the fullness of what it means to be in Christ.

I'm always impressed when I read that familiar parable of Jesus where he said, "Now when you count the cost, decide what it's going to take to finish." He wasn't saying, "Count what it means to cross the line at the outset of your profession of me as Savior and Lord." He was saying, "What do you anticipate is the cost of finishing it?" It's like the person who decides to build a house and doesn't consider anything more than what he's going to do at groundbreaking time.

You can't sneak in. Several years ago a runner jumped into the New York Marathon race several miles from the finish in order to qualify for the Boston Marathon. When it was discovered what happened, the runner was disqualified. Similarly, a person can't sneak into following Jesus with the outcome that anticipating and giving oneself to a lifelong marathon is going to be. That takes a second wind, the wind of the Spirit of God. The Spirit of the Lord ultimately moves us into a dimension of life that brings reality, not only of decision and cost, but reality of experience in what it means to live in and with Jesus Christ.

And so, the question remains: have you by a conscious act of mind and will received Jesus as your sin-bearer and as your Lord to whom you have given your life in the cost of discipleship? If not, then what is your life orbiting around?

Pharisean half-life

The sameness settles and gels—
Neat, tidy, proper, on time.
No ring around the collar.
No water drops on crystal.
Picture perfect, but dead,
Like corn stubble in March.
Can new life sprout?

—Lois Snavely Frey

The congregational principle

by Myron S. Augsburger

The church of our Lord Jesus Christ is a body, a fellowship of the regenerate, not simply an organization. And to be his church means that we relate to one another "in him." Our first considerations are faith, love, equity, and mission. Faith, in that we are his church, and our relationship and our teaching are an extension of his grace and presence. Love, for we are bound to one another by the common experience of the love and presence of Christ. Equity, for we are each respectively a part of the body of Christ, with our different gifts and roles, and there is no hierarchy. And mission, for Christ has called us to be his ambassadors.

The paradox is that each small unit of believers is the church in its setting while at the same time each unit is a part of the church universal. Clusters of congregations, or conferences, are associations which enrich each unit of believers and are expressions that the congregational unit recognizes its place in the larger church. An "independent congregation" is contrary to the nature of the body of Christ, for it is called to share the larger work of the Spirit. On the other hand, a unit of believers is not simply a reflection of others, for each congregation must contextualize the meaning of being the body of Christ in a given cultural setting.

If we are to fulfill the vision being placed before us by the Board of Congregational Ministries, by the Mission Board, and by the General Board, to double our membership in the next ten years, we will need to contextualize each congregation that is planted. We can and must learn from each other, we can also learn from other programs beyond our denominational association, but we need to be selective in terms of adopting that which is compatible with our faith-stance and our context. From the 16th century to the present, we have been a believers' church in which each member not only has an adult commitment but is an adult participant in the life of the church. This has been more than attendance at a sacramentalistic service or being spectators observing a platform on which persons perform in liturgical or nonliturgical forms. With the worshiping congregation at the center of our church life, the total ministry of the congregation is so multiple that the "worship service" of praise and hearing the Word is an enabling experience for the congregation's larger ministry.

The Church for Century 21 will need to have revitalized small congregations permeating society. Such congregations will be salt and light in the marketplace. Otherwise, the gathering for worship may appear to be a retreat from the world rather than an expression of praise for our ministry in the world. While the churchwide structures of a denomination are important in that we can do some things far better by doing them together, and we are the better for sharing more broadly, the local congregation remains God's primary means of serving a given community.

In Washington (D.C.) Community Fellowship we are committed to the congregational principle. When calling persons to serve, we vote on the whole membership list (107 at this time) as to whom God is calling for a given role. A person must have ten votes to become a nominee. After pastoral processing with each nominee, those who agree to the qualifications of the calling are presented to the congregation. Again we assess each person in the total list, and each one to be elected must have a two-thirds vote, a process which means we could elect one, three, all nominees, or none. At this point we have a board of elders, seven of us, who serve in pastoring, in shepherding, and in giving theological guidance for the congregation; and we have a diaconate of ten members who carry the functional work of the congregation with commissions on worship, nurture, stewardship, fellowship, and missions. Other members of the congregation are at work on the commissions.

The congregational principle does not mean congregationalism in the sense of independence. It does mean that each local fellowship of believers commits itself to be an effective expression of God's kingdom in its setting. A congregation grows by involving its people in the exercise of ministry or service. It serves, cooperating with other programs in its area of calling with which it is compatible, not trying to own everything in which it participates. It relates to denominational agencies as a partner rather than regarding such as a bureaucracy and waiting to move because no one cuts the red tape.

How large? This includes the question of more extensive, interdenominational associations. On what ground? This is the question of our biblical interpretation, our faith stance, our faith insights and commitments. And how are we represented? This is the question of how congregations are represented in clusters, in conferences, and in the General Assembly. To help achieve wholesome congregational representation it could be very meaningful to have one congregational delegate for every one hundred members or fraction thereof as participants in our general assembly.

The congregational principle is a way of working. It doesn't mean congregational autonomy. It is an attempt to enhance the vitality of the "body" as Paul wrote of it to the Corinthians (12 to 14). It is a strategy by which the church can spread in any society with the focus on people more than patterns and on fellowship more than institution. As congregations grow in their personal style of worship, fellowship, stewardship and mission, the larger church will grow in its impact as a people of God.

Myron S. Augsburger is pastor of Washington Community Fellowship and moderator of the Mennonite Church General Assembly.

READERS SAY

W. B. Miller, Goshen, Ind. Martin W. Lehman's "Good People Make Me Nervous" (June 5) continues to trouble me. Perhaps Leviticus 18:22 could give him the answer of whether or not homosexuality is a sin—"Homosexuality is absolutely forbidden, for it is an enormous sin," and references in the New Testament consistently name it sin and an abomination. I have no trouble giving warmth and love to such a one, praying for his or her release from this sin; but accepting that lifestyle into Christ's body as an alternate acceptable to God? That makes Christ's atonement an ineffectual mockery.

Good people may make Lehman nervous—what makes me nervous is Christians, including Mennonites, who no longer consider the Bible as truth, but have accepted the ideology of situation ethics and values clarification, of the godless humanists. They are very open in their stand against God, the Bible, and the moral standards of our Judeo-Christian culture. Reading some issues of the magazine *The Humanist* might prove enlightening to those being caught in their philosophy.

Andrew R. Shelly, Newton, Kan. Thank you for printing a glimpse from the 12th annual National Right to Life Convention in Kansas City (June 26 issue, p. 463). I attended the convention. What an experience! Peak attendances went up to 1,000. Some 80 workshops were held. There were 75 display booths. The plenary sessions were inspiring beyond description.

I circulated freely in the total area throughout the time I was there. There must have been other Mennonites there but I didn't see any. Booths were sponsored by groups within the Episcopalian, Presbyterian, Baptist, Lutheran, and other denominations. Special booths were sponsored by Clergy for Life—and doctors, nurses, and youth.

An Episcopalian lady asked questions. I had to admit we did not have a booth there. Also I had to admit that we did not have an active program regarding abortion. I'll never forget her comment: "I don't understand." I asked "Why?" She said she always thought Mennonites were a caring people. She referred to our relief work.

In the slightly over 50 years in the ministry nothing surprised me more than the fact that Mennonites didn't spontaneously rise up against the killing of preborn babies! A strong point brought out at the convention was the great rise in infanticide. It does take a lot of love, time, and some money to act on prolife convictions. But many girls say that if all would know of a loving alternative few girls would want an abortion. Many girls accept Christ.

Russell Baer, Elizabethtown, Pa. Thank you for printing the article by Phil Ebersole, "Our Witness: Demand or Invitation?" (June 26). I affirm the thrust of the article that we cannot superimpose upon the state the Christian ethic that is intended for the church. "The ethic of Jesus applies to the follower of Jesus." Let the church be content to be the church and continue to invite all individuals to come under the lordship of Jesus Christ. So much for positive feedback.

I was disappointed in Samuel J. Troyer's evaluation of the book "Symbols of Divine Order in the Church" (May 29). I have serious difficulty in affirming his stance on 1 Cor. 11:2-16. A recognition of divine order is a step in the establishment of harmonious relationships. The consistent wearing of a veiling is a visible sign of one's acceptance of the divine principle of headship. It is a part of Christian discipleship and should not be classified as optional. "Let her be veiled" verse 6 is an imperative. Furthermore, a recognition of divine order does not limit a Christian's freedom but enhances it.

Steven G. Gehman, Elkhart, Indiana. I would like to call attention to Phil Ebersole's article "Our Witness: Demand or Invitation?" (June 26). I think his analysis is correct that commitment to Christ means we expect different behavior and ethical standards of a person or corporate body. It is inevitable that the church and the state will live by differing standards. This is practically related to at least two issues in the Mennonite Church.

Phil's insight can help us to better appreciate the "quietism" or nonparticipation in broader society of the Mennonites in the early part of the nineteenth century and more recently. Our fathers and mothers were interested in establishing and maintaining a social order within the church according to the example of Jesus. Because their understanding of God's will for a social order was part of their spiritual relationship to Christ, they knew it was unreasonable to ask the larger society to behave as if it was the church.

Presently it seems to be more fashionable to criticize North American Mennonites of the early nineteenth century for their inadequacies than to be inspired by their faithfulness. Some have gone so far as to call this period the "dark age" of Mennonite history! Perhaps this is because we hold a different position in understanding the relation between the church and the outside world than our nineteenth-century predecessors did. We may be in danger of separating voluntary membership from a voluntary commitment to follow Christ if we expect everyone, including government, to follow the standards Christ has given us. But in reality we can follow Christ only by the grace of God which we accept when we become members of his church.

Second, the article also helps us focus on the right questions regarding the relationship of the church to the state. I have struggled with the war tax issue and have not reached any definite answer. I cannot feel comfortable knowing that a great portion of my taxes is devoted to killing or creating the potential to kill, and knowing that Jesus commands us to have no part in war. But neither am I comfortable with war tax resistance. There are no records of Jesus opposing taxes to the Roman military machine. In Romans 13:1-5 Paul states his view that the government bears the sword as God's servant. First Peter 2:13 gives us the injunction to submit to human authority.

I do not think either or both of these passages in themselves yield a final answer to the war tax issue. They do help to sharpen the questions. If the government bears the sword as God's servant, total disarmament cannot be the goal or the reason for war tax resistance. Neither is the desire for an effective witness to the government sufficient reason to resist payment since we are commanded to submit to human authority.

The question of whether or not payment of war taxes is right hinges on whether or not payment of these taxes constitutes participation in a killing machine to an extent forbidden by the example and teachings of Jesus. What effect does current military technology have on our response to this issue? These are a few of the questions of what it means to be a faithful church. The question of what it means to be a good state is quite another.

CHURCH NEWS

Missionaries spend week on Colorado mountaintop



Participants representing 10 countries gather in front of the Emmental House during the 1984 MBM Overseas Missions Seminar at Rocky Mountain Mennonite Camp near Divide, Colo.

Some 40 Mennonite Board of Missions personnel and resource persons spent the first week of July on a mountaintop in Colorado.

The group included 23 overseas workers representing 10 countries in Asia, Europe, the Middle East, and Latin America.

The seminar was held at Rocky Mountain Mennonite Camp's new retreat center, Emmental. The camp is located near Divide, Colo. Those who could not be accommodated in Emmental itself experienced the benefit of daily exercise in going up and down the mountain to or from their campsites or cabins.

Beginning with introductions on Saturday evening, June 30, and concluding with worship and communion on Friday noon, July 6, the group spent the week sharing in a variety of ways.

Bible studies on the theme of Christology were led by Japan missionary Norman Kraus, who presented his main purpose as that of learning to read the Bible without Western bias.

Closely tied in were discussions on missiology led by Robert Ramseyer, missions professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and by Wilbert Shenk, MBM vice-president for Overseas Ministries. A major concentration was on the process of contextualization of the gospel.

These two parts of the program—how we view Jesus and how we do missions—came to seem less and less distinct from each other as the week went on.

There were also times for discussing procedural and program details, and also for workshops for the study of particular areas of interest.

The week's schedule also included time for informal discussion, visiting, and sharing. The times of shared prayer and worship were especially renewing for members of the group.

The glorious Rocky Mountain scenery was a highlight of the week. Several groups went sightseeing, including one which stayed on top of Pike's Peak longer than planned because of a snowstorm.

Some members of the group took advantage of opportunities for serious hiking—especially after the lungs became accustomed to the rarified air of 9,600 feet—and all enjoyed walks around the camp, any of which proved to be something of a climb.

No new MBM appointees were present, as all overseas personnel attending had had overseas experience.

Brunks honored for 50 years ministry

A large crowd attended the Golden Jubilee Ordination Celebration for George R. Brunk II at the Trissels Mennonite Church on Sunday afternoon, July 22. The planned outdoor celebration was moved indoors because of inclement weather. The church was filled with friends and acquaintances who learned to know Brunk through his 50 years of ministry in the Mennonite Church and beyond. Four of his five children and their families were present.

The main part of the celebration was given to a series of testimonies from persons who worked with Brunk in several facets of his ministry. Eugene Neer recounted experiences he had while working with the Brunk Evangelistic Campaigns. Blaine Blubaugh shared experiences he had while attending Eastern Mennonite Seminary when Brunk was serving there as dean and instructor. J. Ward Shank, a brother-in-law to Brunk, told about working with Brunk on the *Sword and Trumpet* magazine, a monthly periodical on which Brunk served as a writer, associate editor, and chairman of the board. Shank also recalled the service exactly 50 years ago when George and his brother Truman were ordained to the Christian ministry.

Brunk's sister, Ruth B. Stoltzfus, shared a written tribute from each of his children and his wife. Although he was away from home much of the time, he was clearly a family man. Stoltzfus then recounted many humorous incidents of growing up with George and also told how he stood by her family in times of crisis.

Daughter Barbara gave tribute to her mother who had to serve as solo parent of the family during George's many absences.

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Samuel Weaver, Virginia Conference executive secretary, presents George and Margaret Brunk with certificates of appreciation for 50 years of service to the church.

Supplement to
Gospel Herald

AMBS Bulletin
August 14, 1984

ASSOCIATED MENNONITE biblical SEMINARIES EDITION

1984 graduates

Goshen Biblical Seminary

Master of Divinity

Dagne Assefa . . . when the door opens will serve the church at home in Ethiopia. "The seminary has sharpened my awareness that I am, both as a believer and a Christian minister, a servant to God and his church and a peacemaker in the world."

David O. Bell . . . as pastor of the Science Ridge Mennonite Church, Sterling, Ill., desires "to preach, teach and model the Good News to persons both inside and outside the family of God. In Millard Lind's Pentateuch class I came to see how God revealed himself to humankind as recorded in Genesis 1-11 in relationship to the surrounding ancient Near Eastern cultures. I appreciated the community love and support after the death of our 3-year-old son Justin in December 1982."

Donald L. Brenneman . . . after pastoring in Goshen, Ind., and serving in various assignments in Argentina, with Marilyn, his wife, will minister among Hispanics in south Texas. Appreciated the recharging of the year of studies. "All my teachers were younger than I am."

William Lawrence Elster . . . was married in July and plans to begin pastoring in September. "Living in the dormitory and becoming friends with those I lived with was an important part of my life at AMBS."

Firman J. Gingerich . . . as pastor of Bonneyville Mennonite Church, Bristol, Ind., seeks "to develop a mutual trusting relationship with the congregation in bringing God's redemptive message to bear on our personal experiences in family, congregation and community." He values "the friendship, interaction and challenge that I experienced in MDiv seminar with Ross Bender as leader." He found numerous instances of classes in biblical and practical studies and in church history and theology, where the great biblical themes of grace, redemption, discipleship and others were reinforced.

Loren L. Johns . . . continues as co-pastor of Blough Mennonite Church, near Johnstown, Pa., and is becoming overseer of two congregations in Scottdale, Pa. "A major goal is to build spiritual community in an old ethnic Mennonite community." He looks forward to again working with David Mishler as co-pastor and business partner.

Linford Dale Martin . . . when his wife, Elaine, completes studies in 1985, will co-pastor the Kingview Mennonite Church in Scottdale, Pa. He will continue next year as seminary co-op bookstore manager. He wants to translate studies "into relevance for the everyday life of the people we will be working with. I hope to communicate that curiosity, questions, study, reflection and sharing are not only for the educational institution but for all who are serious about following Christ."

Mary Anne Buller Miller . . . completed studies in off-campus term. Plans to take further studies in a pastoral training institute.

Mark Richard Wenger . . . as assistant pastor of Forest Hills Mennonite Church, Leola, Pa., plans to preach and teach as well as assist in general pastoral duties—and learn from pastor Lester Graybill and explorations on his own. "Attending Belmont Mennonite Church has been a highlight during seminary. I have enjoyed living in a household of students. Besides, there is nothing like a finished paper at the end of hard study."

Certificate in Theological Studies

Hansulrich Gerber . . . becomes pastor of the Mennonite Church in Bern, Switzerland. Anticipates "promoting awareness of the church being Christ's body in the world: witnessing and working for reconciliation, liberation, and peace and justice." He found in the seminary community and courses new perspectives of the Good News, especially in terms of community, missions and peace, and appreciated "meeting people with Second and Third World experience."



Assefa



Bell



Brenneman



Elster

Gingerich

Johns

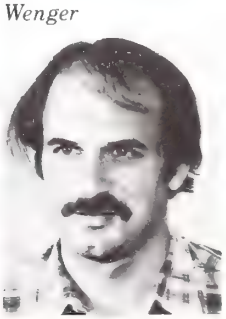
Martin

Wenger









1984 graduates *continued*

Raul Oscar Garcia . . . continues as public high school principal and co-pastor of the Pehuajo Mennonite Church in Pehuajo, Argentina, and serves as president of the Argentine Mennonite Church, 1984-85. In the various assignments he seeks "to be useful in God's hands to fulfill his will in our circumstances." During January he enjoyed C. J. Dyck's interterm course, Anabaptist History and Theology, the annual pastors' workshop on preaching, and "worship in the chapel."

Lynda Ruth Hollinger . . . will attend Tulane University in New Orleans to study public health and tropical medicine in anticipation of returning to Africa with Mennonite service and mission agencies. At seminary, "living in a household has been one of the special experiences of my whole life. It seems miraculous how seven people unknown to each other can become such a caring community. Supper conversations are every bit as educational as lectures and classroom discussions." In classes she notes, "Willard Swartley's class on Mark, and Gayle Gerber Koontz's Women and Men: History and Vision were challenging and stretching. I especially appreciated the spirit of mutual learning among the profs and their students."

Lloyd P. Miller . . . in September begins a master of business administration program at Indiana University at South Bend. "Beyond IU I want to be involved with church programs in Third World countries." At seminary he appreciated "the challenge of thinking in theological terminology instead of the concrete business world."

Shirley E. Yoder . . . returns to Western Mennonite School, Salem, Ore., as teacher of English and Bible. During sabbatical at AMBS "I especially appreciated those times when an ordinary lecture or classroom discussion became for me an epiphany—a moment of grace that turned the ordinary into the divine."

Harvey Yoder . . . returns to pastor Zion Mennonite Church, Broadway, Va., and teach Bible and social studies at Eastern Mennonite High School. He appreciated the stimulation of study and campus life during the first sabbatical "in almost too many years to remember."

Certificate in Theology

Eldon Kennell . . . assumes new involvement in the chaplaincy at Pontiac (Ill.) Correctional Center. He found the time at seminary a growing experience. "As such it was necessary to adopt a more flexible theology, but I am aware that some call it 'drift.' I want to be sensitive to the feelings of others, even if I don't agree. What could one possibly gain by alienating oneself from another?" In one-to-one contacts and Bible study groups and related assignments at Pontiac he wants to help inmates "move toward wholeness so that they can become responsible."


Garcia


Gerber


Hollinger


Miller


S. Yoder


H. Yoder


Kennell


Smith

Harold James Smith . . . became pastor of the Hopedale (Ill.) Mennonite Church, and intends to work closely with the Illinois Conference and congregational lay leadership in developing a greater priority of shared ministry to extend "the rich variety of gifts found within the body of believers." He found meaningful the use of students during the three-times-a-week chapel services and "the willingness of faculty and staff to share in the personal lives of students."

Mennonite Biblical Seminary

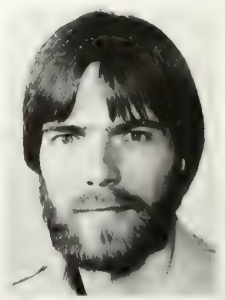
Master of Divinity

David W. Bartow . . . will continue to serve as pastor of Upper Milford Mennonite Church, Zionsville, Pa. He graduated in 1967 and over the years has taken courses for seminary credit, which has allowed him to upgrade the BD degree to an MDiv. From seminary years 1964-67, he recalls, "I grew in my understanding of the Scriptures and of our Mennonite heritage. I feel deeply indebted to the professors at AMBS who helped me to grow in this way."

Gerry William Derksen . . . will teach at a Bible school in Zaire with Mennonite Brethren Missions/Services. At seminary he found "community support and help in discernment and decision making concerning our future assignment." He values "learning to see shalom as a process rather than a state of being."

Paul Dyck . . . will serve as interim pastor at Mount Royal Mennonite Church, Saskatoon, for one year. He worked as a departmental assistant in Bible. A significant event was "spending our first year of marriage at seminary." He especially appreciated Gospel of Mark taught by Willard Swartley and Communication and Oral Interpretation by June Alliman Yoder.

Steven Ralph Estes . . . is working as an orderly while seeking a congregational pastorate. "I envision a congregational setting in which to serve and praise God, in which my wife may fulfill her ministry of nursing, and in which I may also continue Mennonite historical

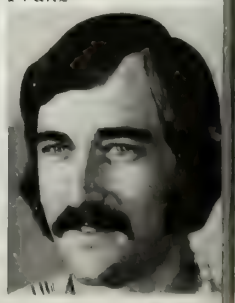

Derksen


Dyck

Estes

Franz







Fretz



Martens



McFarren



Pries



Lugibihl



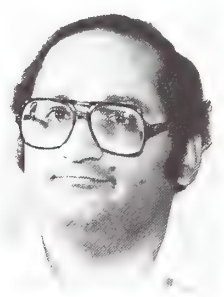
Heidebrecht



Stueben



Thiessen



Velazco



Wiebe

nterests." He served as K-group facili-ator for three years and values "the ex-perience of relating to so many people in so many ways" and "New Testament Greek and Biblical Hebrew classes as foundational for biblical study."

Werner Franz . . . will teach in the Mennonite Bible Seminary (CEMTA) near Ascunción, Paraguay. He antici-pates being "part of a process where Mennonites in Paraguay search anew who we are as Christians, Mennonites and citizens of our country." At seminary "I have enjoyed getting to know the American way of life. I have been encouraged and inspired by the way some Mennonites struggle to live a Christian life in the face of the tempta-tions posed by the North American life-style."

Mark Jonathan Fretz . . . has no defi-nite plans. "I expect to teach Bible and biblical languages in a church-related school." A long-range goal is to complete requirements for a doctorate in biblical language study. At seminary he valued "developing personal relationships with the professors . . . the closeness that de-veloped over the course of the semester within particular classes."

Weldon Martens . . . has accepted a call from the Pleasant Valley Mennonite Church, Harper, Kan., to serve as pastor. "I anticipate working with the congre-gation to call members to greater faith-fulness and obedience while at the same time sharing this commitment with others in the hope that they may re-spond to the good news of Christ." He ap-preciated "the integration of spiritual development and growth with academic learning. Joining the way of the mind with the way of the heart is a discipline that will ably sustain me in ministry."

Partick J. McFarren . . . assumes pas-toral and youth work with the Northern Cheyenne Mennonite churches in south-eastern Montana. "I hope to develop as a minister, care giver and disciple. I ex-pect to become part of a caring and ma-turing Christian community, simply available as an instrument of God. . . . My world has been expanded and enriched by the various individuals who have touched my life. Academically I have been challenged and encouraged in developing a pastoral identity."

James E. Picht . . . completed his last year of studies in the SCUPE program in Chicago.

Edmund Pries . . . will serve as pastor of Nutana Park Mennonite Church, Saskatoon, together with his wife, Joan, who will serve as minister of music part time. Focus of the ministry will be preaching, teaching, creative worship experiences, as well as counseling and listening. "Together with the congrega-tion we hope to discover new ways in which God can lead us together as we seek to serve in the name of Christ." He appreciated "the MDiv seminar process of mutual evaluation, gift discernment and understanding God's calling."

Mary Beth Berkshire Stueben . . . is seeking a pastoral ministry assignment. "I look forward to the opportunity to convey the power and excitement of the biblical message." At seminary "I've been set on fire by immersion in the biblical texts and the study of their cultural background. In addition to lan-guage and Bible courses, the opportu-nity to study one semester in Jerusalem has been a gift beyond measure."

Victor George Thiessen . . . in 1985, along with his wife and another couple, will start an Anabaptist study center/ youth hostel/Bible school in Nova Sco-tia. "Our vision is for this effort to be inter-Mennonite. I plan to teach in the Bible school, which will have an infor-mal, one-year, non-credit program with an emphasis on the faith development of post-highschoolers." He valued "dia-loguing with students in the lounge about theology and future plans, the church and ministry courses and learning to work with Hebrew and Hubmaier."

Rafael Velazco . . . will serve the Mar-seilles (Ohio) United Methodist Church. In ministry he wants the congregation "to experience our (my wife, son and my-self) presence as voluntary and focused on them. From this much can develop." He was hospitalized during his first year. "Several students and C. J. Dyck stopped to visit me. I had never before been as depressed, lonely and frus-trated. Those who came helped me to bounce back. From that experience I feel that my own presence with and among others during the various phases of their lives will be of much importance."

John David Wiebe's . . . assignment is not yet certain. "The summer Super-vised Experience in Ministry in pastoral ministry in Hopedale, Ill., the Jerusa-lem Study Semester and a Clinical Pas-toral Education experience are high-lights in three years of growth toward wholeness as a ministering person."

Master of Arts in Peace Studies

Jan Lugibihl . . . will serve with Mennonite Central Committee in the Philippines. The assignment includes being "a listening presence among Fili-pino women working as 'hospitality girls' around the U.S. Subic Bay Naval Base in Olongapo. I have been changed by being with a community which takes seriously God's message of liberation. Being with women and men among the faculty and students who encouraged me on my search for faithfulness has been an evidence of God's grace working in my life."

Certificate in Theological Studies

Darrell Heidebrecht . . . is a member of the Foothills Mennonite Church, Calgary, with Gladys, his wife, working in a summer assignment with Native Ministries at Matheson Island, Man.

Compassion: mending the broken community

Commencement address excerpts

Hubert L. Brown

In Job 16:4 we read, "I also could speak as ye do, if your soul were in my soul's stead." ("I also could speak like you, if you were in my place" NIV.)

The book of Job is in the main a conversation among Job and three neighbors. They professedly sought to help him. They were not pharisaical or insincere. They really meant to help Job. The would-be helpers, however, relied on modes of helping that were thoroughly conventional. They had a problem in trying to help this man in trouble. They had never known any trouble themselves.

The whole long first part of the book of Job resembles a type of conversation in which we have often found ourselves involved. It is not that we are talking at cross-purposes with someone else but that we are talking to no purpose. Our minds never really meet, because we have no common ground of experience on which to stand.

Thus, in the words of the text, Job put his finger on the real difficulty in such a situation, "I also could speak as ye do, if your soul were in my soul's stead." In other words, if you could put yourself in my place, and I could put myself in your place, we might understand each other and help each other out.

We are living today in a broken world filled with trouble and pain. We are plagued with many problems. People face problems; problems face people. Practically every problem situation in this country and in the world has to do with individuals. We must never view the problems of hunger, cold, lack of shelter, unemployment, racism, injustice and war in some abstract manner. These problems are intensely personal. Mothers and fathers, sisters and brothers are affected by them.

The U.S. Employment Service, which is supposed to assist people in finding jobs, has been forced to close its doors in many states due to budget cuts; 3 million children who received hot lunches two years ago have had their program curtailed; a million unemployed workers have had their food stamps eliminated, the elderly poor are now made to pay more and more of their own money for medical care; the legal services program, which services the poorest strata of the population, is being gutted as more than 300 offices have been closed and its staff curtailed by one-third.

Millions of poor children face a bleak future condemned to lives of desperation. Many people are being driven to the margins of despair by the most hostile administration in 50 years. The Reagan policies of rampant militarism, massive military spending on the backs of the poor at the expense of vital social entitlement programs is without parallel in American history.

People look to Washington for compassion and fair play and for protection of their civil rights. Instead, they get Pac Man social policies and caveman civil rights policies. Like Job of old, people are in trouble. People are suffering. They are crying out, "If only you could put yourself in my place, and I could put myself in your place, we might understand each other and receive help."

We are living in a time where folk find it difficult to identify with others, particularly those who are hurting.

There needs to be a recovery of compassion. The word compassion means "to suffer with." Compassion means going where it hurts . . . to enter into places of pain . . . to share in brokenness, fears, confusion and anguish.

Compassion challenges us to cry out with those in misery, to mourn with those who are lonely, to weep with those in tears.

Compassion requires us to be weak with the weak, vulnerable with the vulnerable and powerless with the powerless. Compassion means full immersion in the human condition.

Compassion must not be confused with pity. Pity connotes condescension. Pity says in effect, "I feel sorry for you because you are different." Pity regards its object as not only suffering but weak and inferior. Compassion works from a strength born of an awareness of shared weakness, and not from someone else's weakness. Compassion says, "Nobody is better or less than anybody else."

So too is compassion a letting go of one's problems, one's difficulties, in order to remember the common base that makes another's suffering mine. Compassion is about feelings of togetherness. It means I really identify with you. I sit where you sit.

I recall the story of Ezekiel who identified with the children of Israel in their captivity. The writer in Ezekiel 3:15-16 says, "And it came to pass at the end of seven days that the word of the Lord came unto me. Then I came to them of the captivity at Telabib, and I sat where they sat, and I remained astonished among them seven days."

I sat where they sat. Just think how they reacted—these people in captivity in Babylon. Here was one of their religious leaders, the official representative of the Most High God, and he had come to them in their pain and suffering. He sat among them, understanding their grief, in solidarity with their agony.

Compassion must not be confused with tearful pity and sentimentalism. Compassion involves the relieving of the pain of others, not merely crying about it. Sentimentalism tears and pity destroys compassion and blocks the possibility of healing.

The Bible speaks of works of mercy, feeding the hungry, clothing the naked, sheltering the poor, breaking the unjust fetters, liberating the captives, comforting the sick and visiting the prisoner. Compassion leads to works.

America is so caught up in the idolatry of national security that we are rendered powerless when it comes to being compassionate in the global village. Something has gone wrong on the inside. Our attitudes and works carry us away from healing and salvation. We're lost trying to save ourselves. Even in the church compassion is missing. It has gone away. It has run off to a conference somewhere.

Jesus, our Lord and role model for living, insists that our compassion be linked to hands stretched out in helping others. For Jesus, compassion invokes activity. It invokes work.

I'm concerned about our Humpty Dumpty world, a world of brokenness. This year is a crucial one with the presidential election. The 1984 elections are the most critical elections held in this country since the presidential elections of 1860, before the Emancipation Proclamation.

The road to peace, justice and compassion for the nation as well as the world rests in the kind of mobilization and political renaissance as represented by Jesse Jackson's Rainbow Coalition. Jackson is not so much running for president as he is leading a movement for social reform in our nation. I'm behind him 100 percent. I wish some Republican Mennonites would join me.

I speak to you because I believe that we can change some things—with compassion. Compassion alone can save us and our planet. If compassion can be recovered, if we just give compassion a place in our daily concerns, our world will be healed. We will accomplish what Job's neighbors did not.

Hubert L. Brown is pastor of Calvary Mennonite Church, Inglewood, Calif., and moderator of Southwest Mennonite Conference (MC).

Brunks honored

continued from page 568

George and Margaret Brunk were each given certificates of appreciation for their years of ministry and service to the church by Samuel Weaver, executive secretary of the Virginia Mennonite Conference. An offering was taken for the scholarship fund being set up in the name of George and Margaret Brunk. Proceeds from this fund which now totals $6,400 will be used to provide scholarships for persons training for leadership.—Richard Good

Minority youth develop marketable skills through IMPACT

Noel Santiago of New Holland, Pa., just completed a 21-month assignment with IMPACT, an alternative career program for minority youth started by Mennonite Central Committee U.S. in 1982.

Through IMPACT (Inter-Mennonite Program for Alternative Careers Training) MCC U.S. and urban and rural church communities cooperate to provide minority youth with the opportunities they need to develop vocational skills and receive job training.

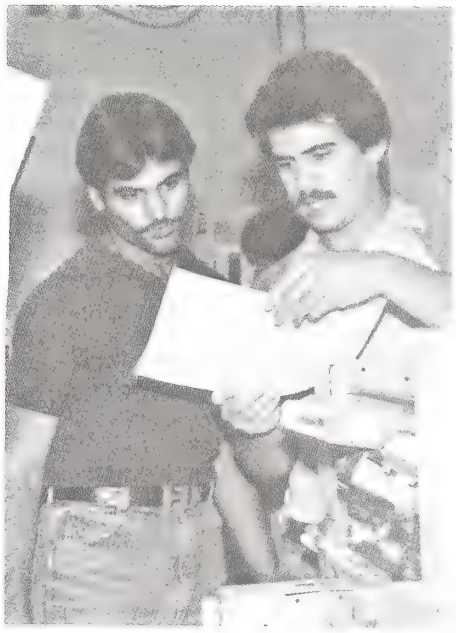
Santiago worked for almost two years as a printer at MCC headquarters in Akron where he learned to operate two presses and a copy camera. On-the-job training was provided and he was able to attend a vocational-technical school two nights a week to learn printing techniques.

Santiago feels positive about his experience with IMPACT. "I've developed a marketable skill through this program. When I first came to MCC I had no experience with printing but now I could go anywhere and apply these skills," he said.

He also realizes how much he has grown personally through this experience. "I am so impressed with how much I feel a part of MCC. Once you work here, it becomes a part of you," said Santiago. He appreciated the chapels that are held two times a week during office hours. He comments, "I was really challenged by the chapel services and gained many new insights."

He married Juanita Rolon on July 21, two days after completing his work at MCC. They plan to attend Goshen (Ind.) College in the fall, where he will study Hispanic ministries and Juanita will study psychology. He is a member of New Holland (Pa.) Hispanic Mennonite Church.

When asked his overall impressions of the IMPACT program, Santiago said, "It's a great program. It offers minority youth an alternative to the military."



Noel Santiago (right) trains Eddie Rodriguez on the press in MCC's production room. They are participants in the IMPACT program, which offers alternative career training for minority youth.

Eddie Rodriguez from Brooklyn, N.Y., has replaced Santiago in a one-year IMPACT assignment. He is excited about this opportunity and says, "I know that I need to develop a skill in order to get a good job and I also need an education."

Rodriguez will live with relatives in Akron during the time of his IMPACT experience. Rodriguez is a member of First Mennonite Church in Brooklyn, N.Y.

Schwartzentruber—a "model missioner"—passes away

"June Schwartzentruber was a missioner and a mentor. She molded and modeled in the highest degree the fruits of the Spirit." That tribute, spoken by Willard Roth of Elkhart, Ind., was one of many heard by June's family and friends who packed the Warden Woods chapel in Scarborough, Ont., on July 12, for a memorial service.

June Schwartzentruber, who along with her husband, Hubert, had been a mission consultant for the Mennonite Conference of Ontario and Quebec since 1979, died at Toronto General Hospital on July 9. She had undergone surgery for an abscess on the brain in mid-June. Patients who survive this type of surgery usually suffer severe impairment. June felt 52 years (her age) "is too young to die but 70 is too old" (if incapacitated). She rallied surprisingly after surgery, and was blessed with a clear mind until seizures struck shortly before her death.

June, always extremely well-organized, had preplanned her funeral. Total cost was $500. Her body was not embalmed and was placed in a plain $100 casket which was kept closed. June's request that her body organs be donated was denied due to the medication she had needed for years in her body.

June used part of her last days to write "the most beautiful letters I've ever read," said her pastor, Osiah Horst. The letters were addressed to Hubert, her son Michael, her daughter Lorna, and the group of people with whom she worked in the 15 Tobermory high-rise apartment building.

The 15 Tobermory residents, to whom she had been a friend for too short a time, were most saddened by June's untimely death. One woman expressed anger at the loss. For her, June's entry into her life had brought love for the very first time. "Knowing her gave us all a better concept of what friendship really is. June was the living embodiment of selfless love.... I had no claim of kinship or lifelong association, yet in June, I encountered such a completely understanding, utterly responsive person. It was like having a sister," said Toronto poet, Bonnie Day.

For others attending the memorial service—and they came from St. Louis, Mo.; Elkhart, Ind.; Waterloo (Ont.) County and numerous remote Ontario towns where Hubert and June were regular visitors to encourage the leaders of small congregations, dreaming dreams and sharing visions—it was a celebration of the life of a "feisty woman" who seldom allowed the limitations of chronic health problems dampen her courage, vision, and humor.

June, daughter of Mary and Milton Lambke, was a native of Cambridge, Ont. She met Hubert when both were students at Eastern Mennonite College in the 1950s and after their marriage in 1957 they shared a life of ministry.

The first chapter was the pastorate of the Bethesda Mennonite Church in St. Louis from 1957 to 1972. There they lived on the ninth floor of a high rise in a low-income, predominantly black district. They were prime movers and shakers in an urban development project which brought jobs, improved housing, a new lease on life, and spiritual rebirth and growth to many.

The next chapter was in Elkhart where June worked at the seminary, with the Indiana-Michigan conference, and in several church agency offices from 1972 to 1979.

Caring was as natural as breathing to

June. The move to Toronto in 1979 took the Schwartzentrubers out of offices to an assignment which "enables us to get right down to where the people are. That has been a joyful experience," commented June in 1983 to Willard Roth. Roth observed that June and Hubert, called mission consultants, were "mission *beings:* living out in day-to-day real life the essence of what they consult about."

Their philosophy was to create a presence ahead of proclamation, according to longtime friend, Vernon Leis.

Whether working with lonely, elderly, sometimes underprivileged people in high rises, or in church settings, June knew how to listen to personal concerns, sensing frustrations not always articulated. Her creative edge found practical ways to help. — Ferne Burkhardt

Refugee work for Honduran Mennonites is a new experience

"This experience of working with the refugees has been a first for us in Honduras," comments Luis Flores, coordinator for the Mennonite refugee program in the Salvadoran refugee camps in southwestern Honduras. Flores says the work has positively affected the entire Mennonite church even though only a few congregations are actively involved.

The Honduran Mennonite Church began its involvement with the Salvadoran refugees in 1980 when refugees started crossing into the border area of Honduras where several congregations are located. At that time Flores, who is a member of the San Marcos Mennonite Church, worked as a social worker for CEDEN, an interdenominational Honduran relief and development organization.

Because of his involvement in refugee work the Mennonite Church began its first work with the refugees. The church assisted CEDEN in a census of the first refugees and in distributing material aid.

As the number of refugees increased and other international organizations became aware of the needs, some agencies were duplicating responses. According to Flores, at times Caritas, World Vision, and CEDEN were all responding to the same group of people. The situation called for overall coordination.

Today the government of Honduras and the United States High Commissioner for Refugees (UNHCR) coordinate the work of a number of national and international organizations in the camps. For the past two years the Mennonite Church has had a contract with the UNHCR for technical matters in the camps including housing, water, communication, and agriculture. Mennonite Central Committee provides personnel to work alongside Honduran Mennonites in these projects.

The Mennonites have worked with the over 17,000 refugees to create a home in the camps. There continue to be threats that the refugees may be uprooted from these homes for political and military purposes and against their will and best interests. Because of the Mennonites' close relationships with the Salvadorans, they are gaining a new understanding of what it means to be a refugee.

As the only Protestant church working directly with the refugees, Mennonites have received attention from the wider Christian community in Honduras as well as the government. But the work has been costly and not always understood. David Artico, an elder in his congregation and agricultural worker in Mesa Grande, says that other Christians have criticized the Mennonites for being involved with the refugees. Many say that the refugees are dangerous and bad people. "But," Artico asks, "if Christ is with us, why should we be afraid?"

Much of the fear of the refugees comes from misinformation, according to Flores. "What the people say is the same as what the press says or what the authorities say. It's not what they've seen or proved." Flores works to counter this fear by inviting people to visit the refugee camps and to talk with the refugees.

Presently, MCC has only two North American workers in the refugee camps, due to an overall reduction in the Mennonite role. This reduction is partially the result of disagreements between the Mennonite Church and the UNHCR over a proposed relocation of the refugee camp. Although the position of the church has cost several MCC placements, MCC fully supports the Mennonite church in their decision to support what is best for the refugees. Most of the Honduran Mennonite workers in the camps have been able to secure jobs under the sponsorship of other organizations that continue work with the refugees.



Salvadoran refugees wash clothes at Mesa Grande Camp in Honduras. The Honduran Mennonite Church and MCC have worked with the refugees since 1981.

Material aid sent to Jordan

Mennonite Central Committee has shipped 4,950 pounds of material aid, valued at $25,000, to the Family Care Society in Amman, Jordan.

This society sponsors kindergartens for preschool children of Palestinian refugees. Some of the kindergartens were begun by MCC in the early 1970s, but recently the society has expanded its services to additional refugee camps.

The recent shipment to the Family Care Society schools includes 850 bundles of children's clothing, over 3,000 yards of new fabric, 875 health kits, 480 sewing kits, over 4,000 soap bars, and 270 pounds of school supplies including chalk, glue, and crayons. The shipment left Baltimore, Md., on June 15.

From 1967 to 1980 MCC had an active program in Jordan. The program focused on material aid for refugees during the earlier years. Workers also began such programs as sewing classes for young girls who had dropped out of school and self-help projects for women in the camps to earn supplemental in-

come, as well as the kindergarten programs.

In 1980 the Jordan program closed because, in comparison to other nations in the region and to other developing countries in which MCC has programs, Jordan had active structures and local leadership to serve the needs of the people.

MCC continues to encourage and offer financial support to local programs and maintains an interest in the kindergartens. Some of the children who attend these kindergartens are orphans. Others come from families who do not have good sources of income and need help to provide food, clothing, shelter, and education.

St. Louis fellowship contributes to Nicaraguan playgrounds

The St. Louis Mennonite Fellowship Sunday School recently completed a fund-raising project for the children of Nicaragua entitled "Playgrounds, not Battlegrounds." An oversized check for the sum of $185.33 was presented to the project's organizer, Lucky Hollander.

The project, nationally coordinated by the Institute for Peace and Justice in St. Louis, is designed to provide funds for the construction of playgrounds in war-torn Nicaragua. Its goals are: to express solidarity with the children of Nicaragua, to raise the consciousness of North Americans to the injustice of U.S. policy toward Nicaragua, and to give the children of North America a concrete way of working for peace and justice as well as experiencing the reality of the global family.

The Sunday school children began at the end of May with a goal of $100. Six weeks later, after mowing lawns, cleaning garages, helping parents, and appealing to friends and neighbors, the Sunday school had almost doubled its original goal. In fact, on the day the check was presented, $22 more was received, thus bringing the final total to $207.33.

This money will now go to Nicaragua, where the money will be used to purchase building materials and playground equipment. The labor will be donated. Some money will also be used to buy baseball bats, balls, and mitts, as these are too expensive in Nicaragua.

The St. Louis Mennonite Fellowship Sunday School would like to encourage other Sunday schools to join them in working on this project. For more information, write: Playgrounds, Not Battlegrounds, c/o Institute for Peace and Justice, 4144 Lindell, Suite 400, St. Louis, MO 63108.

New roofs for war-damaged houses in Chad

In the southern section of N'Djamena, Chad, near the Chari River stands a neat mudbrick house occupied by David and Justine Foxall, Mennonite Central Committee country representatives. Many of their neighbors had their mudbrick homes destroyed during the Chadian revolution which ended in 1982. An interchurch committee, with funding and personnel from several international donors, is helping these families rebuild.

During the fighting, city residents fled into the countryside. When they returned last year they found their doors and roofs vandalized or removed. Without roofing and maintenance, the mudbrick mud-plastered walls were crumbling in the heavy rains. Thousands of homes in N'Djamena stand in various states of disrepair. The families have returned but do not have the money to rebuild.

In early 1982, MCC West Africa disaster coordinator Phil Witmer investigated the situation in N'Djamena. A local 17-member housing rehabilitation committee was established with representation from five local evangelical groups. MCC, French Mennonites, World Vision, and the government of the Netherlands have all provided financial support for the rebuilding project.



During the 1982 war in Chad, looters took roofs, windows, and doors from houses, leaving the mudblock walls vulnerable to the rains. An interchurch committee, with help from international donors, is helping families rebuild.

The Foxalls, originally from Winnipeg, Man., say, "We feel good that the committee is functioning on its own and that we are simply advisers." The committee has carried out an extensive survey of the homes of church members. They kept a careful record documenting each family's needs. Over 4,600 homes need repair, but so far only 192 of these houses have been repaired.

Each family is given approximately $75 for repair which enables them to replace four to six rooms with mud roofs or one room with a more permanent tin roof. Labor is supplied by family and friends. Most families choose to buy the tin roof.

The repair work in N'Djamena is far from complete. In July David Evans from Clark's Summit, Pa., became the new project coordinator for the support committee.

Workers in Chad desire continued prayer support and affirmation as they attempt to meet the needs of those who suffered during the war and are now struggling to rebuild their lives.

Longeneckers to start a church among Blackfeet Indians

Exposure to Native American congregations in Canada led Terry and Rhonda Longenecker to seek opportunities in the Mennonite Church where they could continue to work with natives in establishing indigenous churches.

Sponsored by Northwest Conference of the Mennonite Church and by Mennonite Board of Missions, Longeneckers have found such an opportunity in Browning, Mont., where they began work on Aug. 1 as church planters.

Located in the heart of the Blackfeet Indian Reservation, Browning is the tribe's headquarters.

Tensions between natives and whites in the area have resulted in a lack of stable congregations where natives feel welcome. Longeneckers hope to quietly establish trust with the Blackfeet Indians in hopes of bringing about church growth and renewal.

"Our goal is to meet the people where they're at," Terry said. "Hopefully



Terry and Rhonda Longenecker, new church planters among Blackfeet Indians in Browning, Mont.

through friendships and one-on-one sharing, some kind of fellowship can be established."

Although Longeneckers plan to live with MBM Voluntary Service workers for a while, they consider their work to be largely independent of the VS unit in Browning—foreseeing their commitment as fairly long-term.

"Because the tensions between whites and natives are so strong, we think it's best for now to just concentrate on working with the Blackfeet," Terry said. "We want to use a low-key approach and consider it extremely important that we let them take the initiative in forming any kind of fellowship."

Terry is originally from Middletown, Pa., and Rhonda is a native of Wood River, Neb. Longeneckers have two children—Byron (3) and Anya (1).

Appalachian workers celebrate 20 years of service

The Mennonite Central Committee Appalachia program held a reunion in Berea, Ky., from July 6 to 8 to celebrate 20 years of involvement with people in the mountains of Appalachia.

Eighty past and present workers, family members, and MCC staff gathered to reminisce and reflect on their Appalachia experiences. Participants came from as far away as Colorado, British Colombia, and Trinidad to enjoy times of recreation, watch films, tour the area, share and compare experiences.

Loyal Jones, director of the Appalachia Center at Berea (Ky.) College, addressed the group on Saturday night about Appalachian values and attitudes. He offered words of appreciation and encouragement for the work of MCC in the region, and said that the spiritual values of service and peacemaking, which the Mennonites bring to the area, are an important contribution.

We Became Friends, a booklet written by Karen Grasse who served with MCC in Appalachia from 1980 to 1982, was highlighted at the reunion. This booklet chronicles the history of MCC in Appalachia.

The spirit of unity and commitment to discipleship among past and present workers was highlighted by the Sunday morning worship, which closed the reunion. Wilmer Heisey, MCC U.S. executive secretary, spoke to the group about the importance of meeting people on their own level and of making friends by accepting people in the context of their own cultural perspectives, just as Jesus did.

Eastern Board missionaries spend week in orientation

Twelve newly appointed and 16 furloughed missionaries serving with the Eastern Mennonite Board of Missions met for orientation July 9-14 at Camp Hebron near Halifax, Pa. The missionaries serve in nine different countries.

Resource persons were George Brunk III, dean of Eastern Mennonite Seminary, Harrisonburg, Va.; J. Daniel Hess, professor of communications at Goshen College in Indiana; and Calvin Shenk, Bible department director, Eastern Mennonite College.

Brunk lectured from the book of Romans on the subject of hope as it relates to perspectives and relationships in ministry, Hess on cross-cultural communications, and Shenk on a theology of presence for mission.



Row one (left to right): Stella Newswanger, Tanzania; Dan Martin, Tanzania; Rosemary Esch, Honduras; Harold and Joyce Lefever, Honduras; and Helen and John Miller, Kenya. Row two: Ira and Evelyn Kurtz, Hong Kong; David and Doris Dagen, Honduras; Sheri Wenger, Kenya; Marian Becker, Guatemala; Barb Witmer, to be assigned; and Onelly Bomberger, Honduras. Row three: Nancy Leatherman, Belize; Mildred and Henry Buckwalter, Belize; Grace Hockman, Honduras; Dorothy Beidler, Indonesia; Kay and Ed Hoy, Hong Kong; Lamar Witmer, to be assigned; and Art Bomberger, Honduras. Row four: Tim and Juanita Weaver, Venezuela; Mary Suter, Kenya; and Luke Beidler, Indonesia.

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Mennonite Mutual Aid

MENNOSCOPE

Gary Blosser, of Tyler, Tex., began employment in the Discipleship Ministries department at Eastern Mennonite Board of Missions, Salunga, Pa., on July 30. Blosser will direct Summer Training Action Teams (STAT) and also serve as administrator of STAT and Youth Evangelism Service (YES) teams in Europe. In addition he will administer Voluntary Service households in New York City and Philadelphia. During the past three years Blosser has served as maintenance supervisor at the Youth with a Mission base in Tyler, Tex. From 1976 to 1978 he served on the pastoral team as youth pastor at Masonville Mennonite Church, Washington Boro, Pa. Blosser and his wife, Judy, are the parents of two daughters, Rebecca and Shannon. They live in Mt. Joy, Pa.

The **Lancaster Mennonite Historical Society** held its 1984 annual meeting on June 23 and 24 in conjunction with the fiftieth anniversary of the Blossom Hill Mennonite congregation, located in a rapidly growing area of suburban Lancaster. Chester L. Wenger, minister at Blossom Hill, served as the moderator. The event included a historical sketch of Mennonite churches in Lancaster city by James M. Shank, former bishop of the Lancaster District of Lancaster Conference; a field trip to Mennonite meetinghouses in the city; a homecoming for persons who had been associated with the Blossom Hill congregation and its former locations at Dillerville and North End; a fellowship meal; messages by Earl M. Wert and M. Lloyd Weaver, Jr.; testimonies of how the congregation contributed to its members' spiritual pilgrimages; and special music.

Four **Friendship Evangelism Seminars** have been scheduled for September. The dates and the host churches are Sept. 7-8, East Holbrook Mennonite Church, Cheraw, Colo.; Sept. 14-15, Elmwood Mennonite Church, Kendallville, Ind.; Sept. 21-22, Mayfair Mennonite Church, Saskatoon, Sask.; and Sept. 28-29, Northview Church of the Brethren, Indianapolis, Ind. Art McPhee will lead all the seminars except the one in Colorado, which will be led by Don Yoder. More information on the seminars is available from Melba Martin at Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Former **Voluntary Service workers** in La Junta, Colo., with Mennonite Board of Missions are invited to submit their names and addresses if they are interested in the possibility of a reunion in 1985. Names and addresses should be sent to Stan Smucker at Emmanuel Mennonite Church, Fifth and Harriet Ave., La Junta, CO 81050.

Mennonite Board of Missions has several openings this fall for its Discipleship Voluntary Service program in Richmond, Va. The program combines inner spiritual growth with outward service to the community. Interested persons may contact Gwen Preheim Bartel at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Diakonia has the following positions open beginning in September: a nurse and a city maintenance worker or construction worker. These persons are to serve as earning voluntary service workers who would contribute their income to the program budget. A one-year commitment is required. Diakonia is an emergency shelter and VS unit run by the Allegheny Mennonite Conference. For information contact Laurel Martin, RD 1, Box 351, Ocean City, MD 21842; (301) 289-0923.

Resident managers are needed for The Extended Hand resident ministry, operated by Maple City Chapel, in Goshen, Ind. A couple or single woman would work with other staff in managing the household and working with young adults who have come for help. An excellent opportunity for practical experience in household management and/or counseling and counseling training. This is a Voluntary Service position. Contact Sheldon Swartz, 423 E. Jefferson St., Goshen, IN 46526; or call (219) 533-2812 or 534-1081.

A second **all-New England gathering** of Mennonite people is scheduled Sept. 1-2 at Bethany Birches Camp, Plymouth, Vt. The speaker will be Menno Heinrichs, executive secretary of the New York State Fellowship of the Mennonite Church. Anyone who has an interest in Mennonite life and witness in the New England states is welcome. For more information write to Nelson Kraybill, R. 1, Box 295, White River Junction, VT 05001; or call (802) 295-5521.

Daniel M. Hostetler, Dalton, Ohio, was licensed to the ministry and installed as pastor of Hi-Way Chapel, East Greenville, Ohio, on Apr. 8, 1984. Bill Detweiler, overseer, and Wilmer J. Hartman, conference minister, were in charge of the service. Daniel replaces Marvin E. Hostetler who had been pastor of the church for the last 25 years. Dan and his wife, Susie, live at 18895 Blosser Rd., Dalton, OH 44618; phone: (216) 828-8439.

Thomas L. Yoder was licensed as minister and installed as pastor of Farmington Center Chapel, West Farmington, Ohio, on June 24, 1984. Lawrence Brunk, pastor of Aurora Mennonite church and representative from the Ohio Evangelism Commission preached. Leo Miller, overseer, and Wilmer J. Hartman, conference minister, officiated. Fremon and Eleanor Mast were given recognition for having pastored the church for the past 20 years. Thomas and Karen's temporary address is Box 34, West Farmington, OH 44491; phone: (216) 889-2482.

New members by baptism and confession of faith: Norma, N.J.: William Bleda, Jr., Darlene Buckwalter, Mary Ann Hoeger, Daniel Horner, Robert J. Horner, David Moore, Debbie Moore, Donna Moore, Marlin Sauder, and Melanie Wenger by baptism and Elsie Moore and Howard Moore by confession of faith. Locust Grove, Burr Oak, Mich.: Patrick Miller, Jerry Weinberg, and Viratham Mounsithiraj. Wayside Chapel, Pedro, Ohio: Angela Conley and Chester Jones. Bellwood, Milford, Neb.: Corey Ryan Peters, Chad Peters, Lesley Ann Hostetler, Matthew Hostetler, Beth Ann Barker, Jodi Annette Erb, John Goertzen, Janelle Anne Stauffer, Vance Stauffer, and Chanelle Kristin Jans.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Beachy, Greg and Billie (Hollins), Frankfort, Ind., first child, Kayla Anne, July 19.

Bignell, Craig and Vivian, Listowel, Ont., fourth child, second son, Jesse Matthew, June 28.

Brubaker, Clifford and Marilyn (Grasse), Hillsdale, Mich., first child, Joshua Milton, July 24.

Carter, David and Delphine, Milverton, Ont., third child, first daughter, Christina Joy, June 20.

Cotchen, Patric and Joy (Lehman), Johnstown, Pa., second son, Stephen Boyd, July 9.

Cripe, Stephen and Teresa (Chupp), Goshen, Ind., first child, Stephen Daniel, July 14.

Ford, Paul and Suzanne (Engle), Elkhart, Ind., second child, first son, Michael Standish, June 30.

Glanzer, James and Jan (Mayer), Harrisonburg, Va., third son, Monte John, June 22, 1984.

Groff, John and Rachel (Hostetler), Allensville, Pa., first child, Matthew Justin, July 13.

Holsopple, Allen and MaDonna (Zook), Johnstown, Pa., third daughter, Lacey Ann, June 27.

King, Steve and Teresa (Deskins), Cable, Ohio, first child, Amanda Jade, June 29.

Landes, Michael and Diane (Zook), Mainland, Pa., second son, Eric Chandler, July 15.

Miller, Michael and Karen, Bunker Hill, Ind., second son, Raymond Lance, June 30.

Miller, Rodney and Sherri (Schweitzer), Kalona, Iowa, first child, Brylee Tate, July 13.

Nussbaum, Steven and Cindy (Branz), Tulsa, Okla., first child, Jason Christopher, June 7.

Otto, Linford and Marietta (Hostetler), Bunker Hill, Ind., first child, Adam Michael, July 24.

Rodgers, Jeff and Phyllis (Winkler), Kalona, Iowa, first child, Amanda Renee, July 13.

Roes, Donald and Caralee (Schwartzentruber), Kitchener, Ont., third child, first daughter, Kricia Dawn, June 8.

Rosenberger, James and Gloria (Horst), Harare, Zimbabwe, third child, second son, Kurt, July 16.

Schrock, Steven and Adena (Wiley), Howe, Ind., second son, Jeremy Douglas, July 23.

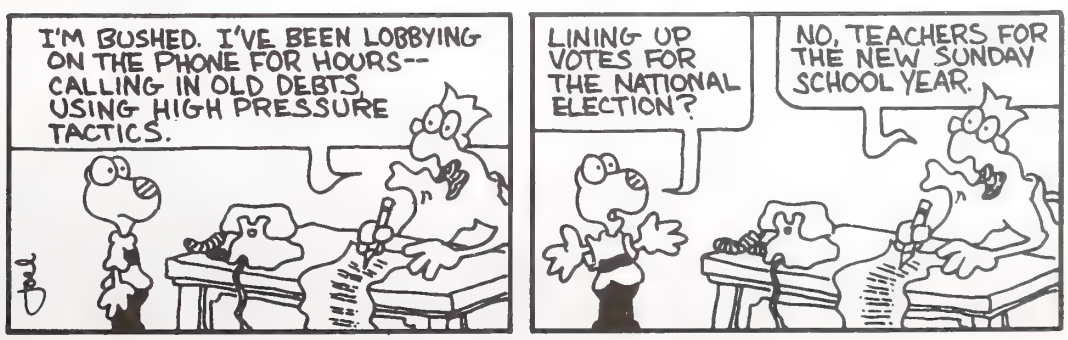
Shirk, Eric and Karen (Hochstetler), Orrville, Ohio, second daughter, Jenna Kristine, July 10.

Showalter, Rick and Joyce (Ropp), Belize, C.A., third son, Kyle Aaron, July 24.

Withrick, Alvin and Carla (Lehman), Apple Creek, Ohio, first child, Kimberly Jo, July 16.

Pontius

Joel Kauffmann



MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Hollinger—Sell.—Joseph L. Hollinger, Harrisonburg, Va., Charlotte St. (Pa.) cong., and Cheryl M. Sell, Harrisonburg, Va., Hess (Pa.) cong., by Jeryl Hollinger, June 2.

Horst — deBellefeville. — Richard Horst and Francine deBellefeville, St. Jacobs, Ont., by Richard Yordy, June 16.

Lantz — Lersch. — Wendell Lantz, Stryker, Ohio, Central cong., and Dawn Lersch, Archbold, Ohio, Evangelical cong., by Charles Zimmerman and Charles Gautsche, July 21.

Raymer — Diller. — David Raymer, Stouffville, Ont., Missionary Church and Arlene Diller, Markham, Ont., Steeles Avenue cong., by Arthur Byer, June 9.

Wenger — Holst. — David Wenger, Kitchener, Ont., Manheim cong., and Rosemary Holst, St. Agatha, Ont., St. Agatha cong., by Nelson Martin, June 23.

Wheeler—Shaum.—Robert D. Wheeler, Goshen, Ind., and Donita Shaum, Sturgis, Mich., both of Pleasant View cong., by Stanley Troyer, uncle of the bride, June 23.

Yoder — Kennedy. — Rodney Yoder, West Jefferson, Ohio, South Union cong., and Billie Jo Kennedy, Mt. Sterling, Ohio, United Methodist Church, by Ron Chrisley, July 7.

Zuercher — Bisoni. — Ian Elliott Zuercher, Kidron Mennonite Church, Kidron, Ohio, and Shannon Daion Bisoni, United Church of Christ, by David L. Myers, July 21.

OBITUARIES

Beachy, Samuel A., son of Alvin M. and Mary (Christner) Beachy, was born in Madison Co., Ohio, June 26, 1903; died at his home at Salisbury, Pa., July 12, 1984; aged 81 y. He was married to Lydia Hershberger, who survives. Also surviving are 2 sons (Menno S. and Sam A. Beachy, Jr.), 2 daughters (Mrs. Elva Yoder and Fannie Beachy), 17 grandchildren, 23 great-grandchildren, and 4 sisters (Mrs. Anna Weirich, Mrs. Elizabeth Erb, Mrs. Susanna Jones, and Mrs. Mary Clink). He was preceded in death by one son (Alvin S.) and one brother (Jonas). He was a member of Springs Mennonite Church, where funeral services were conducted on July 16, in charge of Steven Heatwole and Roy Otto; interment in Springs Cemetery.

Bender, Floyd C., son of Christian W. and Ida (Hershberger) Bender, was born at Salisbury, Pa., Sept. 25, 1899; died at Meyersdale (Pa.) Community Hospital on July 10, 1984; aged 84 y. On Dec. 30, 1920, he was married to Anna Barbara Maust, who survives. Also surviving are 8 children (Mary—Mrs. Leslie Byler, Philip, Naomi—Mrs. Paul E. Yoder, Sarah—Mrs. Daniel E. Miller, James, Lois—Mrs. Ernest Mullett, Paul, and Dorcas), 34 grandchildren, 37 great-grandchildren, one brother (Harvey), and 4 sisters (Myra Maust, Verda Beachy, Della Miller, and Fannie Zook). He was a member of Oak Dale Mennonite Church. Funeral services were held at Maple Glen Mennonite Church on July 13, in charge of Elam Bender and Erie Renno; interment in Oak Dale Church Cemetery.

Bergey, Norman B., son of Norman L. and Bessie (Bergey) Bergey, was born in Franconia Twp., Pa., Apr. 14, 1929; died suddenly of a heart attack at his home at Telford, Pa., July 17, 1984; aged 55 y. On Sept. 30, 1950, he was married to Elaine L. Bergey, who survives. Also surviving are 4 daughters (Lee Ann—Mrs. Glenn Esbenshade, Faye—Mrs. J. Edward Landis, Susan—Mrs. Dwight Stoltzfus, and Nancy), 3 sons (Norman Scott, Dana B., and Terry Alan), 2 grandchildren, 2 brothers (Henry B. and Lester B.), and 2 sisters (Anna—Mrs. Ernest Derstine and Elva—Mrs. Paul N. Mininger). A son (David) preceded him in death in 1983. He was a member of Franconia Mennonite Church, where funeral services were held on July 21, in charge of Earl Anders, Jr., and Curtis Bergey; interment in adjoining cemetery.

Blake, Ray J., was born in Harrison Twp., May 24, 1895; died at Elkhart, Ind., July 15, 1984; aged 89 y. On June 14, 1921, he was married to Ruth Pletcher, who died on Oct. 14, 1974. Surviving is one sister (Ennis Blake). He was a member of Olive Mennonite Church, where funeral services were held on July 18, in charge of Phil Helmuth and LaMar Bender; interment in Olive Cemetery.

Buckwalter, Marie, adopted daughter of John and Eliza Martin, was born in Kansas City, Mo., Apr. 15, 1907; died at Parkview Manor, Wellman, Iowa, July 22, 1984; aged 77 y. On Dec. 24, 1933, she was married to Roy Buckwalter, who died on Mar. 25, 1976. Surviving are 2 daughters (Mary—Mrs. Vern Hudachek and Laura—Mrs. Jerry Nicholls), one stepson (Royce), 9 grandchildren, and one sister (Mrs. Gladys Todd). She was a member of Wellman Mennonite Church, where funeral services were held on July 24, in charge of Ron Kennel and Jonathan Brentner; interment in Wellman Mennonite Cemetery.

Eash, Elman D., son of Melvin and Fannie (Miller) Eash, was born in Goshen, Ind., Sept. 21, 1937; died at Goshen General Hospital as a result of a home accident on July 11, 1984; aged 46 y. On Nov. 29, 1959, he was married to Gwenda Miller, who died on Feb. 11, 1982. Surviving are 5 children (Delonna, Denise, Robert, Daryl, and Byron), his parents, one grandson, 3 sisters (Ruby—Mrs. Jay Hershberger, Rebecca—Mrs. Glenn Yoder, and Ruth Detweiler), and one brother (Bernard). He was a member of Marion Mennonite Church, where funeral services were held on July 14, in charge of Clare Schumm, Paul Lauver, and Tim Lichti; interment in Shore Cemetery.

Eigsti, Anna E., daughter of Peter and Barbara (Stalter) Saltzman, was born in Panola Twp., Ill., Mar. 23, 1898; died at Bloomington, Ill., July 11, 1984; aged 86 y. On Jan. 1, 1919, she was married to Noah Eigsti, who died on Nov. 29, 1957. Surviving are 2 sons (Ronald and LeRoy), one brother (Raymond), and 2 sisters (Clara Saltzman and Mae Yordy). She was a member of Waldo Mennonite Church, where funeral services were held on July 13, in charge of Lester Zook and Edwin J. Stalter; interment in Waldo Cemetery.

Freed, Annie R., daughter of Benjamin and Lillian (Rosenberger) Landis, was born in Franconia Twp., Pa., Feb. 14, 1901; died at Souderton, Pa., July 21, 1984; aged 83 y. On Oct. 4, 1919, she was married to Russell N. Freed, who died on Aug. 28, 1979. Surviving are one daughter (Verna—Mrs. Roy M. Allebach), 2 sons (Russell and Robert), 11 grandchildren, 9 great-grandchildren, and one brother (Elmer R. Landis). She was preceded in death by an infant son (Harold). She was a member of Franconia Mennonite Church. Funeral services were held in Eastern Mennonite Home Chapel on July 24, in charge of Paul Glanzer and Floyd Hackman; interment in Franconia Mennonite Cemetery.

King, Alice, daughter of Alvin and Elizabeth (Birky) Heiser, was born at Fisher, Ill., Jan. 8, 1911; died at Gibson City, Ill., July 21, 1984; aged 73 y. On Dec. 27, 1936, she was married to Hubert King, who survives. Also surviving are one son (Martin), one daughter (Bonnie King Mallory), 2 grandchildren, and one sister (Inez Schaer). She was a member of East Bend Mennonite Church, where funeral services were held on July 24, in charge of Paul King and Russell Brewer; interment in East Bend Memorial Gardens.

Kortemeier, Retha, daughter of George and Sarah (Miller) Newcomer, was born in Cardo, N.D., Feb. 24, 1907; died at Freeport, Ill., July 16, 1984; aged 77 y. On May 30, 1931, she was married to Stanley Kortemeier, who survives. Also surviving are 2 daughters (Shirley—Mrs. LaVerne Krahmer and Janet—Mrs. Clarence Lubbers), 6 grandchildren, 3 stepgrandchildren, 6 great-grandchildren, and 4 stepgreat-grandchildren. She was preceded in death by one son (Eldon). She was a member of Freeport Mennonite Church, where funeral services were held on July 18, in charge of Robert E. Nolt; interment in Freeport Mennonite Cemetery.

Stutzman, Irene Lydia, daughter of Eli and Polly (Miller) Miller, was born in Emma, Ind., Feb. 28, 1898; died at Ravenna, Ohio, July 8, 1984; aged 86 y. On Dec. 26, 1919, she was married to Ralph Stutzman who died Sept. 7, 1965. Surviving are one daughter (Jean—Mrs. William Miller), 3 grandchildren, one great-grandchild and 5 sisters (Fern Swartzendruber, Marie Litweiler, Edna Springer, Ruth Birkey and Verda Carlson). She was a member of Aurora Mennonite Church where funeral services were held July 11, in charge of Lawrence Brunk; interment in Mennonite Church Cemetery.

Yoder, Carmen Louise, daughter of Edward L. and Carol (Good) Yoder, was born on Apr. 18, 1983; died on June 26, 1984; aged 14 mo. Surviving are maternal grandparents (Mr. and Mrs. Jacob Good), paternal grandparents (Mr. and Mrs. Roland G. Yoder), maternal great-grandparents (Mr. and Mrs. Amos Sauder and Mrs. Anna Mae Good), and paternal great-grandmothers (Mrs. Edna E. King and Mrs. Catherine E. Yoder). Funeral services were held at Maple Grove Mennonite Church in charge of Leroy Umble; interment in the Locust Grove Cemetery.

Zoss, Lena, daughter of Christian and Lena (Gautsche) Garber, was born at Colfax, Ill., Mar. 27, 1891; died at Maple Lawn Homes, Eureka, Ill., July 22, 1984; aged 93 y. On Dec. 24, 1912, she was married to Frederick J. Zoss, who died on Jan. 17, 1941. Surviving are one son (Willard), 11 grandchildren, 17 great-grandchildren, one sister (Bertha—Mrs. Harry Bachman), and one brother (Roy C. Garber). She was preceded in death by one daughter (Verda). She was a member of Metamora Mennonite Church, where funeral services were held on July 25, in charge of Larry Augsburger; interment in Stewart-Harmony Cemetery.

CALENDAR

Mennonite Church General Board Officers meeting, Lombard, Ill., Aug. 14-16
Conservative Conference, Hartville, Ohio, Aug. 14-17
Mennonite Board of Education Board of Directors, Aug. 16-18
Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25
All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 1-2
Mutual Aid Sunday, Sept. 16
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

P. 573, by Jim King; p. 574, by Mark Beach; p. 575 (2nd col.), by Art Meyer.

ITEMS AND COMMENTS

Billy Graham captivates 'secular' Britain in summer-long crusade

When evangelist Billy Graham went to the northeast of England early in his summer-long crusade here, he was reminded that another famous preacher, D. L. Moody, had described the area as the "graveyard of evangelists." After all, the biggest evangelical meeting on record up till then had been only 2,500 people in 1946. Mr. Graham stepped into that gale-swept graveyard—a football stadium on the edge of the North Sea—wearing two pairs of thermal underwear, several jumpers, a heavy overcoat, galoshes and a thick woolen cap. At the end of the traumatic week it was found that 124,097 people from the thinly populated region had sat in the pouring rain to hear the latter-day evangelist. Of these, 11,785—nearly 10 percent—stepped forward as inquirers.

New ecumenical leader mixes fiery evangelism and social activism

Emilio Castro, a Uruguayan Methodist noted for his ardent commitment to both evangelism and social-justice ministries, has been chosen to lead the World Council of Churches. The 57-year-old Latin American pastor was elected to a five-year term as general secretary of the council on July 12 in Geneva, Switzerland, by the WCC Central Committee. The vote was 126 to 17, with five abstentions. The modest, self-effacing Latin American pastor is said to have a less dramatic "presence" than Philip Potter, the tall West Indian cleric he succeeds, but he is regarded as a fiery evangelical preacher, an able administrator, and a scholar of considerable intellect.

North Carolina Baptists object to anti-tobacco resolution

A tobacco-region Southern Baptist association has taken its denomination to task for adopting an anti-tobacco resolution at its June convention. At the meeting in Kansas City, Mo., the Southern Baptist Convention urged Congress to terminate subsidies to farmers who plant, grow, or sell tobacco products, and encouraged Southern Baptists who grow tobacco to stop doing so and switch to another crop. The Johnston Baptist Association, with 51 churches in the heart of North Carolina's tobacco country, disagrees with that action and has adopted a resolution of its own in support of the tobacco farmers.

The convention acted "without realizing the impact to the Southern states and many Southern Baptist churches," the North Carolina group said, calling tobacco "the lifeline for many of our people and the majority of the churches in the Johnston Baptist Association."

Church merger across race line fails in South Africa

The proposed union of the mostly white Presbyterian Church of Southern Africa and the mostly black United Congregational Church of Southern Africa has failed, Evangelical Press Service reported. Seven of the 12 PCSA presbyteries rejected the proposal, although eight (of 12) UCCSA regions which had voted when the PCSA announcement came were all in favor. The two bodies have been discussing union off and on since 1904. Assemblies of both denominations approved union last year.

Anglican editor protests brutality of Ugandan rulers

A magazine published by the Anglican Church of Uganda says that under the government of President Milton Obote, "the general condition of the whole country has totally deteriorated." In an editorial, the church's English-language monthly, *The New Century*, urged the government to open a dialogue with all opposition parties, including those waging guerrilla war against it. A similar suggestion was made by Cardinal Emmanuel Nsubuga last year, which President Obote rejected. According to the news service of the All Africa Conference of Churches, the editorial lamented that Uganda had been ruled since 1966 by successive governments that had been "cushioned in power not by popular support, but by means of the barrel of the gun, which has been responsible for terrible evils and ills in the country."

U.S. Christians called wealthy enough to wipe out world poverty

If American Christians took a hard look at their personal resources and redefined their priorities, they could wipe out world poverty, say John and Sylvia Ronsvalle, an Illinois evangelical Christian research team. Taking inflation and taxes into account, Americans today are 65 percent richer than they were 20 years ago, but church giving rose only 13 percent over the same period, the couple report in a new book, *The Hidden Billions: The Potential of the Church in the U.S.A.*

The Ronsvalles estimated that an additional $100-$300 billion would be available for mission and evangelical activities if Christians obeyed the biblical command to "tithe"—the Old Testament term for giving 10 percent of one's income to godly pursuits. Today the average American Christian gives just 1.6 percent of his or her income to the church, which last year amounted to $21.5 billion, less than the nation spent on TVs, stereos, and video games.

Smoking parents bad for children, says Surgeon General

U.S. Surgeon General C. Everett Koop recently called on parents who smoke to stop for the sake of their children. "Children of ... parents who smoke appear to have small but measurable differences in tests of pulmonary function when compared to children ... whose parents are not smokers." Also these parents increase the chances of their own disability or early death. "We estimate that between 80 percent and 90 percent of the chronic lung disease in this country is directly attributed to cigarette smoking," Koop said.

U.S. abortion rate fell in 1982, says Planned Parenthood

The number of abortions in the U.S. fell by 3,400 in 1982, the first decline since the operation was legalized by the Supreme Court in 1973, says the Alan Guttmacher Institute. In its eighth national survey, paid for by the Planned Parenthood Federation, the institute said the 1982 rate was 28.8 abortions for every 1,000 women aged 15 to 44. There were 1.57 million legal abortions reported in the U.S. for that year, the latest for which figures are available. The U.S. rate is higher than those in Canada and Western Europe, but lower than those for Eastern Europe. The Guttmacher Institute pointed out, however, that the U.S. birthrate is also higher than those of most Western European countries. A poll by the same organization reports that almost three fourths of the Roman Catholics in New York City favor freedom of choice on abortion.

Pope begins news series of public talks on birth control

Pope John Paul II has begun a new series of general audience talks with a plea to Catholic couples to shun artificial birth control methods, saying the conjugal act must remain open to procreation at all times. "Each marriage act must remain open to the transmission of life," the pope told some 8,000 people gathered in St. Peter's Square. A Catholic moral theologian told reporters afterwards that the pope's remarks were the first in a series of at least 10 such talks he plans to give on the birth control issue.

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Meetinghouses

On vacation in England for several days before Mennonite World Conference, Mary and I visited no less than seven historic English churches. After that Mary said she couldn't abide any more historic churches, but we did also walk down to the cathedral in Strasbourg during the conference, the one with a single tower where a double should be, evidently because the money ran out.

One with no formal training in art or architecture should be particularly cautious when writing about historic churches. There is a great deal that the tourist on a 15-minute tour simply does not absorb. But after seven or eight visits there are certain impressions.

The initial reaction to these old buildings is one of awe. Coming from a country with scarcely more than 200 years of organized history where buildings are regularly razed after 50 years, one has difficulty in knowing how to relate to the chapel of King's College in Cambridge which was built in 1446-1515 and which according to *Britannica* "is one of the finest monuments of medieval architecture with great buttresses, lofty spires, high vaulted roof, and beautiful stained-glass windows." Indeed it is magnificant.

Also in Cambridge is the Round Church, a much smaller worship center, but with a longer history, going back to 1130. At Lavenham, a few miles away, the names of the rectors are listed on the wall and they go back to the 13th century. What a sense of tradition!

The next impulse of the tourist, the one not adequately trained in art and architecture, is to consider what a burden it must be to maintain these old shrines. Indeed, I believe it was in the cathedral at Ely where I saw a sign appealing for contributions because it costs (as I recall) some 750 pounds or roughly $1,000 a day.

This means that without the funds supplied by tourists, such buildings would soon become ruins, particularly in England where the interest in church activity is not high. It is hard to imagine what size congregation it would take to support such buildings out of congregational funds. But as long as tourists want to visit and are willing to contribute, this will not be necessary. We who are not trained in art and architecture need not be unreasonable about it, but we may be permitted to observe that if a building function has tilted more in the direction of a tourist attraction than a house of worship, this is probably what it is.

Yet we did attend a worship service in one of these ancient buildings—at St. Mary's in Mildenhall. It was a Sunday evening service, specifically a preliminary to a "mission" planned for the area in September. The robes of the leader and the speaker said "high church" but the tone of the meeting was evangelical. As participants, we were not particularly aware of the 12th-century carved wooden angels staring down at us from the ceiling.

It may be worth noting that the Mennonite tradition against elaborate worship centers seems to have its roots in our Anabaptist origins as part of the Zwinglian movement in Zurich, Switzerland. As recounted by Sherwood Eliot Wirt, "In the summer of 1524, a committee consisting of Zwingli, two other pastors, 12 councilmen, the city architect, smiths, carpenters, and masons paid routine visits to the churches of the city. They removed all the pictures, statues, images, and ornaments and even took out the organs, while the masons covered the frescoes on the walls with a coating of lime. Little did they dream that when they limited the house of God to bare interiors and necessary furniture they were setting a continuing pattern for the character of worship in evangelical Christianity." (*Christianity Today*, Feb. 3, 1984, p. 23).

As time passed and we Mennonites have become molded by cultural forces other than our own we have added embellishments to our buildings. Some years ago I visited a Mennonite meetinghouse in process of construction. I was surprised to learn that an issue in the congregation was a proposal for a stained-glass window at a cost of $10,000, I believe it was. The money for the window was pledged by one person!

For myself, I prefer to follow Zwingli on this point. Let's keep our meetinghouse simple, a place to gather for worship and study. I must confess that in the winter I am most happy to exchange an adequate heating system for 12th-century carved angels in the ceiling. I think the simplicity not only fits Zwinglian tradition, but also our theology. And it supports the need for a decent parsimony in light of the ferocious economic problems vexing the world—especially the southern hemisphere. With people starving in Africa, it seems fatuous to put money into stained-glass windows for churches—particularly with the level of literacy we have today. Perhaps in the Middle Ages when reading was confined to a few monks and scholars, stained-glass stories were needed for educational purposes.

Meetinghouses and temples, of course, have long been a subject of controversy. One of the more intense confrontations is recorded in Acts 7 where Stephen downplayed the Jewish temple, for as he said, "The Most High does not dwell in houses made with hands" (v. 48). His audience was not amused!

The most important thing about a meetinghouse is that it should be used for worship, instruction, and other activities which build up and extend the congregation. Here is where the historic churches of Europe seem to be wanting. As one drives over the countryside, one sees their spires over every town and village. But when one goes to worship, the number who gather are only a handful of the populace.

As a tourist attraction alone a meetinghouse is a pale reflection of what it was meant to be.—Daniel Hertzler

GOSPEL HERALD

August 21, 1984

Water!

by Melodie M. Davis



Salvadoran children come for water at the Mesa Grande refugee camp in Honduras.

The first cup of clear, sparkling water from our own well looked as welcome, I suppose, as an oasis in the desert to a stranded traveler. I thought of villagers in some far-off continent celebrating the arrival of a newly drilled well and suddenly felt a kinship.

Why this ado about water? People dig wells every day in North America.

We had survived more weekends than I care to count without water. The waterless weekends were not some exercise in more-with-less living, but the human result of forgetting to check the water in the cistern in sufficient time on Friday afternoons to buy a load of water before higher weekend rates went into effect. In case you forget what a cistern is (like many of my friends and family from other states have asked) in Rockingham County, Virginia, many homes have only a cistern—a holding tank dug in the ground which collects water off the roofs of houses or buildings. The water is used for everything.

In addition to the times we simply forgot to check the water level in the cistern, there were days of cistern cleaning (and no water), cistern re-plastering (a week without water), and the weekend there was a new baby in the house (and no water), and always being careful not to flush the toilet too often. It hardly qualified for genuine suffering but definitely rated as giant inconvenience.

When we finally decided to take the plunge and dig a well, if we'd have known how deep we'd actually have to go I doubt we'd have started. My husband was hoping to hit water at least by 250 feet, but pessimistically we were afraid the digging would go to 500 feet (not unusual in these parts.)

By the time we hit 600 feet, co-workers' jokes about oil

and China were getting rather stale. We begged the driller to try another hole, but he wanted to go on. It was the only major purchase we'd ever made where we were not guaranteed anything in return. If the driller went much further, how would we ever make payments? If we told him to pull out, we would always be wondering if we'd been just inches away from our goal.

Impaling our budget and our nerves. Bible verses flitted through my mind: "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Lk. 9:62) and "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it" (Lk. 14:28). As the droning rig bore into the ground, it became a corkscrew impaling not only our budget but our nerves.

After every waterless weekend, I promised never to take water for granted again, but I usually forgot.

My husband checked by phone at every coffee break: "725 feet, no water," I'd report. "800 feet now, still nuthin'." At night I read about Jacob's well-digging ventures in the Old Testament and suddenly felt a new respect for his patience at the well robbers (Gen. 26:17-22).

I didn't feel right praying that we'd find water—it seemed a little like praying for a boy or a girl after the baby's already been conceived! Enough faith may be able to move mountains, but I didn't want to worry God about doing any personal stream moving. But I *did* pray for patience to survive frayed nerves and peace not to worry about our stretched budget.

They drilled all the way to 925 feet—and we finally had water. It was almost twice as far as our most pessimistic prediction. To my family in Indiana and Florida where 30-90 foot holes are the norm, 925 feet went beyond ridiculous to ludicrous. How would we make payments so large?

My husband talked to the contractor who agreed to charge us for only 580 feet—the depth where we had urged him to try another hole, and the amount for which we could realistically budget. God hadn't moved a stream, but maybe he'd softened a man's heart in compassion for a young struggling family.

That wasn't the major lesson our well had to teach us though. I was celebrating our new freedom with water by cleaning everything in sight when I remembered how a friend reported that their visitors from a third world country had been so fascinated with running water that they took 20 minute showers and washed clothes three times a day. Then I read in *Daughters of Sarah*, May/June 1984, of a recent study in Ethiopia that revealed that "in 75 percent of the households under survey, women spent three hours on a single journey to collect water." In India, water is often carried five miles each way, several times a day in thousands of villages. And in the Upper Volta, women set out to collect water at dawn and don't return until noon. *This* in addition to cutting and carrying firewood, doing field work from nine to ten hours a day, watching children, cooking, cleaning, washing, and on and on.

I remember that after every waterless weekend, the first load of dishes I washed or shower I took seemed incredibly wonderful and easy. I always promised never to take water for granted again, but I usually forgot the ease of running water within a day or two. But I hope that the repeated weekends we've spent without water and the experience of digging so deep for a well will stay with me and remind me of how blessed most of us are.

When I was a child, Dad used to joke that he liked to take us visiting a "poorer" home or neighborhood, because we always came back happy and more appreciative. In contrast, when we visited a "richer" home we tended to return lusting after the nicer carpet, the TV, and the nicer toys.

Only in doing without. Sometimes its only in doing without that we begin to truly appreciate what we have. After a fast from food, I'm struck with how rich and pungent any morsel of food is—almost springing to life in my mouth. I don't know if I'll ever again plan a waterless weekend (like a meatless meal) just to remind me of what a treasure running water is . . . but maybe it's not a bad idea.

Water. The holy symbol of spiritual rebirth in Christ. The resource vital to life itself. The stuff people in other countries preserve so preciously and work so hard to get. As something we use countless times throughout a day, we can use the experience of turning on the tap as a remembering tool: right now, in my new ecstasy over practically limitless water, I try to envision my female counterparts throughout the world who walk five miles for water each day. Beyond that, if there's concern or a person we're especially wanting to remember in prayer, turning on the tap can be a way to bring it to mind.

There are many agencies who work in communities overseas to share the gift of running water. With safe, readily available water supplies, the burden of daily living is greatly eased; the health of little ones can improve; women especially have more time available for other chores—or just time for themselves for nurture and growth. I'm sure Mennonite Central Committee, Mennonite Board of Missions, or other church boards could channel a check toward a water project which would bring to communities the biblically blessed "cup of cold water": "And if anyone gives a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward."

Melodie M. Davis is from Harrisonburg, Va.

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Suppose they do not apologize?

by Wilmer H. Yoder

A certain woman had been slandered by church people. For seven years she could neither pray nor read her Bible. She hated the whole community. All this time she was willing to forgive, but she made one mistake. She thought that forgiveness must wait until the offenders confess and apologize. She waited and waited and suffered and hated those people—waiting for one individual to come and apologize. No one came.

In desperation she recognized her mistake. She drew a map of the town and used her power of visualization to remove her judgments and pray a blessing on every individual who had done her wrong. She found freedom, not only for herself but for those she had bound. To this day not one person has confessed to her the wrongs they committed. However, the whole community gave her full support because of her loving attitude.

This article is not intended to fully cover the subject of forgiveness. It is focussed on one phase of forgiveness only; that true forgiveness for the Christian exercised toward the wrongdoer is expressed in word and deed before the person requests it. I am not disregarding discipline and repentance—we all fall into that category. I am discussing the attitude of the mature Christian toward the wrongs of others.

Christ portrayed a special kind of forgiveness. I do not find one single situation in all of Scripture where it is recorded that anyone came to Christ and asked for forgiveness, yet over and over again he forgave sinners. He forgave them in a way that I shall call Christlike forgiveness: that kind of forgiveness that flows from the forgiver without the other person's request. The forgiver takes the initiative without waiting for a request.

Matthew 9:2 says some men brought a paralyzed man to Christ. Christ looked at him and before he ever said a word, Christ said, "Take heart, son; your sins are forgiven."

Luke 7:36-50 records one, Simon the Pharisee, inviting Christ to dinner and while there a woman came in who lived a sinful life and began to wash Jesus' feet with her tears and dry them with her hair. Verse 48 says Jesus declared to the woman "your sins are forgiven"—again without her request.

Ephesians 4:31-32 says, "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." You and I know that God forgave us while we were yet sinners. The act of forgiveness from God happened before our repentance.

Luke 23:34 records the most gripping example of all where Jesus himself is hanging on the cross and he says, "Father, forgive them, for they do not know what they are doing"—again without a request from the Romans.

Is the church involved in this kind of forgiveness? Please refer to yet another Scripture—John 20. Jesus came to his disciples after the resurrection and said, " 'As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven ' " (vv. 21-23). Remember Jesus is talking with his disciples. How about the church? For me it seems reasonable that Jesus is giving the church the directive to exercise Christlike forgiveness.

I recall an experience in my younger years when I was the recipient of this kind of forgiveness. I withdrew from a girl without much explanation after dating her for a lengthy period of time. This continued to rest upon my conscience until almost two years later I asked her forgiveness. She came forth with an answer that I shall never forget. I consider her answer to be the attitude of a mature Christian. She replied, "You have already been forgiven." I too have spent time in prayer releasing everyone that I thought may have wronged or hurt me. I not only asked God to forgive them, but also asked God to forgive me for my wrongful attitude.

Do you remember Corrie Ten Boom? Ten years after she and Betsy were in a concentration camp she met face-to-face with one of the nurses who was in the camp. Corrie Ten Boom's sister, Betsy, was on her deathbed and the nurse was very cruel to her. Corrie Ten Boom says, "When I saw her [the nurse], hatred entered into my heart." She thought she had overcome hatred a long time before. She says, "I was ashamed and confessed my guilt and asked God to forgive me as well as the nurse."

Swiss Theologian Karl Barth said, "Sin never really burns the conscience until it comes under the white hot light of forgiveness." We are inclined to think there is only one pattern that we can follow. We must have confession-repentance-forgiveness. We dwell on that matter of confession. We just have to convince the individual to confess. Sometimes it means that he should bow down to me, use my terminology, and then I'll be the "big boy" and forgive. There is another way—forgiveness-repentance-cleansing. I have not omitted repentance.

The power of sin will be broken in all of us because we have stepped out in faith and acted as a forgiver instead of a judge. God has not made us judges of one another. Paul writes in Galatians, "If you keep on biting and devouring each other, watch out or you will be destroyed by each other." It isn't that people don't need to be judged. We want to see justice done, but justice and judgment don't belong to us. It belongs to God. I am convinced that individuals and the church have an obligation, yes, an opportunity, to exercise this kind of forgiveness.

Wilmer H. Yoder is an elder in the Pueblo (Colo.) Mennonite Church.

Surviving a suicide

by Keith A. Miller

"I'm busy finishing up this year," Tim had written on May 6, 1982. "I still plan to go to England next fall. . . . I'll try to write you later in order to be more complete."

Less than two weeks later, Tim drove his Chevy truck 90 miles an hour down a country road, steering it into a boulder which then catapulted the vehicle and its driver 160 feet through the air. The pickup landed on its top and burst into flames, burning Tim beyond recognition.

It was suicide.

The word "tragedy" was incarnated for me on May 19, 1982, in the death of my friend. Although he was three years younger, we'd become close during my senior year at the small, Midwestern college we both attended. In the intervening 12 months after my graduation in 1981, we'd kept in touch, and I had seen him several times on visits to my alma mater.

Tim, whose father was a medical doctor, was an honor student in the school's pre-ministerial program. He was a resident assistant and belonged to every respected student organization on campus, gave tours to prospective students, worked closely with the campus chaplain, and served (unofficially, of course) as the institution's model Christian. And then, several hours after completing his finals and research papers for the second semester of his sophomore year, the 19-year-old returned to his room and wrote the last two notes of his life. One he left on his desk, and the other he dropped at the site of his violent death, apologizing in the event that his life-taking might involve an accidental collision with another car.

I was thrown into a tearless shock the following morning when the call came from a mutual friend. Leaving a half-written story on the video display terminal, I left my weekly newspaper office and headed south for the college, hoping the message was some perverse joke. During the two-hour drive, I denied that the preceding evening's happening was possible.

I spent that day talking with friends, trying to be strong, caring, supportive. By evening my desire to see the location where Tim had died, to truly know that he was gone, prompted my drive to that country road. There, for the first time, I broke down and cried. No, I wept. Alone, staring at his charred tennis shoe soles, I dropped to my knees in the recently seeded field. Ironically, budding signs of growth encircled the ashes which represented human finitude, the absence of life.

Why didn't you call? I screamed at Tim, reprimanded him, questioned him, swore at him. I asked God why, how this could happen to someone like Tim. I demanded answers but could only come up with more questions, some of which were recorded in my journal that day: "Why didn't you call, Tim? Didn't you think we would love you even though you were having trouble coping? Why didn't you give it time? Why didn't you tell us? Didn't you know the grief you'd put us through, how you'd hurt us? Didn't you know that we'd feel so cheated? Didn't you know? Couldn't you have given us a chance? Couldn't you have cared enough to tell us? Couldn't you have let us see your hurt?"

That day an enormous emotional wound was ripped in my chest cavity, one so devastating that it was months before it began to heal. The scar is still a very real part of me, and often I feel its pain, its tenderness as I reflect back on Tim's life and death. I had become a suicide survivor. Without any inducement of our own, all of us who loved Tim—family, friends, professors—had been victimized by his death. As if our own agony weren't enough, we felt, in some bizarre fashion, stained with his blood for the world to see. We had no choice but to be survivors of suicide.

Tim's death was not an isolated incident. Many others have faced the losses inherent in such a life-taking. I suspect that only those whose loved ones have carried out suicide can truly comprehend the grief associated with this type of death.

My comments are for those who are facing this after-the-fact grief work. If I were speaking with persons who are considering or have contemplated suicide, I would have much more to say about the value of life, the holiness of life, and God's will for us to live out our days in their fullness. My prayer is that persons who consider ending their lives an "option" would abandon those thoughts completely.

But for some, attempts at prevention are too late. For these survivors of a loved one's self-inflicted death, comfort comes slowly, sparingly. Theological questions are interwoven with other queries and feelings compelled by human nature.

"I believe that the person who commits suicide puts his psychological skeleton in the survivors' emotional closet," wrote Edwin S. Shneidman ("Foreword," in Albert C. Cain, ed., *Survivors of Suicide*, p. x). "He sentences the survivor to deal with many negative feelings, and, more, to become obsessed with thoughts regarding his own actual or possible role in having precipitated the suicidal act or having failed to abort it. It can be a heavy load."

Often in suicide cases, this burden is not shared equally by all who remain, but each person attempts to carry the full weight without assistance. "If only I had been there," I said repeatedly after Tim's death. "If only I had listened more carefully between his words." But how could any of us have known? The day before his

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death, Tim—accompanied by the college chaplain—purchased his flight ticket to England for that fall. He dropped no observable hints. Even if he had, could we have stopped him, short of staying with him 24 hours a day?

We learned from his note that part of his reasoning for the suicide was that he couldn't live up to everyone's expectations. We had elevated him too much too often. When I first heard this, I blamed myself, recalling the times I'd told him that even the responsibility for the struggling college's survival lay on his shoulders. I reread his letter of nine months earlier, in which he said: "I know that you'll hate me for this, but please forgive me, because I don't think that I'm going to write for the school newspaper this semester." As a college journalist, I recognized his writing potential and pushed him to add this time-consumer to his full schedule. I could find all the support I needed to blame the over-expectations on myself. And I did.

Nothing to do but repent. Certainly many of us played a part in these pressures, ones which Tim could no longer take. Freely admitting and confessing them lightened that dimension of guilt. None of us caused Tim's death, but in some minute way we may have contributed to it. There was nothing we could do now but repent of those words or actions and await God's healing grace. From this, the most important lesson may have been learned.

Tim's note also spoke of the "absurdity"—a word he had picked up in a philosophy course—of life. I recalled my college days when I faced some of the same issues he apparently encountered—ones with which nearly every undergraduate student contends. "Traditional" faith views are sometimes challenged, especially for the pre-seminary student at a liberal arts college. I was hurt that Tim hadn't asked me about my experience. Was he too proud to admit he had questions and not all of the answers? Didn't he realize that through such intelligent inquiries faith can become stronger, more resilient?

Through this processing, I became angry that he couldn't put his trust in me, nor in his other friends from the college. Did he doubt our understanding? Were we that insignificant or unsympathetic or narrow? I felt cheated, not having that last opportunity—nor even the first—to "talk him out of it." He had no right to leave us without saying "good-bye," I thought, without giving us a chance to help. I became bitter at him (in a loving way, if that's possible), and I remember telling others that if he had lived through the accident, I would have knocked him off his chair for what he had done to us (and I'm a physical pacifist).

The anger lived alongside the pain for many months, and still surfaces periodically, but the resentment has subsided. While talking with two peers this spring, I realized that the anger had bred even more pain. There, for the first time, I recognized that I had never forgiven Tim. Although seemingly insignificant, this moment that I forgave him brought a peace about his death that I hadn't felt since the morning I learned of the crash.

Through my forgiveness of Tim, I also perceived anew the forgiveness of God. Before my friend's death, it was not difficult for me to accept the "fact" that the suicide victim was condemned: he or she had no chance for forgiveness since in that final moment of life a major sin had been committed. Somewhere in my past were memories that the only recorded New Testament suicide is that of Judas, the great betrayer. In my mind, this linkage indelibly ingrained the ultimacy of the sin of suicide.

Lewis B. Smedes reported that Thomas Aquinas offered three reasons for the certainty that suicide is a sin: 1. It is a sin against one's own nature. 2. It is a sin against one's community. 3. It is a sin against God ("Morality and Suicide," *The Reformed Journal*, January 1983, p. 11). Smedes concluded that such judgments are not necessarily wrong or too severe, "but too quick, too abstract, too simple."

I believe with Bernie Wiebe that sin is involved with suicide (unpublished seminar notes from Bethlehem 83). The 23-year-old son of Wiebe, who is editor of *The Mennonite*, took his own life on June 9, 1981. But Wiebe, along with many others whose friends or relatives have suicided, wonders whether this is "the one unforgivable wrong choice." We are told not to kill, and apparently no distinction is made between killing oneself or others, but we are not told that a divine pardon is unthinkable. Could it be that God had forgiven Tim long before I did?

Karl Barth and Dietrich Bonhoeffer pointed out, said John H. Hewett, that often people die suddenly without repenting of all of their sins. "To make the last millisecond of a person's life so supremely important is to misunderstand both the worth of our lives and the forgiveness of God. Our lives aren't games of high-stakes poker, where one final hand can wipe you out. God judges our lives in their totality" (Hewett, *After Suicide*, p. 92).

God knows more. To some that may sound like heresy. To me, particularly after experiencing the death of my friend and reviewing my previous conception, the possibility of forgiveness seems wholly in line with biblical teaching of God's grace. God knows more than any of us ever will what was going on inside Tim's head and heart. Understanding that it is at least conceivable that God forgave him eases my mind. This is not a cop-out, nor a muddying or avoidance of Scripture. It is a realistic appraisal of God's love and forgiveness as found in both Testaments.

Tim, I suspect, also sensed this grace. In response to a test question, completed several hours before his death, he wrote: "John's Gospel talks a great deal more about the theme of eternal life. With Christ there is life after the one on earth." As he faced what he was about to do—amid the depression, pressure, and pain—Tim saw himself as a partaker in this eternal life with Christ. It is not my place to judge whether or not he was correct.

As I write these words, I feel great anguish, derived partly from reliving the most debilitating event of my life. But the inner turmoil is also the result of fear: an apprehension that something I've said might allow one to think I'm saying suicide is an option for those facing difficulties and depression. In no way do I believe that. God wants us to live life fully—both in this world and the next. And in this life, I believe, we're never given more than we can handle, although we can't always do it on our own (see Psalm 55). We need direct nourishment from God, or the comfort we can experience as God

works through our families and friends.

Many questions about Tim's suicide remain unanswered, but I'm learning to live with these mysteries, granting God the freedom of silence. Many times I've sensed that God has shed tears with me, felt the pain, fully grasped the separation we felt the day Tim died. When God's Son died nearly 2,000 years ago, didn't the Creator experience those same emotions?

In any event, God certainly did not "do this" to Tim, neither to teach us a lesson nor because he was needed more in heaven than he was needed here on earth. Such responses signal a warped theology. And although my first human impulse was to blame God, at least for allowing the death, I soon realized that such blame-placing was not healthy, nor even sensible. Hewett (*After Suicide*, p. 92) also warned against making God the scapegoat. "He can handle it, but I'm not sure you can," Hewett wrote. "When the acute grief is over, you and God will still be around. I would hate to see your relationship fall apart over the tragedy of suicide." I echo that concern for those dealing with an intimate's suicide. Now, more than ever before, God is needed as a friend, not an enemy.

I still think of Tim often, but not every day, as I did for the first several months. The muscles in my back tense when I hear an unknowing acquaintance joke about someone hanging himself or jumping off a ledge. I listen more actively when those around me speak, watching carefully for hurts which may betray the need for help. Sometimes I shy away from close relationships, fearing another tragic loss, or I cling tightly to my nearest friends.

Tim's death has changed me. The scar will remain.

After two years, I've accepted the fact that total removal of the pain will never come. But the pangs have eased, softened. And I still look in faith to God, who empathizes with my past, sustains me even when I question, and gives me the desire to live my life abundantly. What more could I ask of the God who has suffered with me?

READERS SAY

Hank Rossiter, Dalton, Ohio. I enjoyed and agree with many thoughts recorded by Phil Ebersole in his article "Our Witness: Demand or Invitation?" (*G.H.* June 26). But I question one of his claims. He states, when speaking of the nuclear arms race, that we "as Mennonite Christians.... refuse to participate in it, or any other plans for war and violence." This may be true in *body* for a significant majority of the church, but it certainly is *not* true with respect to our economics/stewardship. In truth, we as a people "pray for peace and pay for war," as if some magical transformation of responsibility occurs when our money leaves our pockets and finds repose in the Federal Budget. We as Mennonites, with few exceptions, may not be participating physically in our world's increasing militarism, but we are surely paying for it. If we remain silent with our money, is this calling the state "to abide by basic principles of goodness, fairness, and justice"? I think not.

Annie Wenger-Keller, South Point, Ohio. When I got to Phil Ebersole's article, "Our Witness: Demand or Invitation?" (June 26), I was inspired to write about a question a friend asked of me yesterday. During a general discussion in my Sunday school class at the First Presbyterian Church, where my husband and I are members, our associate pastor (who knows about and respects my Mennonite heritage) turned to me and said, "Speaking of denominational differences, did you know there are 120 different kinds of Mennonites in the world? Your people ought to do something about getting their act together." (At last count I thought there were *only* 98 different kinds of Mennonites!) So I'm writing to say that even though I no longer am "a Mennonite," whatever that is, I do believe that "my people" would do well to speak to the divisions among themselves and try to bring the groups together into one unified body. That would be the best invitation that could be given to a broken world.

If Mennonites can demonstrate in public that they can heal their divisiveness, their witness might have the impact Phil Ebersole seems to hope for. As a Presbyterian I have been heartened to see our church make a major reunion of two deeply divided groups in the past year. It can be done if the vision, commitment, and willingness to accept differences in unity is there. I'd like to see Mennonites give it a try.

Joel Kauffmann, Goshen, Indiana. I sincerely hope that John A. Hostetler did not get the hundreds of protest calls he requested in his June 26 article, "Marketing the Amish Soul". Hostetler's diatribe against a "Hollywood" film portraying the Amish is disturbing on two counts.

The first is the scantiness and shakiness upon which Hostetler, a professor at Temple University, builds his case. In the scantiness department, Hostetler asks us to reject a story that he summarizes in one sentence without, evidently, having bothered to read the script. Those statements Hostetler does present as fact—that an actress entered an Amish home on false pretenses and that an Amish couple was offered $200,000 for the use of their farm—have apparently turned out to be untrue.

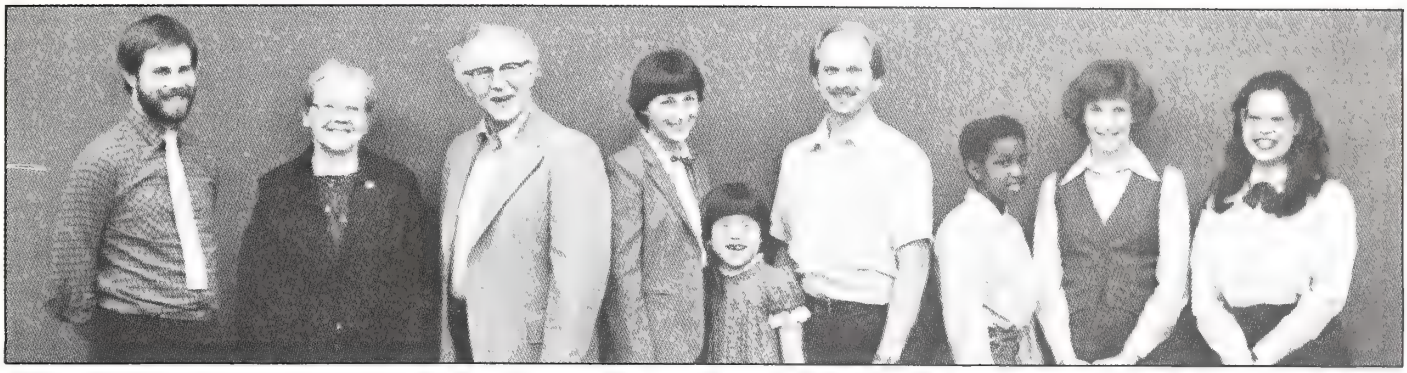
Even more disturbing than Hostetler's faulty research is his wholesale condemnation of the film industry. He attempts to make a distinction between photos taken of the Amish for historical and instructional purposes (presumably those that end up in the booklets sold at tourist shops), and those taken for "entertainment" purposes.

Here, Hostetler compounds sins of ignorance with those of prejudice against the artistic community. As Mennonite attendance and participation in the arts increases, we need thoughtful commentary, not blind hysteria directed against anything artistic or entertaining.

I won't defend all, or even most of the films generated by the major film studios, but there have been some serious and even not-so-serious films that have enriched my life at least as much as tourist-stand booklets.

Some of "Hollywood's" best and most serious films have been directed by Peter Weir, the Australian director of **Witness,** the film Hostetler has chosen to assault. This is another fact Hostetler could have uncovered with a few minutes of research.

John Hostetler asks us to respond to his assertions with social and moral outrage, placing calls of protest to the governor of Pennsylvania (a rather un-nonresistant tactic, by the way). I suggest, instead, that we place calls to Mennonite agencies which can suggest and provide credible information about causes more worthy of our outrage.



All traditions, new and old, have a point of origin somewhere in history. We don't know how or where many old traditions began. But new traditions spring up every day, wherever people gather . . . in families or churches, in groups of two or two thousand . . . to celebrate some part of their lives together.

Mutual Aid Sunday is a new tradition; thus, we can trace its origin. Two years ago, Mennonites and Brethren in Christ first set aside a special day to celebrate congregational caring and mutual aid. Yet it is an old tradition, too. Mutual aid has been part of our church life since the days of the 16th-century Anabaptists . . . and even earlier, since the days of the first Christians.

Today, congregations show their commitment to caring in many ways: material aid for those having less . . . support for the sick and the lonely . . . loving attention to members' everyday needs. **This year's Mutual Aid Sunday, September 16, reminds congregations of this commitment to caring.** Through songs, readings, sermons, a fellowship meal, and stories of your own mutual aid experiences, your congregation can recall old traditions . . . and create new ones. With your church, take this occasion to reaffirm caring and sharing as central to life in Christ.

COMMITTED TO CARING
MUTUAL AID SUNDAY 1984

Mennonite Mutual Aid
Goshen, IN 46526

CHURCH NEWS

Volunteers help dismantle burned-out building at EMC



A caterpillar tractor loads debris as volunteers work at tearing down the north wing of the former EMC administration building.

Demolition of the administration building at Eastern Mennonite College is progressing despite a light turnout of volunteer workers.

The building, which was nearly destroyed by fire mid-January as it was being renovated into a campus center, is being dismantled under the direction of Mennonite Disaster Service (MDS).

"With the amount of help we've got I think we're making pretty good progress," said Bernard Martin, a Harrisonburg builder and chairman of the Shenandoah Valley chapter of MDS.

The first week's volunteer crew had about 15 members instead of the projected 100 workers. A bus expected from the Lancaster, Pa., area didn't show because of insufficient volunteers to make the trip worthwhile.

"MDS is volunteer help," Martin said. "You take it when it comes and when it doesn't you do without."

The demolition began on July 27 when a wrecking ball took down the walls of the top floor, clearing the most dangerous parts before workers began arriving on July 30. Later in the week, a crane lifted the steel posts and joists out of the top floors.

The crane will also be used to bring down the stair towers at each end of the building and the center stucco section after the wings are leveled.

Volunteers are manually dismantling the electric conduits, drywall and floors, removing nails from the plywood and saving anything reusable. Martin estimated the demolition will take about four weeks.

So far the average volunteer has donated five days of labor, while some have worked less than a day and others will stay for the duration of the project.

Some men have come from as far away as western Pennsylvania and are staying in a college dormitory. A few EMC students and professors have donated time.

Once demolition is completed, debris will be cleared to prepare for the construction of a new campus center on the site. Redesign work is expected to be finished this fall, with the project let for bids in November.

Knisses call India "home" after 30 years

India has become home for Paul and Esther Kniss, so much so that they hope to obtain citizenship there soon.

Knisses recently completed a three-month North American assignment after serving in Bihar State with Mennonite Board of Missions for 34 years.

"We think that citizenship would allow us the freedom to strengthen the projects we've begun," Paul said. "After spending most of our lives in Bihar, we both have a strong desire to retire in India."

Paul added that the complications with visas and the police harassment they have experienced in recent years could be eliminated if they were to become citizens.

A large part of Knisses' work in Bihar involves media. They are acting managers for Good Books, a self-supporting operation that provides Christian books and films for the local people. Paul is secretary-treasurer of the company, which includes four area stores and a bookmobile that travels from village to village. Knisses hope to turn the organization over to an Indian manager soon.

Good Books also operates a studio which is used for recording religious and health programs.

"We had some difficulty with the government concerning the studio, because they were suspicious of transmitters which weren't under their control," Paul said. "But once they learned that the studio was only used for recording purposes and not for broadcasting, they left us alone."

A monthly Hindi magazine is also published by Good Books, which includes Bible readings, stories, and quizzes.

Esther works with the local Young Women's Christian Association, offering a Christian influence amid the varied backgrounds represented. She also serves as vice-president of the Bihar Bible Society Auxiliary and is active in the annual women's retreat sponsored by Bihar Mennonite Church.

Founded in 1947, Bihar Mennonite Church has 650 members in 19 congregations.

Paul is regional superintendent for the Emmanual Hospital Association. His role involves pastoral and administrative tasks as he visits the eight mission hospitals in his region—all of which are Indian-run.

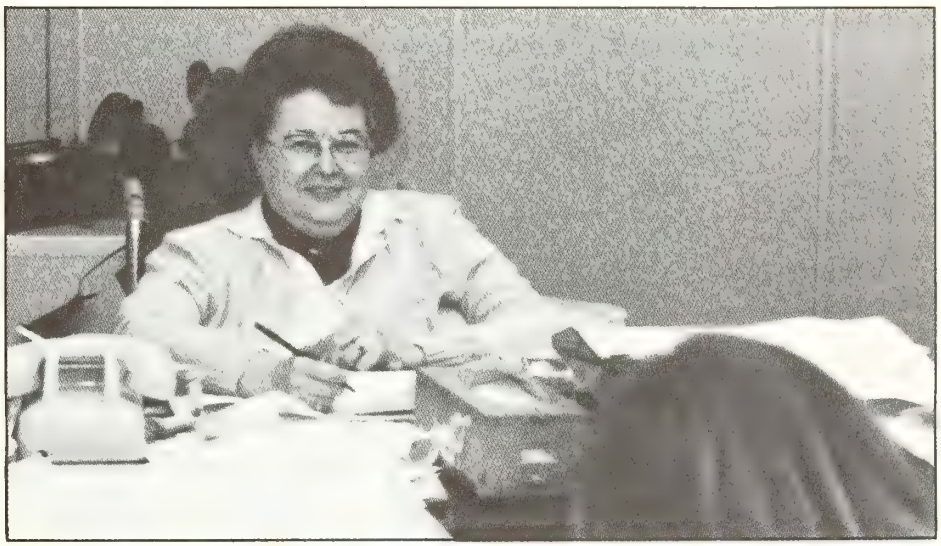
Paul is also the MBM representative on the board of United Mission to Nepal, which consists of 30 mission organizations. He currently serves as chairman of the board, sometimes requiring four-day treks on foot to visit projects throughout mountainous Nepal, which is a small country north of India.



Paul and Esther Kniss, mission workers in India.

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contact



Helen McMichael lived with family or in an institution for 34 years. Today she lives in her own apartment and directs a peer counseling program in the Kitchener Independent Living Center.

Independent living centers

Toward self-reliance

Mennonite volunteers, shocked by the dehumanizing condition of mental institutions in the United States forty years ago, gave impetus to a new direction to mental health services. Their experience motivated Mennonite Central Committee to initiate mental health centers where people are treated with love and respect.

MCC is on the cutting edge again—this time with disabled people. For decades disabled people have been seen as misfits, beggars, objects of pity, sympathy and charity. But this view is rapidly changing.

Meet Helen McMichael. Helen has muscular dystrophy. She was institutionalized for over four years in a nursing home in Kitchener, Ont. Before that she lived with her parents.

Today, Helen not only lives by herself but is actively involved in a peer counseling program for disabled people in her community. Her eyes light up when she describes what disabled people can accomplish through mutual support and self-help. When asked if she would ever go back to an institution, she replies, "Not on your life."

Mary Edwards woke up one morning when she was 14 and found that she could not move a muscle. Though her condition improved, she became a wheelchair user for life. This did not stop her from going on to university, getting married and having children. Today, Mary directs a housing program which provides housing options for disabled people.

Suzanne Franklin Constans has cerebral palsy. Years ago she would have lived her life in seclusion with her family or in an institution. But she went to school and university, is married and works. She is an advocate for disabled people in Winnipeg, Man.

These people have two things in common—they are disabled and they work at MCC-sponsored Independent Living Centers. The centers, sponsored by provincial MCC committees, are located in Winnipeg, Man., Kitchener, Ont., and Calgary, Alta., and are the only three of their kind in Canada.

The Independent Living Centers are agencies that coordinate a variety of services, such as attendant care, housing advice, peer counseling and advocacy. They try to fill the gaps in existing services to ensure that disabled people can live in the community.

Services provided by Independent Living Centers vary from city to city, but the overall goal is the same—to maximize the independence of disabled people and their participation in the community. This goal has much in common with MCC's overall emphasis on self-help and community building, which encourages participation, dignity and respect.

Through the centers disabled people are able to help each other, and the church is able to see that all its members have abilities and that the community is responsible for every member, including the weakest.

Henry Enns, director
MCC Canada Handicap Concerns

"It seems like all the stories about service are from missionaries or MCCers who went someplace else," one character tells another in *Learning As We Go*, a drama performed in many churches by the MCC players.

Another character responds, "But right here in your own churches there are people who are oppressed by structures, ignored, neglected, subject to prejudice and patronizing."

The character continues: "Some of God's people can't get up the steps into your churches. They're in wheelchairs. Others can, but they're deaf. Or some don't seem to fit into a regular Sunday school class—their classmates squirm because they're different."

These among God's people are also a focus of MCC. Two offices within MCC, Handicap Concerns office of MCC Canada, and Developmental Disabilities Services, located in Elkhart, Ind., work to raise awareness of the disabled.

This issue features the Handicap Awareness Program of MCC Canada.

KMB

The call to wholeness

"You shall not curse a deaf man, nor place a stumbling block before the blind, but shall revere your God: I am the Lord."

Leviticus 19:14 cautions us that proper worship of God is shown in sensitive and fair treatment of disabled people. The God of Israel is not just the God of able-bodied people. He is the God of Abraham, the tottering old man; of Isaac, the blind man; of Jacob, who limps.

The letter of the law called for decent treatment of disabled people and its spirit encouraged people to treat the disabled with respect and to remove stumbling blocks. The Handicap Concerns program of MCC has tried to follow the spirit of the law.

Changes have occurred—more people are sensitive to the needs and strengths of disabled people, more church meeting places are accessible, and disabled people participate more fully in congregational life.

But stumbling blocks and mockery still exist. Institutions, for instance, can be such big stumbling blocks that disabled people not only often trip over them—we even get housed within them. True, institutions might always be needed, but why should people be cut off from their family, home community, social and religious groups?

Many disabled people—an estimated 80 percent—who are employable are currently unemployed or underemployed. Sheltered workshops, facing the squeeze of competition and tight budgets, at times retain workers who could be involved in regular employment. Church buildings are often constructed with the assumption that disabled people will not come, or be minimally involved. Low expectations mock our ability.



MCC Canada

Terry Smith

The stigma of being considered a "partial person" still exists. Debates go on to decide if severely defective children should be allowed to live or die. I've rarely if ever heard of a disabled person choosing to abort a defective fetus. It is common for able-bodied people to do so.

In Luke 14 Jesus tells how poor and disabled persons are invited to the great feast—no hint of ridicule or stumbling blocks here. People, disabled or not, are called to equal standing, service and joy within the kingdom. Indeed, in the kingdom the "weaker members" are needed.

Wholeness, oneness of body and soul under God, is a gift of God. It is, in fact, part of what it means to be saved by grace through faith. We are whole only in Christ. All Christians are "whole in hope" looking for the day when we shall be "whole in experience." Such a sure hope equalizes us and brings peace.

Luke and Leviticus do more, however, than remind able-bodied people of the rights of disabled people. Disabled people are called to worship God with all that they have (Deut. 6:4,5).

All Christians are "whole in hope" looking for the day when we shall be "whole in experience."

If disabled people confront the church about their needs, the church must in turn confront them with the call of God on their lives. What does it profit a person to gain a totally accessible world and lose themselves? There is "vanity of vanities" in striving to be equal to able-bodied people who do not really know what life is all about.

Justice must be sought, but it must be sought for all people. There are many able-bodied people who struggle in mind, marriage, poverty and spiritual emptiness—disabled people must not pass by on the other side.

There is no better way to help disabled people learn of our relevant faith than by living it out in positive ways that affect us. We can stretch our vision—and that of those around us—by listening to what God says.

Terry Smith
Writer/researcher for
MCC Manitoba Handicap Concerns

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"Their hearts are accessible— and that's the first step..."

Churches wrestle with accessibility

Accessibility raises many questions at church business meetings: Why can't we carry people up stairs? What about dignity and justice for disabled people? How much will an elevator cost? Will a ramp mean that more people will come? Why not build a gym for evangelism instead?

Seven Mennonite churches in Winnipeg, Man., are among those that have grappled with these questions. Their struggle shows you that your church is not alone!

The Aberdeen Evangelical Mennonite Church (75 members) meets in a two-level building, which has 15 steps up to the front entrance and 16 steps in a narrow stairwell to the basement. Three years ago church members drew up plans for a sheltered two-ramp full-access system and considered a main floor accessible washroom.

The ramps and renovations would have cost $15,000, says Pastor Karl Goertzen, with the washroom extra. The congregation said yes in principle but no in dollars; they didn't feel they could afford it.

Two mobility-impaired people attend the church. The question of a washroom came up again 16 months ago when a member dated a wheelchair user. But says Goertzen, while a new building will be accessible, the present one cannot be made so. "Able-bodied and disabled people have to accept this less-than-perfect situation and meet each other's needs," he says.

When the Sterling Mennonite Fellowship (General Conference, 71 members) built a new meeting place in 1981, the members included a concrete ramp, an elevator, two accessible washrooms with paraplegic bars and wider doorways. The building cost $370,000, including $20,000 for the elevator and "appreciable cost" for the ramp, according to Pastor Gary Martens. One young girl attends in a wheelchair and people occasionally call to see how accessible the church is.

The congregation grappled with the accessibility question "until the city answered it for us," says Martens. New public buildings in Winnipeg must be accessible. Nobody opposed the features assisting access, though some were concerned about the cost. Financially, however, it was possible, and the congregation went beyond city regulations in making other doorways wider as well.



John Longhurst

Henry Enns has been "front and center" of the MCC Canada program to raise awareness of handicap concerns. He has traveled, talked and written for the cause.

In 1980 the Sargent Avenue Mennonite Church (General Conference, 480 members) council decided to see if they could enlarge the foyer and add a lift. But, says Bernie Neufeld, minister of Music and Education, the structure is not adaptable; the foyer cannot be enlarged. In 1982 a person regularly attended in a wheelchair. In 1983 the church decided that it "had to do something" and built an outside wooden ramp at a cost of $900. It permits access to the sanctuary. No washrooms are accessible. One member has started coming since the ramp was built.

The North Kildonan Mennonite Brethren Church (546 members) has two levels and a balcony. The foyer was enlarged in 1982 and an elevator installed. The addition, renovations and elevator cost $240,000; the elevator cost $36,000. Peter Martens, then the building committee chairperson, says that the elevator was installed to assist elderly and disabled people. A recently constructed seniors' residence near the church also influenced the decision.

When the Charleswood Mennonite Church (General Conference, 190 members) built a new sanctuary in 1977 they added a street level entrance and an accessible unisex washroom. There is one assigned parking spot. A hand rail was installed in the choir loft to allow a church member with multiple sclerosis to sing. Co-pastor Henry Dueck says that accessibility was seen as a real need when the sanctuary was built. No "accessible alterations" were made to an existing education building.

The Burrows Bethel Church (General Conference, 168 members) meets in a building constructed in 1907. The main entrance has 12 steps. The church has two levels and a balcony. Stairs wind their way all over.

The church has thought about ac-

(continued on page 4)

Churches *(continued from page 3)*

cessibility, but not in "great detail," says pastor Ken Heppner. When the accessibility question appeared four years ago, Burrows saw other priorities—remodeling the kitchen, repairs and repainting. Not a lot of disabled people attend and no immediate plans have been made to make the church accessible. A church finance committee is considering future needs, however, and accessibility will be looked at, together with other needs.

The First Mennonite Church (General Conference, 1,400 members) made their building accessible twice. In 1979 they installed a sheltered porch lift, at a cost of $14,000, to give sidewalk-to-sanctuary access to a church member who uses a wheelchair.

In 1983 the church added an education wing and an elevator for a total cost of $364,000. The elevator itself cost $20,000; the elevator shaft and ceiling renovation were extra. The elevator services five floors and helps one hundred church members who are 80 or older. John Neufeld, senior pastor,says that the elevator has enlarged the church's ministry. First Mennonite also has a ramp outside the church and a ramp down a half level into the basement.

These congregations have grappled significantly with the accessibility question. Some have made their buildings accessible; others do not think that it's possible or necessary at this time.

The key thing is that these congregations are looking at the question of accessibility. Their hearts are accessible—and that's the first step in faithfully pondering how the needs of people, disabled and ablebodied, can be met.

Terry Smith

"When you meet a disabled person," "Just treat me like a person" and "Yes, this building is open to the public" are among brochures produced by MCC Canada. For information on printed materials and audiovisuals available write to Henry Enns, MCC Canada Office of Handicap Concerns, 201-1483 Pembina Hwy., Winnipeg, MB, R3T 2C8.

Dialogue on Disabilities is a newletter published by the MCC Office of Developmental Disabilities. To subscribe to the newsletter and for more information on services of Developmental Disabilities Services, write to Dean Bartel, Box 370, Elkhart, IN 46515.



Cash and material aid projects

(September) Kids on the Block, Ontario: "Kids on the Block" is a troupe of puppeteers who travel to schools, churches and public service organizations giving shows to increase the public's awareness of disabled people. An MCC volunteer is coordinating this project—training the puppeteers, coordinating the schedule of shows and giving workshops on disabilities.

$130 is needed to cover the travel costs of the troupe for one month. $80 will pay the office expenses for one month. Please include project number CA 0005 with your contribution.

(October) Christian Outreach Program, Sask.: The Christian Outreach Program ministers to the spiritual, physical and emotional needs of young people in Prince Albert, Sask. The program focuses on children who are prime candidates for juvenile delinquency. Local church members initiated the program because they feel the youth are potential sisters and brothers in the church.

MCCers there currently direct the program, visit the youth's homes and screen, train and support the volunteer staff. They also develop and maintain contacts with resource people in the community.

$620 will maintain one MCCer in this program for one month. $40 will pay for one month's craft and program activities. Please include project number CA 0003 with your contribution.

(September) Bedding: Poorer people living overseas need lightweight and medium-weight blankets and knotted and patchwork blankets. This year MCC plans to send over 33,000 blankets to people living in 11 countries.

MCC prefers to send bedding made of entirely new material. Clean and good material from used coats and suits may be used when making patchwork quilt tops. Brightly colored material that does not show stains and dirt readily is preferred, although dark bedding is also needed. Suggested sizes are 60" to 72" wide and 80" to 90" long, but all sizes are acceptable.

(October) Health kits: MCC health kits are distributed in orphanages, clinics, refugee camps and hospitals. In 1984 MCC plans to send 25,250 health kits to people living in seven countries overseas.

Each health kit should include: a toothbrush, a family-size tube of toothpaste (6 to 7 oz.), a bar of soap (5 to 6 oz.), a nail clipper with file and hand towel. All items should be placed in simple 8- by 10-inch drawstring bag.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

Kreiders sense "new day" for growing church in Israel

Roy and Florence Kreider believe a "new day" has arrived for the church in Israel. After many years of struggling to fulfill their call in the religiously divided land, they are now witnessing some encouraging results.

Kreiders came home in May for a three-month North American assignment after serving with Mennonite Board of Missions in Israel for over 30 years.

Due to tight visa restrictions, Israel's threatened beginnings as a new state, and general suspicion of missionaries, Kreiders said their first years in the land were the "desert years."

"Our first task was to find an acceptable way to stay," Roy said. "Our witness had to be kept fairly discreet. The term 'missionary' is equated in Israel with using bribes to influence conversion, so does not communicate accurately who we are. Overt evangelism is highly offensive to most Israelis."

It was during their most recent term that Kreiders' roles were the most clearly defined and meaningful. In 1982 Roy was asked to serve with MBM worker Paul Swarr in pastoring the congregation at Immanuel House, an interdenominational Christian center that functions as a resource center where people from varied backgrounds can gather to study and worship.

The newly renovated facility consists of a training center, library, worship room, 50-bed hostel, and apartments for residential staff.

"Immanuel House has become a discipling center," Roy said. "Among the growing number who are drawn into faith are young people who have been disillusioned with society and its leaders and/or have been involved with cults and the occult."



Roy and Florence Kreider, mission workers in Israel.

Built for a congregation of 100 people, the worship room currently bulges with over 130 people for weekly services. "In recent years there has been a noticeable hunger for reality and for God," Florence said. "Many are discovering new life through faith in Messiah Jesus. People are not as fearful as in the past and are more open in sharing their faith. On their own initiative they are asking to be baptized."

Roy stressed that his role seldom involves actual preaching but rather assisting young leaders in the development of their leadership abilities. He hopes to see potential leaders reach out into the larger city of Tel Aviv. Some of these outreaches may include coffeehouses and Christian bookstores.

Kreiders believe their most important mission in Israel is to work for peace within the church. "From the beginning of our work here we knew that the last thing Israel needed was another denomination pushing its cause," Roy said. "We felt then and still do that it is most important to help the different churches learn to live in harmony with each other."

Kreiders' work in Israel is partially funded by Eastern Mennonite Board of Missions—an agency of Lancaster Conference of the Mennonite Church.

Genny Buckwalter completes first solo term

For Genny Buckwalter, a recent four-year missionary term on the Japanese island of Hokkaido required some readjustment and personal discovery. She returned to Japan in 1980 for her first term alone after her husband, Ralph, passed away earlier that year.

Buckwalters had been Mennonite Board of Missions workers in Japan for over 30 years and were among the first four to begin service there. After her husband's death, Genny followed a call to return to Japan and continue working with the congregations there.

"I felt a need to establish my own identity," Genny said, "and felt support from all sides—in Japan, in the U.S., from my children, MBM, and the church."

Genny lived in the parsonage on the second floor of the Mennonite Church in Furano and assisted in the congregation. She was involved with women's groups, English classes, and visitation. She also represented MBM on the Japan Mennonite Church executive committee—only the second woman to serve on the committee.

When the Furano congregation received a new pastor, Genny moved down the street so that the pastor could live with his family in the parsonage.



Genny Buckwalter, missionary in Japan.

"It was not a traumatic move for me, and my new house became somewhat of a second church center," she said. "In some ways, I found living outside the church building to be a more comfortable arrangement for relating to people outside the church."

Genny has noted many changes in Japan over the years. "People are much more affluent and caught up in materialism," she said. "Most people have no time or concern for religion."

Because Japanese society is very competitive, Genny feels there is a real challenge for church members to live simply and get their values in proper perspective. "We must help people realize there are more important things to life than possessions and status and that only Christ can give true meaning to our lives," she said.

"I firmly believe in the validity of a Christian presence, especially in Japan where Christians represent such a small percentage of the population," she said. "I do believe my presence is an encouragement to the church and a witness to society."

Genny came home in May for a six-month North American assignment.

Dutch Mennonites spice soup in Guatemala

His letters from home come addressed to Jaap. Guatemalan working companions call him Jacobo. Mennonite Central Committee team members refer to him as Jacob.

Dutch Mennonite Jaap Schiere, his wife Annelies, and two small children are now used to multiple names, languages, and cultures. While maintaining their Dutch language and family



The Schiere family—Jacob, Marcus, and Annelies with Nelleke—relax in their backyard in Guatemala City. The Schieres are Dutch Mennonites.

customs, they work with Spanish-speaking Guatemalans and find fellowship with English-speaking MCCers.

The Schieres, who are jointly appointed by MCC and the European International Mennonite Organization (IMO), enjoy being part of a diverse church family in Guatemala. That family is made even more multicultural with a Paraguayan-Guatemalan family, Víctor and Alicia Martinez, who serve as interim country representatives.

Annelies, a nurse, works alongside a Guatemalan doctor training health leaders who serve low-income Indian families living near Guatemala City. She prepares educational materials and has written several grant requests to supplement MCC's program funding.

As a result of her work, the Dutch Embassy in Guatemala donated $6,000 for medical equipment and the Dutch Interchurch Assistance Agency gave $10,000 to purchase Incaparina, a high protein cereal blend for children suffering from malnutrition.

Jaap towers a good foot or so above most of the Guatemalan Indians he advises on appropriate technology projects. But his manner communicates mutual respect. One would hardly guess that this ruddy Frieslander with clay smeared across his faded work pants was for five years the manager of a major restoration project in a legislative building in the Hague.

"People need flowers in their lives," he explains. For this reason he is concerned that an efficient wood-burning "lorena" stove not only conserve wood but that it also add aesthetic beauty to the house. When he promotes the stove he does not dwell long on the problems of deforestation, but rather questions, "Wouldn't you like to keep enjoying those shade trees?"

Some friends are critical of the Schieres' involvement in Guatemala and question MCC's presence in a country with a poor human rights record. Are you not merely aiding a corrupt system? they ask. Jaap also struggles with that question but concludes that if he were to refuse to work in Guatemala he would be unable to help the young health leader who just requested assistance in introducing his lorena stoves to his village.

Jaap reflects that his hands were probably dirtier when he worked in the Hague. His last task was to design a conference table for a top parlimentarian. "They will discuss nuclear missile deployment around that table," he laments. "Can helping poor Guatemalans be worse?"

Families of homosexuals find support in each other

At a quiet retreat center just outside Washington, D.C., a group of Mennonite and Church of the Brethren people gathered for two days. It didn't take them long to begin talking about their common experience, being families of homosexuals.

They came with questions, with pain, with love, and with a need to hear and be heard. Since all were deeply rooted in the church they studied the issue of homosexuality by searching the Scriptures together. They shared their doubts and their hopes. They learned more concerning the facts about homosexuality. They searched for ways of helping their congregations understand the issue of homosexuality.

But most of all they learned to know each other. They felt the security of a shared experience. They were able to talk and cry and laugh with others who could understand their situation.

They concluded with worship and with expressions of hope that this kind of sharing might happen more often and that their circle might widen to include others who share this sometimes lonely and painful experience.

Though its participants came from across the church, the retreat was sponsored by the Listening Committee of the Eastern States Council of the Mennonite Church. Resource persons for the retreat were Elsie Steelberg, a Mennonite psychiatrist and member of the joint Mennonite Human Sexuality Study Committee, and LeRoy Friesen, professor of peace studies at Associated Mennonite Biblical Seminaries.

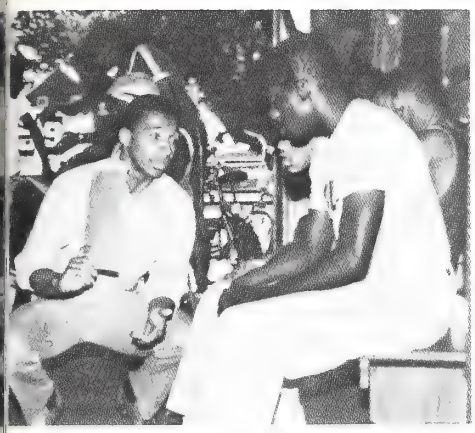
Robert and Mary Ann Shreiner, pastors of the Hyattsville (Md.) Mennonite Church, served as moderators and worship leaders for the retreat. Lavon Welty attended as an observer on behalf of the Mennonite Board of Congregational Ministries and staff person for the joint Mennonite Human Sexuality Study Committee.

Summer service participant works at community center

Cheering and shouting echo through an old firehouse in downtown Harrisburg, Pa., the site of a lively basketball game. The building has been renovated into Shamrock Christian Community Center with the help of the Harrisburg area Mennonite churches.

Here Brian Fountain coaches a group of 9-to-14-year-old energetic black youth in a fast-paced game against the local YMCA team. After the game, Fountain leads a Bible study for both teams where he talks about preparing to meet the Lord. "This is what Shamrock is here for," says Fountain. "We have our times of recreation and then we have our quiet times for spiritual emphasis."

Fountain is working at Shamrock as part of Mennonite Central Committee's Urban Community Development Summer Service Program. The program provides Christian community development opportunities for college-aged minority youth in their home communities. Fountain is working under the direction of Lawrence Chiles, program director at Shamrock.



Brian Fountain (left), a summer service worker at Shamrock Christian Community Center in Harrisburg, Pa., invites the YMCA basketball coach to bring his team to a Bible study following the game.

"Shamrock tries to be a spiritual lighthouse for the community and meet the needs of the whole family," says Fountain, through such programs as arts and crafts, recreation, academic tutoring, personal and family counseling, Bible studies, and summer camp.

The center has been open for four years. Fountain first became involved with Shamrock several years ago when Chiles encouraged him to take part in some activities.

Both Fountain and Chiles sense acceptance from the community for their work at the center. Because Shamrock is a Christian community center, people know what it stands for and respect the values it promotes. "People used to mistreat the building—throw things at it and use foul language—but now they see it as God's place. It is like a church without pews and a pulpit and people respect our work here," notes Fountain.

The bulk of Fountain's work is centered around youth. He counsels youth and works with the 4-H club that focuses on nutrition programs, arts and crafts, and special field trips.

Director Chiles describes one particularly meaningful encounter during the program this summer: "One week during midweek Bible study a young man who knew Brian when he wasn't a Christian raised his hand and asked, 'Brian, what really made the difference in your life? Is serving the Lord a reality for you or is this just a job for you?' For me to sit back and listen to Brian articulate his coming to faith in Christ was just a marvelous experience, not only for myself as director but for the young people we are working with here."

Mennonite and non-Mennonite churches in the Harrisburg district contribute financially to Shamrock's programs. Local youth groups visit the center to work with the youth and teach them such skills as cooking and meal planning. One youth group from Slate Hill Mennnoite Church in Shiremanstown, Pa., volunteered their time to fix up a room for basic kitchen facilities.

Burkholder represents Mennonites at ecumenical colloquium

For Myrna Burkholder, the chance to take part in the Coolidge Research Colloquium—involving intense study and interaction with people of varied religious backgrounds—proved to be a truly mind-broadening experience.

Myrna is currently director of Student and Young Adult Services at Mennonite Board of Missions. She was chosen to participate in the colloquium after submitting a proposal on the topic of loneliness in the church.

The annual month-long colloquium is sponsored by Associates for Religion and Intellectual Life, an organization created to unite those concerned with both the intellectual and spiritual aspects of life.

"There was a feeling that religious life and intellectual life have been unjustifiably separated," Myrna said. "This organization resulted from the realization that the two really need to be integrated."

Myrna joined 20 Jewish and Christian participants at the Episcopal Divinity School in Cambridge, Mass., to work on individual research/writing projects in the relation of religion to cultural and intellectual life and to reflect together on the more crucial common issues in that relationship.

The group included rabbis, nuns, priests, campus ministers, and university professors of religion. They met daily for worship with their respective affiliations and gathered weekly for an ecumenical service.

For the weekly service, individuals were asked to lead the group in worship typical of their own tradition. When asked to lead a "Mennonite worship service," Myrna chose several nature-oriented hymns and led the group in four-part a cappella singing.

"I told the group that because Mennonites have a strong agricultural background, we often mention our relationship to God through nature rather than through the use of traditional visual symbols," she said. Myrna pointed out to the group that while Mennonites use little formal liturgy, they do have a strong interest in expressing their faith through the use of music in worship.

Myrna spent much of her time researching her topic, which dealt with finding ways that congregations can meet the needs of those who suffer from loneliness, especially where young adults are concerned.

"I felt like my research did relate to my role at MBM," she said. "I had the chance to consult congregations with active young adult programs, which of-



Manipur State in northeast India has been plagued with drought, rats, and political turmoil, which have caused widespread famine. Current political instability in Manipur, where dissidents want to set up a free state, has curbed food aid by government agencies. MCC is sending 360 metric tons (MT) of wheat to this area. Mennonites in the central states will donate the wheat through the Harvest Against Hunger drive. It will be shipped on Sept. 1. All food shipped to Manipur will be used in food-for-work projects. Through such programs people are paid in grain for work such as clearing lands and building canals and roads.

fered good ideas for our own programming."

Myrna said she gained a deep respect for different religious orientations, and felt that the group affirmed her own Mennonite heritage. "We recognized our commonalities, and at the same time celebrated our own traditions," she said. "For me it was a time to catch up on issues in religious and academic circles as well as a chance for personal reflection."

Seminarians complete urban training

Five Mennonite seminary students are nearing completion of a yearlong program of urban pastoral training in Chicago. All of the five students were working in Mennonite churches this year.

The students included Lee Lowery working with the newly formed Mennonite Fellowship on the far Southwest Side, David Greiser serving at Grace Mennonite, Richard Litwiller coordinating youth work and Bible study at Lawndale Mennonite, Marvin Wright helping the children and youth programs in his home community and Englewood Mennonite Church, and Willard Fenton-Miller laboring in the Back of the Yards and Pilsen areas in youth work for the Iglesia Menonita Hispana (51st) and Iglesia Menonita Cristiana (59th) congregations.



Ron Byler (center) of Mennonite Board of Missions interviews Harold Bauman of Mennonite Board of Congregational Ministries about "Enabling Volunteer Gifts." Free-lance photographer Mike Hostetler operates the video camera during the interview at MBM offices in Harrisonburg, Va. The videotaping is part of a cooperative effort by MBM and Virginia Conference of the Mennonite Church to provide resource materials on leadership development for congregations.

The SCUPE program in which the students were enrolled (Seminary Consortium for Urban Pastoral Education in Chicago) is sponsored in part by the Associated Mennonite Biblical Seminaries. This program includes full-time course work related to urban ministry, field trips to model ministries, and twenty hours a week of internship in a pastoral setting.

Chicago Area Mennonites have had a major supportive role in the Chicago-based training of Mennonite pastors.

MENNOSCOPE

The **Voluntary Service unit in San Juan,** P.R., followed its projected phaseout plan and closed at the end of June. Some 70 VSers have been a part of this unit over 23 years of operation, assisting in the Academia Menonita Summit Hills school and relating to the local Mennonite congregation. The last VSers were Bruce and Norma Hershberger of Canton, Ohio.

Nancy Marshall, a Voluntary Service worker in Orrville, Ohio, who has organized and now teaches at a preschool for deaf and hearing-impaired children, was recently recognized by the state of Ohio for having the best disabilities classroom in a three-county area. She is hoping to receive a $15,000 grant from the state for her work next year. Nancy is a native of Moreland Hills, Ohio.

The **Nebraska Renewal Committee** is planning renewal meetings at Milford, Neb., Sept. 14-16. The speakers and workshop leaders are Sam Wenger and Jim Schoch of Stryker, Ohio. Included with the weekend meetings will be special activities for youth and children. For more information, contact Don Barth, R. 1, Box 79, Beaver Crossing, NB 68313.

An economics/business education teacher is needed for post-secondary Teacher Training College, Mogadishu, Somalia, Aug. or Sept. 1984. Contact Overseas Personnel, Eastern Mennonite Board of Missions, Salunga, PA 17538; (717) 898-2251.

Just published is a book called *God's Revolution: The Witness of Eberhard Arnold* (Paulist Press, New York, 1984). Prefaced by Malcolm Muggeridge and edited by the Hutterian Society of Brethren and John Howard Yoder, it is a selection of those elements of Arnold's teaching which portray the life and thought of the community which has survived him. Yoder's introduction incisively narrates Arnold's story, interwoven with the context from which he emerged—Hitler's Germany of the 1930s. *God's Revolution* is a September-October selection of Provident Readers Club.

In **Kisare, A Mennonite of Kiseru,** Tanzanian Mennonite bishop Zedekia Kisare tells his story to former Eastern Mennonite Board missionary Joseph C. Shenk, currently of Harrisonburg, Va. Shenk puts into English the story of 50 years of Mennonite involvement in Tanzania. Born in Tanzania, Shenk worked closely with Kisare for 20 years. The 200-page paperback tells of Kisare's patience with missionaries as he attempts to give expression to an authentic Christianity without doing violence to his own upbringing or the historical values of his people. The book is available at Provident Bookstores in the Lancaster area after Aug. 1.

An impostor has reportedly been working in two separate Mennonite communities—Archbold, Ohio, and Harrisonburg, Va. In both areas he has been calling on youth ministers, giving them a tale of woe about his personal life and then asking for money. The man is in his late twenties, is about 5' 10" tall, has rust-brown hair, a rather large stomach, and has used the name David. For more information, contact Sam Weaver, Executive Secretary, Virginia Mennonite Conference, 901 Parkwood Drive, Harrisonburg, VA 22801; phone (703) 434-9727.

Akron (Pa.) Mennonite Church will hold its 25th anniversary celebration on Sept. 15 and 16. Saturday evening's activities will begin with a six o'clock ice-cream social, followed by a 7:15-8:30 p.m. service of music, reflections by former pastors and charter members, and a pictorial history slide show. Don Jacobs will speak at the Sunday morning worship service focusing on the theme "Into the Future, through the Past." Sunday's service, beginning at 9:00 a.m. will also include special music and congregational sharing. The Akron congregation began in 1959 as an outgrowth of Monterey Mennonite Church, now called Forest Hills Mennonite Church. Akron Mennonite Church grew from 46 charter members to approximately 350 present members. A complete written history of the church's growth will be available at the September services. All former members are invited to participate in the weekend celebration. Lodging can be arranged by contacting Akron area friends or the church office. Call (717) 859-1488.

New Call to Peacemaking has released a poster which calls attention to the need for prayer in peacemaking. On it is a quote from Jim Wallis: "Fervent prayer for our enemies is a great obstacle to war and the feelings that lead to it." Below the quotation are praying hands breaking through barbed-wire fence. The three-color posters are $1; for $2

the poster comes with a packet of materials on prayer and peace. If you want the poster rolled instead of folded, add 50¢ to the above prices. Write to New Call to Peacemaking, Box 1245, Elkhart, IN 46515.

Dirk and Kris Goertz have begun a one-year term of voluntary service at Mennoheim, a respite care service for persons with disabilities, located east of Goshen, Ind. Dirk will also be attending Goshen College. Previously they served one year as houseparents at the Beverly Therapy Unit, Beverly, Western Australia. They are serving under the auspices of the Mennonite Disabilities Committee.

Mennonite Mutual Aid is suggesting Sept. 16 as Mutual Aid Sunday for congregations of all Mennonite churches. A Mutual Aid Sunday Resource Guide, "Committed to Caring," is available by request to Mennonite Mutual Aid, Church Relations, P.O. Box 483, Goshen, IN 46526.

Members of the Mennonite Mutual Aid's **Medical Expense Sharing Plan** received $10.7 million in claims from January to June this year, the highest amount ever paid for this time period. Claims processed by the department also increased by 15 percent over last year, for a total of 77,250 claims. "We're paying more because medical costs keep going up," says Ed Herr, Health Claims Manager. "But I don't know why we're receiving more claims. Our growth in membership has not increased in proportion to the increase in claims." As one possible reason, Herr notes members are sending in their smaller claims. "For nearly half of the claims we receive, a check of only $25 or less is sent out," he explains. "And small claims cost a lot to administer." Both the high cost of administering small claims and the increase in the benefits disbursed raise premium rates in the Medical Expense Sharing Plan, adds Herr.

Missionary arrivals: Lydia Burkhart, a missionary in Ghana for 23 years with Mennonite Board of Missions, returned to North America on June 30 for an extended health leave. Her address is c/o MBM, Box 370, Elkhart, IN 46515. **Robert and Sylvia Shirk Charles,** mission workers in Belgium for four years, came home on Aug. 1 for a five-month North American assignment. They direct Brussels Mennonite Center—a meeting place and study facility for Belgian Mennonites and others in the capital city. Charleses' address is c/o Howard Charles, 1402 S. 14th St., Goshen, IN 46526. **David Kauffman** completed a one-year term as an English teacher in China and returned to North America on July 26. He served under China Educational Exchange—a program which sends North American Mennonite teachers to China and brings Chinese professors and students to Mennonite colleges. Dave's address is 6166 CR 2, Zanesfield, OH 43360. **Glenn and Lois Musselman,** missionaries in Brazil for 29 years, came home on July 20 for a six-month North American assignment. They serve Brazil Mennonite Church in the areas of church planting and leadership training. Musselmans' address is 403 Marilyn Ave., Goshen, IN 46526. **Florence Nafziger,** a missionary in India for 39 years, returned to North America on Aug. 1 to retire. A registered nurse, she first went to India in 1945. She helped start the Dhamtari Christian Hospital School of Nursing and in more recent years taught at the Graduate School for Nurses in Indore. Florence's temporary address is c/o MBM, Box 370, Elkhart, IN 46515. **Dean and Berneda Wyse,** mission workers in Nepal for three years, have completed their work and returned to North America. Dean came back in July and Berneda and the children in March. They helped start an agricultural training school in remote Jumla. Wyses' address is RR. 2, Box 20, West Unity, OH 43570. **Marvin and Neta Faye Yoder,** missionaries in Japan for 23 years, came home on Aug. 1 for a one-year North American assignment. They have served in pastoral and teaching assignments on the island of Hokkaido. Yoders' address is 119 W. Cleveland Ave., Elkhart, IN 46516.

Missionary departures: Peter Olsen of Oshkosh, Wis., has been appointed by Mennonite Board of Missions to serve a one-year term at London Mennonite Centre in England. He is scheduled to leave in August for the Centre, where he will be involved with maintenance and hosting visitors. **David and Karen Powell,** missionaries in Puerto Rico for 18 years, have returned to that country following an 18-month North American assignment. Dave went on June 23 and Karen on July 20. They assist Puerto Rico Mennonite Church with leadership training and curriculum development. Powells' address is Calle 24 S.O. #1777, Urb. Las Lomas, Rio Piedras, PR 00921. Newly appointed Mennonite worker **Nancy Tielkemeier** arrived in Bolivia on July 28. Sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee, she is helping meet the spiritual and physical needs of people in an impoverished section of Santa Cruz. Nancy's address is Casilla 213, Santa Cruz, Bolivia.

Mennonite Marriage Encounter weekends are scheduled for the following places and dates: Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 5-7; Denver, Pa.; Oct. 12-14; Federal Way, Wash., Oct. 19-21; Lima, Ohio, Oct. 26-28; Denver, Pa., Nov. 9-11; Spruce Lake Retreat, Canadensis, Pa., Nov. 16-18. More information and names of contact persons for these events are available from Frances Greaser, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515; or call (219) 294-7536.

Weldon and Florence Schloneger have accepted the call to pastor the Bethel Mennonite Church, West Liberty, Ohio, beginning on Aug. 26. Their new address is 416 Washington St., Box 548, West Liberty, OH 43357.

New members by baptism and confession of faith: Bethel, Elora, Ont.: Mark Brubacher and Kyle Barger. Martins, Orrville, Ohio: Jolene Bixler and Lori Graber.

Change of address: Trinity Chapel from Mt. Dora, Fla., to P.O. Box 232, Eustis, FL 32726. David Kniss from Tavares, Fla., to P.O. Box 636, Ephrata, PA 17522. Ted Grimsrud from Phoenix, Ariz., to 1598 Scenic Avenue, Box 512, Berkeley, CA 94709.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Barndt, Steve and Donna (Godshalk), Souderton, Pa., second son, Jeremy David, July 25.

Brohman, Douglas and Lorraine (Metzger), Breslau, Ont., first child, Jillana Lucinda Nicole, July 4.

Burkholder, Robert and Jill (Piercy), Nabatieh, Lebanon, third son, Daniel Evav, July 11.

Derstine, Randy and Darlene (Anders), Hatfield, Pa., third child, second son, Nathaniel Todd, July 17.

Diller, Steve and Janelle (Roupp), Colorado Springs, Colo., second son, Dustin Roupp, July 3.

Eby, Kevin and Lori (Mills), Nappanee, Ind., first child, Jacob Wayne, July 20.

Frederick, Robert and Charlene (Groff), Telford, Pa., first child, Robert Neal, June 7.

Gingerich, Merlin and Phyllis (Kauffman), Colorado Springs, Colo., third child, first daughter, Amber Nicole, July 22.

Holmes, Bob and Sue (Meadows), West Farmington, Ohio, second child, first daughter, Lauralyn Kay, July 11.

Jones, Steve and Donna (Hess), Lancaster, Pa., first child, Kristopher James, July 13.

Landis, Gerry and Ruth Ann (Clemens), Telford, Pa., third child, first daughter, Jenna Elise, July 21.

Leatherman, Herbert and Miriam, Perkasie, Pa., fourth child, second son, Glen Herbert, July 8.

Mast, Norman and Miriam (Miller), Middlebury, Ind., first child. Megan Marie. July 6.

Matsos, Spiro and Pam, Wooster, Ohio, second son, Lee Miller, July 20.

Moyer, Timothy and Mary (Keeler), Perkasie, Pa., fourth child, second daughter, Marilla Ruth, July 20.

O'Brien, Michael and Janet (Peachey), Washington, D.C., second child, Julia Diane Peachey, May 27.

Sanchez, Dale and Jacque, Colorado Springs, Colo., fourth daughter, Laura Michelle, June 30.

Savanick, Eli and Lynda (Kitchens), Cheverly, Md., first child, Anya Irene, May 29.

Showalter, Rick and Joyce (Ropp), Belize City, Belize, third son, Kyle Aaron, July 24.

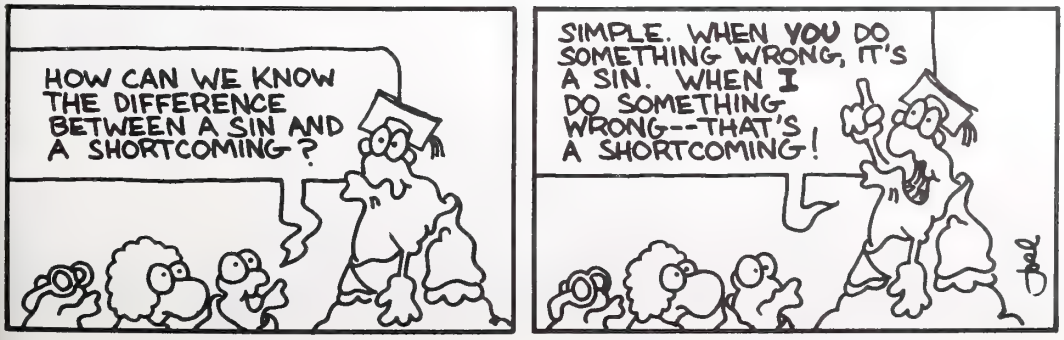
Sommers, Mark and Kerrie (Shaw), Hartville, Ohio, first child, Mandy Kay, July 28.

Thrapp, Kevin and Judith (Gingerich), Keota, Iowa, second child, first daughter, Teela Nicole, July 2.

Yoder, John and Arlene (Hartzler), Reedsville, Pa., fourth child, second son, Curtis Alan, July 26.

Yoder, Mahlon C. and Arlene L. (Witmer), Baltic, Ohio, first

Pontius Joel Kauffmann



child, Rachel Elizabeth, July 27.

Zimmerman, Clair and Brenda (Craul), Lititz, Pa., second child, first son, Tiffany Lynn, July 9.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Akins—Akins.—Terry Akins, Hesston, Kan., and Judy Akins, both of Hesston Inter-Mennonite Fellowship, by Waldo E. Miller, July 22.

Baldridge—Stutzman.—Tim Baldridge, Bozeman, Mont., Bible Church and Rose Stutzman, Bristol, Ind., East Goshen cong., by Cliff Miller, July 7.

Basinger — Troyer. — D. Richard Basinger, Linville, Va., and Miriam Louise Troyer, Harrisonburg, Va., both of Zion Hill cong., by John Petersheim, July 21.

Burket—Holdsworth.—Bryan Burket, Church of the Brethren, Martinsburg, Pa., and Melissa Holdsworth, Martinsburg, Pa., Martinsburg cong., by Robert Yoder, June 23.

Cook — English. — Randy Cook, Kitchener, Ont., Stirling Avenue cong., and Karen English, Presbyterian Church, July 21.

Derstine — Frankenfield. — Michael L. Derstine, Telford, Pa., Perkiomenville cong., and B. Dawn Frankenfield, Souderton, Pa., Blooming Glen cong., by Mark M. Derstine and Richard Moyer, July 28.

Graber—Miller.—Brent John Graber, Kalona, Iowa, Sunnyside Conservative Church, and Karla Jean Miller, Kalona, Iowa, Kalona cong., by Howard Keim, July 13.

Jackson — Salisbury. — Jeff Jackson, Bowling Green, Ohio. Church of Christ, and Terri Salisbury, Stryker, Ohio, Pine Grove cong., by Bruce Montgomery and Fred Swartzendruber, June 2.

Lages—Bock.—John Lages, Laurel, Md., and Susan Bock, Wheaton, Md., Hyattsville cong., by Bob Shreiner, May 26.

Miller—Hoover.—John Miller, Bradenton, Fla., Bay Shore cong., and Anita Hoover, Sarasota, Fla., East Goshen (Ind.) cong., by Cliff Miller, July 14.

Person—Lehman.—John Person, Bethesda, Md., and Sara Lehman, Chambersburg, Pa., Hyattsville (Md.) cong., by Bob Shreiner, May 5.

Peterson — Horst. — Michael Peterson, Rockford, Ill., Assembly of God, and Judy Horst, Mechanicsburg, Pa., Slate Hill cong., by Lloyd R. Horst, father of the bride, Apr. 28.

Santiago—Rolon.—Noel Santiago, New Holland, Pa., Spanish cong., and Juanita Rolon, Ephrata, Pa., Akron cong., by Addona Nissley, July 21.

Teichroeb — Willms. — Alan Teichroeb, Peace River, Alta., Stirling Avenue cong., and Ruth Willms, United Mennonite Church, July 7.

Troyer — Haarer. — Terry Troyer and Connie Haarer, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, July 7.

Yantzi — Bingeman. — Stephen Yantzi, Kitchener, Ont., Millbank cong., and Lisa Bingeman, Kitchener, Ont., Stirling Avenue cong., by Glen Jantzi and Vernon Leis, July 7.

OBITUARIES

Bender, Neil H., son of Henry J. and Polly (Jones) Bender, was born at Wellman, Iowa, Dec. 22, 1913; died of a heart attack at Wellman, Iowa, July 31, 1984; aged 70 y. On Aug. 22, 1940, he was married to Velma Zook, who survives. Also surviving are 4 sons (Doug, Carl, Loran, and Melvin), one daughter (Patricia), 4 grandchildren, and 4 brothers (Joe, Orva, Alva, and Gideon). He was preceded in death by 3 brothers (Louis, Harvey, and Edwin), and 3 sisters (Ella, Lucy, and Lizzie). He was a member of East Union Mennonite Church. Funeral services were held at Powell Funeral Home on Aug. 3, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Eash, Edna, daughter of Menno and Lizzie M. (Thomas) Eash, was born in Somerset Co., Pa., Nov. 26, 1917; died at her home at Hollsopple, Pa., June 14, 1984; aged 66 y. Surviving are 4 sisters (Cora—Mrs. Slater Mishler, Grace, Edith and Martha—Mrs. Paul Thomas) and one brother (Earl). She was preceded in death by 2 brothers (Henry and Lester). She was a member of Blough Mennonite Church, where funeral services were held on July 17, in charge of David Mishler and Sanford Shetler; interment in Thomas Mennonite Church Cemetery.

Freed, Alma D., daughter of William D. and Annie (Derstine) Moyer, was born at Morwood, Pa., July 4, 1916; died at Souderton, Pa., July 29, 1984; aged 68 y. On Dec. 25, 1935, she was married to Harvey C. Freed, who survives. Also surviving are 2 daughters (Sara Ann—Mrs. Ira Weissman and Mary Susan—Mrs. George A. Hufford) 3 sons (William, John A., and David H.), 7 grandchildren, and one brother (Willis D. Moyer). She was preceded in death by a son (Robert) and a grandson. She was a member of Souderton Mennonite Church, where funeral services were held on Aug. 1, in charge of Glenn Egli, Gerald Clemmer, Tom Martin, and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Gehman, Noah M., son of Eli and Mary (Moyer) Gehman, was born at Bally, Pa., Oct. 9, 1924; died at Pennsburg, Pa., July 27, 1984; aged 59 y. On Apr. 21, 1946, he was married to Eva Moyer, who survives. Also surviving are one son (Alan), 6 daughters (Barbara—Mrs. Craig Dyer, Mary, LuElla, Sara—Mrs. Richard Miller, Jani—Mrs. Dennis Landis, and Lois—Mrs. Stephen Hackman), 9 grandchildren, one brother (Roland), and one sister (Sarah M. Gehman). He was a member of Bally Mennonite Church, where funeral services were held on July 31, in charge of Roy K. Yoder and James C. Longacre; interment in Hereford Mennonite Cemetery.

Herschberger, Henry B., son of Benjamine and Elizebeth Herschberger, died of a heart attack at Hazler Medical Center, Gallipolis, Ohio, July 16, 1984; aged 89 y. In 1912 he was married to Lizzy Ann Smucker, who preceded him in death. On Nov. 30, 1971, he was married to Edna G. Good, who survives. Also surviving are one foster daughter (Irene Marshall), 6 grandchildren, 10 great-grandchildren, one sister (Fannie Plank), and 2 brothers (David and Ananias). He was a member of Wayside Chapel. Funeral services were held in charge of Chauncy Greaser.

Martin, Rita Faye, daughter of Lyle and DeEtta (Zehr) Moser, was born at Lowville, N.Y., Sept. 30, 1956; died of leukemia at a hospital in Tijuana, Mexico, May 29, 1984; aged 27 y. On Sept. 31, 1976, she was married to Richard Martin, who survives. Also surviving are one son (Brian), her parents, 2 sisters (Sheryl—Mrs. Bruce Martin and JuAnita—Mrs. Robert Van Dyke), and 2 brothers (Daniel R. and Lyle W. Moser). She was preceded in death by one brother (Joseph). She was a member of Croghan Mennonite Church, where funeral services were held on June 3, in charge of Richard Zehr; interment in Croghan Mennonite Cemetery.

Miller, Don L., Jr., son of Don L. and Isy (VanderWerf) Miller, was born in Indianapolis, Ind., May 8, 1966; died in an industrial accident at Yoder Feed Plant, Frytown, Iowa, July 30, 1984; aged 18 y. Surviving are 2 brothers (Tony and A. J.) and one sister (Michelle). He was a member of Kalona Mennonite Church. Funeral services were held at Iowa Mennonite School on Aug. 2, in charge of Howard Keim and Orie Wenger; interment in Sharon Hill Cemetery.

Miller, John G., son of Andrew N. and Nora (Groff) Miller, was born at Manheim, Pa., June 26, 1932; died of cancer at his home in Norma, N.J., July 10, 1984; aged 52 y. On Mar. 9, 1957, he was married to Ethel Ranck, who survives. Also surviving are 2 sons (Glenn and Dean), 3 daughters (Jane, Joann, and Jean), his parents, one grandson, 3 brothers (David, Andrew, Jr., and Daniel), and one sister (Ruth Anna—Mrs. Elvin Reitz). He was the pastor of Norma Mennonite Church. Memorial services were held at Norma Mennonite Church on July 12 and at Erisman's Mennonite Church, Manheim, Pa., July 13; in charge of Marlin Sharp and Richard Landis.

Short, Almeda F., daughter of Ephraim and Jemima (Baer) Grieser, was born in Fulton Co., Ohio, Mar. 2, 1905; died of cerebral hemorrhage at Fulton County Health Center, Wauseon, Ohio, July 28, 1984; aged 79 y. On Feb. 17, 1927, she was married to Christie H. Short, who died on Feb. 17, 1969. Surviving are one son (Donald D.), one daughter (Darlene—Mrs. Walter Polasek), 5 grandchildren, and 3 sisters (Laura—Mrs. Glen Rufenacht, Ruth—Mrs. Harold Short, and Martha—Mrs. Gaylord Fielitz). She was a member of Zion Mennonite Church, where funeral services were held on Aug. 1, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Stoltzfus, Aaron M., son of John M. and Rebecca Stoltzfus, was born on Aug. 3, 1904; died on July 2, 1984; aged 79 y. He was married to Elizabeth Beiler, who preceded him in death. On Nov. 6, 1959, he was married to Emma K. Petersheim, who survives. Also surviving are 5 children (Omar B., Jonathan Z., Melvin A., Lavina—Mrs. Ray Miller, and Rebecca Stoltzfus), 12 grandchildren, 10 great-grandchildren, 3 step-children (Esther Mae Petersheim, Ruth—Mrs. Homer E. Schrock, and Naomi—Mrs. Alvin Lapp), 10 step-grandchildren, 4 step-great-grandchildren, and one brother (Isaac M. Stoltzfus). One son preceded him in death. He was a member of Weaverton Amish Mennonite Church, where funeral services were held on July 5, in charge of Chris Diener and John U. Lapp; interment in Mast Cemetery.

Stonerook, Fannie Elizabeth, was born on Jan. 24, 1889; died at Brethren Home, Martinsburg, Pa., June 30, 1984; aged 95 y. She was married to D. Irvin Stonerook, who preceded her in death. Surviving are 2 sons (Earl and John), 5 grandchildren, and 5 great-grandchildren. She was a member of Martinsburg Mennonite Church, where funeral services were held, in charge of Robert Yoder; interment in Kauffman Cemetery.

CALENDAR

Hispanic Concilio biennial assembly, Camp Mack, Milford, Ind., Aug. 20-24
Franklin Conference, Mercersburg Mennonite Church, Mercersburg, Pa., Aug. 25
All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 1-2
Mutual Aid Sunday, Sept. 16
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

P. 581 by Philip Hofer; p. 588 by Jim Bishop; p. 590 by Joetta Handrich Schlabach; p. 591 (top) by Jim King; p. 591 (bottom) by Ben Sawatsky; p. 592 by J. Allen Brubaker.

ITEMS AND COMMENTS

Lutherans conclude two-week world assembly in Hungary

Starvation in Africa, aggression and human rights in Central America, and the growing militarization of Namibia were some of the concerns addressed by the Lutheran World Federation (LWF) in the closing hours of its seventh assembly in Budapest, Hungary. Acting on a United Nations report that 150 million people currently are starving in Africa, the LWF asked member churches to appeal to their governments to redirect one percent of their military budgets to assist Africa's drought victims. The report noted that governments of the world are spending $1.8 million per minute for weapons of destruction, while in Africa and in other parts of the world "many people stand in need of extraordinary aid in order to live." The LWF sent a greeting to Mennonite World Conference meeting in Strasbourg, France.

Church petition calls for Central American coffee boycott

More than 5,500 U.S. religious leaders have signed a petition urging the government "to stop all U.S. aid to and all coffee imports from El Salvador and Guatemala until human rights are restored" in those countries. The statement of concern for the people of Central America also "urged U.S. coffee roasters and importers, voluntarily, to stop buying coffee from El Salvador and Guatemala until these governments end their gross violations of the U.N. Universal Declaration of Human Rights." The signers included both Roman Catholic and Protestant leaders, including bishops, clergy, and nuns.

Canadian churches plan interfaith television network

An unprecedented interfaith television network is being planned by virtually every religious group in Canada, pending the approval of the Canadian Radio-Television and Telecommunications Commission (CRTC) in Ottawa. *The Banner*, weekly magazine of the Christian Reformed Church, said the Canadian Interfaith Network (CIN)—pronounced "sin"—involves some 16 religious bodies, including Protestants, Greek Orthodox, Unitarians, Buddhists, Hindus, Muslims, Sikhs, and Zoroastrians. The only major religious group not involved is the largest one in Canada, the Roman Catholic Church, which comprises 47 percent of the population. In October, the Canadian Conference of Catholic Bishops will decide whether to join the network.

Catholic panel says development is answer to African hunger

American bishops returning from a three-week pastoral visit to refugees in Africa said development and not birth control is needed to resolve the poverty and hunger problems of the African continent. The bishops, who met twice with Pope John Paul II to report on their trip, told a news conference on July 26 they saw vast areas of fertile African land that should be exploited. "What is more needed is development in the African nations, not a decrease in population," said Bishop Anthony Bevilacqua of Pittsburgh, chairman of the committee on migration and refugees of the U.S. Catholic Conference.

Anglicans hear call to be 'pilgrim people' at 47-nation meeting

Leaders of the Anglican Communion from 46 countries were reminded of their call to be a "pilgrim people." The challenge by Canon Samuel Van Culin of the Episcopal Church of the U.S., came as the sixth meeting of the Anglican Consultative Council (ACC) opened in Lagos, Nigeria. The canon, who is secretary general of the ACC, reported on the work of the 60-nation council, emphasizing its role in future inter-Anglican affairs. Canon Van Culin, the first American to hold the office of general secretary, said, "Pilgrim people are dynamic. They are in movement, driven by a deep compelling will to accomplish a hope and live out a commitment. They are drawn by a goal—anticipated, not seen—that will unify, fulfill, and complete their faith and life."

Italian court says 'no' to veils for female Iran Air workers

Iran's national airline has been ordered to stop forcing its female ground workers in Rome to veil their faces on the job in accordance with fundamentalist Shiite Muslim practice.

A magistrate's order was presented to Iran Air after nine female employees of the airline asked for a ruling in early July. The order said the airline could not impose religious dress on its staff.

Iran Air told its hostesses, in June, they must wear the chador, Iran's traditional veiled dress for women, as their uniform.

The nine, seven Italians and two Iranians, who now wear blue suits to work, had refused on the grounds that they considered the chador Islamic dress rather than an airline uniform.

Lutheran Federation suspends two white Southern African members

Two white Southern African churches have been suspended from membership in the Lutheran World Federation for failure to give a clear witness against apartheid or to work sufficiently for unity with black Lutherans. The Federation's seventh assembly here took the actions against the 6,600-member Evangelical Lutheran Church in Southern Africa (Cape Church), and the 15,000-member German Evangelical Lutheran Church in South-West Africa (Namibia). Delegates approved the suspensions in a secret ballot, by a vote of 222 to 23. There were 29 abstentions.

North Carolina Baptists chart own path on tobacco, women pastors

North Carolina Baptist leaders have voted to support tobacco farmers and to let local churches decide on the ordination of women—in sharp contrast to resolutions passed in June by the Southern Baptist Convention. In a unanimous vote, the executive committee of the North Carolina State Baptist Convention acknowledged questions about the health risks of using tobacco which must be considered, but it also said, "Serious moral and ethical questions are raised by the prospect of the economic turmoil which would result if tobacco production should continue to decline." The resolution about women said the question should be left up to local churches. North Carolina Baptist churches have long had women deacons, and there are a few women pastors of Baptist churches.

Jews for Jesus sues L.A. airport commission

The Jews for Jesus evangelistic group has filed a court challenge against a regulation of the city airport commission that bans distribution of religious materials within terminals. The regulation was enacted last July, but was largely unenforced until a federal judge declined to rule on its constitutionality in response to a lawsuit by members of the International Society for Krishna Consciousness. Members of Jews for Jesus and other religious groups were then told to stop giving out literature in the terminals, although such leafleting is permitted outside the terminals. Attorneys for Jews for Jesus said the group has distributed material at the airport for 10 years. They called the regulation unconstitutional.

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Savoring the present

It's midsummer and the katydids have begun their mating calls in the trees down by Jacob's Creek. This is the summer we looked forward to in last winter's subzero weather. Now it is here and the katydids' calling reminds us that it is passing. For my uncle used to say, "When you hear the first katydids, it will be seven weeks until frost."

There is an irony in our response to the passing of time. The irony is that our knowledge of the present is measured in considerable part by our memory of the past and our anticipation of the future. There is a sense in which we only recognize the "now" because it is not the past and not the future—it is suspended between them. So as we mourn the past and anticipate the future, the present slips away.

To stop and think about the present does not really help either. As I write, the morning "break" is 45 minutes away. At the same time I look forward to the break, I realize that when it comes another three-fourths hour of my life will have gone and my desk will remain uncleared. Is there no deliverance from this love-hate relationship with the passing of time?

In one sense, no. Like the dilemma of human incorrigibility described in Romans 7, the problem of time is one we have to accept as part of our humanity. Each of us is granted a time allowance. Each person's day is as long as the next one. How we use it becomes our responsibility. We can savor the present if we consider it a gift from God, an investment to be developed.

One savors the present if the activity that occupies one's time fits into a larger purpose. Sometimes the connection is difficult to make. When I was in my late teens my father would send me out to pick corn alone. In picking corn by hand it was difficult for a teenaged boy to keep the ultimate purpose in mind. Somewhere at the end of those hundreds of rows and thousands of ears of corn was the ultimate goal of a corncrib filled with cattle feed for the winter. But in between was hour after hour of picking ears of corn one at a time.

Some think the answer is to get away from enforced activity, to do what one likes, to do nothing if one likes. But this is not the answer. Some of the most desperate people are those with nothing to do. Unemployment is one of the greater tragedies of modern time. But employment alone is not the answer. It is found in purpose for activity.

Yesterday I made a four-hour round trip in order to spend two hours with four other men discussing a problem. Given a choice, this is not what I would have elected to do with my day. But some light was shed on the problem and so I conclude it was worth it even though it was over roads I have traveled many times before and I went beyond the range of the good music station. But having attained the purpose made the trip worthwhile.

Beyond the purpose, one can take satisfaction in efforts to do the task well. I suppose this would have had only a minimum of impact on my mental health as a corn picker. But even with this, there were skills to be developed. In most tasks it is possible to add a personal flair. Not everyone can add initials like an artist, but each can add a personal trademark to the task at hand if only for personal satisfaction.

Those whose daily work is limited from the standpoint of inherent interest can still cultivate relationships with fellow workers and nurture contacts with family and church community. Our identity is largely formed and nurtured by relationships with others. By cultivating these we encourage others as well as improve our own sense of well-being. We can tolerate many difficulties as long as our relationships stand firm. Building up the church is an exercise in building relationships in the name of Christ. In Acts 2:47 it is reported that "the Lord added to their number day by day those who were being saved." Friendship evangelism seminars are a modern expression of this concern.

Meaning in the present is also enhanced by observation of the passing scene. Perhaps this is one small gain from advancing middle age—increased perspective with which to view our environment and what is going on. What one sees in a given picture is directed by one's knowledge and interests. Bird watching, for example, is a source of income for only a few specialists. For many others it is a source of enjoyment because they see a part of their environment that is hidden to others who have not taken the time to listen and look.

Four years ago when Mary and I took a long trip, I found the way, but she found the flowers. To Mary, flowers are so much a part of her environment that to be deprived of them would be next to death.

As I wind down this meditation I am conscious of the need to include the New Testament kind of urgency. In Ephesians 5:16, the readers are urged to be "redeeming the time, because the days are evil." After 2,000 years those words continue to be important.

I hope that the observations above can fit into this concern, a belief that time really belongs to God and that we should seek to exploit it on God's behalf and for his glory.—Daniel Hertzler

August 28, 1984

GOSPEL HERALD

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Discipleship in different forms

by John D. Yoder



The winds of change are moving through intentional Christian communities.

Three years ago, after 25 years of being a predominantly communal church, Reba Place Church in Evanston, Illinois, modified its convenant to include members who did not participate in a common treasury.

The Fellowship of Hope in Elkhart, Indiana, also dropped the common treasury as a requirement for membership in 1981, and other intentional communities are considering a similar change.

This change in membership patterns is a radical one. It modifies one of the fundamental principles that brought the communities into being and gave them their unique identity. Where once they had a unified approach to economic issues for all church members, there is now a conspicuous plurality: some members participate in the common treasury and some do not.

Yet this change appears to be making the communities more vigorous, not destroying them. The communities see the new membership patterns as the prompting of God's Spirit that is bringing them new life, not as a repudiation of their past.

Leaders at Reba Place and the Fellowship of Hope give several practical and theological reasons for changing their membership requirements.

One was the desire to better serve those who came to the church wanting help in putting their lives back together. Sometimes the issue of the common treasury got in the way of the church ministering to their needs. "People came to us with brokenness," says Keith Kingsley an elder at the Fellowship of Hope. "We felt it was best to minister to the brokenness without the added complexity of the common treasury."

This pragmatic concern had theological roots as well. According to Kingsley their new form of church life is closer to the New Testament pattern of mission. "Local congregations need to be able to respond to people where they are in order to draw them in," he says. "We did not want to impose more on people than the early church imposed."

Another reason for the change was that both Reba Place and the Fellowship of Hope found it difficult to accommodate people who were in transition from one place to another. These Christians would move into the area for a few years, then move to other locations. They wanted to be part of the communal fellowships but "a communal church assumes a long-term commitment," says Kingsley. "So divestiture of property and assets became a problem for those who were only members for one or two years."

Some intentional communities are recasting their form but with a continued concern to be faithful.

Reba Place was also confronting other issues that led them to reexamine the requirement of a communal lifestyle for membership.

They had experienced rapid growth during the 1970s, despite the demands of a communal lifestyle. But growth brought problems, too. Some new members were unaware of how challenging communal living could be. Others became overly dependent on the community, to the extent that they did not grow spiritually.

Another problem arose in regard to children raised in the community. Normally one becomes a member of the church as a result of baptism, which also meant a commitment to be a communal member. But the members at Reba Place discovered that most adolescents were not ready to commit themselves to a communal lifestyle.

At the same time these communal churches were asking themselves how their membership requirements related to their mission, their children, and their theology, they were becoming aware of the broader church in a new way. Writing in the magazine *Coming Together: A Journal About Christian Community* (April 1983), Keith Harder says that Reba Place gained a new appreciation for churches that were "more inclusive and less structured" than their own. "As we saw God at work in diverse parts of the church, we were both humbled and inspired."

John D. Yoder is a member of the College Mennonite Church, Goshen, Ind.

Communal living for some but not all. Perhaps the most important new theological insight the communal churches gained in their examination of their membership patterns was in the area of Christian "calling." More and more they came to see that communal living was a calling for some but not for all the members of the church.

"In the congregation people have different callings," says Kingsley. "Some members are called to express a given mission on behalf of the whole church." So instead of making communal living a requirement for membership, they asked themselves, "Who is called to this expression of the kingdom?" Having experimented with pluralistic membership for several years now, Kingsley says that they have discovered it is possible to affirm someone else's calling, even though it is different from one's own.

Julius Belser, an elder at Reba Place and a member there since 1965, makes a similar comment. "The communal structure has its place in the whole body but it's a modest place and the freedom to consider all the options makes it much more likely that each person will get a right fit" (*Coming Together*, p. 8).

Acknowledging diversity in forms of discipleship does not mean, however, that the church approves all forms of personal commitment. "Even though we have created a part of the church which is more flexible on details," says David Jackson of Reba Place, "we feel it is important to be particularly clear on the central issues of faith and practice—even when that means confronting someone on sin or risking the possibility that they might leave" (*Coming Together*, p. 7).

Dave Klahre, a member at the Fellowship of Hope, explains that members of the noncommunal cluster there are in no sense second-class Christians. He explains the lack of dualism by making the distinction between calling people to different *forms* and different *levels* of discipleship.

"When we talk about different levels of commitment, we imply that some Christians are better than others. That's not what we mean by different callings. We mean that the callings express equal levels of commitment that take different forms."

Does the experience these communal churches have had in working with members who express their discipleship in different forms have anything to say to noncommunal Mennonite congregations? Members at Reba Place and The Fellowship of Hope both say that this experience has taught them to be humble about making

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claims that one form of discipleship is better than another.

"The main thing our experience says," according to Julius Belser, "is that it is possible, by God's grace, to call a local congregation to a high expectation of the meaning of discipleship. Some of our forefathers called this 'walking in the resurrection' (Rom. 6)."

Belser sees the plurality of membership at Reba Place as an extension of the earlier commitment to follow through "in responsibility for one another in truth and love." Their commitment to help one another be faithful disciples has not changed, only now that commitment takes different forms.

"It is possible," he says, "to corporately help one another to follow the Lord more fully than we would ever do alone" by "covenanting in specific ways."

He is quick to point out, however, that there is "no technique" for making members accountable to one another. "It is the gift of God whenever it happens."

Could the change in membership patterns at Hope and Reba Place be a model for traditional Mennonite congregations? Could these noncommunal churches celebrate the presence of a communal group in the congregation? If that happens it would be a historic event: American Mennonites would have used their differences to strengthen their vision of what the church could be, rather than allowing their differences to be a source of division.

Putting up a sign

by R. Victor Glick

There once was a small village in New England where ordinary people lived. Some were young, some old, and some in between. Some people had lived in the village for years and when asked if they had been there all their lives, some would reply, "Nope, not yet." Others were newcomers. In the village there was a country store where you could buy bread and doughnuts and soda and milk and gasoline and the daily paper and almost anything else you needed urgently. The post office was in the country store. There was an old schoolhouse in the village that had been converted into a church and every Sunday people came to worship God, and shake each other's hand.

One summer, the people of the church scraped and sanded the old paint from the sides of the building and painted the whole building white. It looked very nice. One day some men from the church decided to place a sign along the road with the name of the church on the sign so visitors could identify the church. After extensive consultations with certain important people in the congregation, a location for the sign was agreed upon, and a permit from the town was obtained. Workers began to erect the sign. One man began to dig the holes for the posts while two others assembled the cross beam.

A door was heard to bang and rapid footsteps on the road grew louder to the man digging the hole. As he looked up from his digging, a woman, who came from next door, said in a rather upset voice, "Oh, I hope you don't expect to put the sign there. Did you get a permit? I must have missed the public hearing, for I certainly would not have allowed you to put it here."

There was a sort of awkward pause and then one of the men, the one who seemed to be directing the work said quietly, "Why, yes, Mrs. B., we have a permit."

"Oh, no," the lady said, "you can't put the sign here. It blocks the only view I have from my kitchen down the street."

The man who seemed to be in charge sort of smiled and said, "Now, Mrs. B., it won't be as bad as you think. You will be able to see right by that sign."

"Oh, no I won't," the lady said. "I would not have left Mr. M. put up that fence if I had known about it, and I don't want you to put this sign here. If you don't believe me, come to my kitchen and look for yourself!"

By this time, the pastor had come outside and joined the circle of people. The man who was digging the hole did not say a word. The young man who was helping, leaned up against the fence and pushed his hat back revealing brown curly hair which matched his beard and mustache. "Well, come on," Mrs. B. said. "Come with me, and I'll show you." So the pastor, and the young man, and the man who seemed to be in charge, all walked up the road and went into the house. The man who was digging the hole stayed there by the hole as if to guard it. He could see the people in the bay window pointing and talking and after a while all the men came out, but Mrs. B. remained in the house.

"She was right," the man who seemed to be in charge said as he returned to the hole. "I guess we can't put the sign there." There was no anger or disgust in his voice. There were no curse words, no demeaning remarks.

The pastor and the young man were smiling and already were searching for an alternative site for the sign. It was almost as if they had never planned to put it there in the first place. "How about if we put it here?" the man who seemed to be in charge asked.

"That seems fine," the pastor said, "but wait, let me get my wife to help us get it set right." That action was to insure that important people of the church had a voice in where the sign went. It seemed right to everyone, so the man who had been digging the hole before, began to dig a new hole.

Soon the sign stood tall and straight, and everyone said it looked great in that location. The men picked up their tools and went to their homes, leaving the angel who had been watching the entire operation standing there alone by the side of the building. He filled out his report carefully, and under comments noted, "These men fully understood the meaning of the command of Jesus to love your neighbor."

R. Victor Glick is a member of Taftsville (Vt.) Chapel.

Whom can we believe about Central America?

by J. R. Burkholder

Early in the month of May, I stood in a hotel lobby in Tegucigalpa, Honduras, watching President Reagan on live television delivering his address on Central America. I was part of a group of North American Mennonites on an intensive study seminar. We had just arrived in Honduras that morning, after five long days of listening and learning in Nicaragua.

It was somewhat disconcerting to watch that familiar face speaking, while hearing an instantaneous translation into Spanish. But even more disconcerting were the contradictions between what the president was telling millions of listeners about Central America and what I had seen and heard during several weeks of travel in that part of the world.

Some of us found ourselves becoming angry as we listened to statements from the president which we knew to be either distortions or untruths. It was especially annoying to hear him call others liars when he himself was misusing the truth. (Whether Reagan was consciously using false data, or whether he was simply quoting what others had told him, is a judgment that I can't make. But surely it is his responsibility to find and speak the truth.)

During the weeks since that event, I have spoken on Central America to dozens of audiences in several states and in Canada. Everywhere I have encountered the question, "But whom can we believe?" The media and official Washington give us one viewpoint, but many church workers, both expatriates and nationals, present quite a different perspective.

Last October I listened to a prominent United Methodist minister in Austin, Texas, address this problem of tension between the government version of reality and the views of many church and service workers. After his return from Central America, he found that he had to deal with audiences who generally accepted the official view and thus were skeptical when presented with an opposing view.

Jack Heacock boldly proposed that as Christians we must dare to challenge prevailing opinions that are dominated by the ideology of the cold war. Instead, we must develop an "alternative world-view" that begins with human values instead of geopolitics.

We must learn to ask about the assumptions that different persons bring to a situation and the sources that they accept for their data. Does one look at the world from the top down—the position of power and privilege—or from the bottom up—from among the people? Which voices does one listen to—the rulers or the masses?

My own experience and study have confirmed the crucial importance of perspective and location. After thirty years of observing Latin American issues, I am much more inclined to believe what I learn from missionaries and service workers than what I hear from official sources.

All too often we as ordinary citizens have assumed that the folks in Washington know more than we do about the issues, and therefore we have to accept their analysis of the situation. But we forget that persons in power may in fact have only limited access to a full range of information about problems. And they are usually heavily influenced by the prevailing ideologies.

Let's look, for example, at the way in which the Kissinger Commission, went about its work for the Reagan administration. Phillip Berryman, former Catholic priest with years of experience in Central America, has prepared a careful critique of the Commission's report. He writes: "The Report offers an elite view of Central America. The all-male Commission was made up of elites and the 300 people contacted in Central America were almost all from local business and government elites. Of the 105 individuals who appeared before the Commission in the U.S., few have had on-the-ground experience in Central America and apparently none has had sustained grassroots experience there."

Other experienced persons have commented on the way in which the report is dominated by a cold war (East/West) mentality, to the neglect of the indigenous roots of revolution in poverty and oppression (the North/South perspective).

With such sources of information, it's no wonder that President Reagan speaks from a distorted viewpoint. But we can't blame the Kissinger commission for Reagan's description of the "contras" attacking Nicaragua as "freedom fighters." After talking as I did with witnesses of contra atrocities against Nicaraguan civilians, and hearing from respected sources that the contras would collapse without U.S. aid, would he dare to speak of "freedom" in this way?

Let me offer some other examples of the perspective problem from my own recent contacts with the complex Central American scene.

Early in June, I was present at a gathering of evangelical leaders discussing the Latin American situation. The special guest for one session was Jeane Kirkpatrick, U.S. ambassador to the United Nations. In her defense

John R. Burkholder teaches at Goshen College and has been on a special short-term Mennonite Central Committee assignment for Central American interpretation.

of the administration's policy of supporting armed opposition against the people of Nicaragua, she presented a lengthy recounting of alleged wrongdoings by the Sandinista government. A major part of her list consisted of violations of religious freedom.

When she was finished, an immediate challenge came from the floor. John Stam, a missionary in Costa Rica for thirty years who has spent much of the past three years in Nicaragua, began to refute point by point a number of her allegations. His argument was simply: "If you are mistaken about things that I know by experience and investigation, why should I believe anything you say?"

Others in the audience questioned the ambassador about the sources of her data. She mentioned Costa Rican journalists and government representatives. Acknowledging Stam's claim to on-the-ground experience in Nicaragua, she simply said, "You have your sources; I have mine." (It should be noted that Mrs. Kirkpatrick was invited to her cabinet level post on the basis of her writings on U.S. policy toward Latin America. But prior to her appointment, she had no real experience in a Latin American country.)

Recently Christine Wiebe, graduate of Goshen College and now a writer for the Knoxville, Tennessee, *News-Sentinel*, spent ten days in El Salvador. She was able to travel with Mennonite Central Committee workers and meet hundreds of people as the basis for her reporting.

Her reports, published early in May, present a strikingly different picture of El Salvador from that found in most media. Listening to the voices of the poor, she discovered that they fear the army much more than the guerrillas. "If U.S. military aid to El Salvador dried up, the government would fall quickly, many Salvadorans said."

How account for the variations in reporting on El Salvador? Wiebe writes: "The press in El Salvador is more like a lap-dog than a watchdog.... Many U.S. journalists live on the second floor of the Camino Real hotel, which is just like a posh Hilton.... The journalists often gather at the bar to talk about their work, resulting in similar coverage. Some reporters do not speak Spanish.... Sometimes the questions that need to be asked require a different perspective than that held by many U.S. reporters."

Reporter Wiebe also wrote that her statements on human rights violations in El Salvador were totally reversed in the story that appeared in the local press after her visit.

Biblically informed people will not be surprised to learn that there is a theological explanation for all of this. Walter Brueggemann speaks of the "royal ideology" that has characterized ruling regimes ever since the kings of the Old Testament. Their view of reality is shaped by the circumstances of the royal court with its trappings of power and privilege. Rulers by nature are inclined to listen more to the whines of the greedy than to the cries of the needy.

The prophets of God are called to speak out against injustice and oppression, to confront and unmask the royal ideology on behalf of God and the people. But the prophets are usually challenged and thrown out of the royal court. Their message is the last thing that the regime wants to hear.

But it's not only the rulers who are caught up in the royal ideology. Brueggemann writes: "The prophets address a people so enmeshed in the royal ideology, so believing the dominant truth that was traded on, that they had lost touch with the elemental realities. Neither the holiness of God nor the hurt of the neighbor gained any attention any more."

Whom then are we to believe? If we still care about "the holiness of God and the hurt of the neighbor," I'm convinced that the real truth is more likely to be found with the Berrymans, Stams, and Wiebes than with the Reagans, Kirkpatricks, and Kissingers.

An interchange on language use

Let's not proof text

In regards to Harold E. Bauman's piece, "Loving Your Neighbor by the Language You Use" (June 5), it seems as though he is doing like the false cults do by taking small portions of Scripture out of context. He quotes Numbers 23:19, "God is not a man," and stops here. But my Bible says, "that he should lie." My New English Bible translation puts it thus; "God is not a mortal that he should lie." God is neither man nor woman. He is our Creator, our holy, heavenly Father.

Why do our leaders take portions of Scripture to try to bring out their point of view? And this does hurt. I am sorry, Bro. Harold, don't you think you have done an injustice to the Holy Word of God? Also the reference you used from Luke 15 of the woman who lost a coin. God is not the woman seeking the lost coin, but the careless woman is like an indifferent pastor who through neglect and wrongful teaching has lost one of his members to filth and sin. Certainly there is great joy and happiness in heaven when the lost is found. This is not God's job to sweep and clean the house but yours and mine.

It seems to me some of our higher educated people want to be great diplomats trying to smooth over rather than to point out sin. It seems they do not want to teach what is in his Word and its true meaning for us.

Why is it we have to follow the world and to be worldly? I am just old enough to observe that wanting to change the Bible wording and the words in our songs has come into prominence because of Women's Lib. Shame on us. Read Romans 12:1-2. Maybe we are not transformed yet, maybe our hearts and minds are not yet renewed. Are we still carnal? "Let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (NEB). In John 4:24 it says, "God is spirit, and those who worship him must worship in spirit and in truth" (NEB).—**Clare Mumaw**, Newport News, Va.

No mistaken claims

Although I heartily agree with the points about inclusive language made by Harold E. Bauman, I find them partially grounded in mistaken notions about language that becloud many current discussions of the subject.

1. I find no evidence that "*Webster's* dictionary says 'men' used generically is

obsolete." Neither of the two best desk dictionaries—*Webster's Ninth New Collegiate Dictionary* (1983) nor the second edition of *The American Heritage Dictionary* (1982)—makes any comment on the status of generic "man," even though both dictionaries include extensive notes on other matters of disputed usage. Apparently most educated writers and speakers continue to use the word in that sense.

2. The English language does not have "a sexist bias." Rather, it offers such a rich and varied range of optional forms of expression that it easily enables men to find words in praise of women, feminists to articulate their cause, and Harold himself to suggest what should be done. Of course, we need to distinguish between the infinite number of combinations offered by our vocabulary and sentence patterns and the way people—as individuals and as social groups—customarily use the language. Those people and their uses of the language may indeed be sexist, whether consciously or unconsciously. The point is that the English language is not some towering monster of which we are all victims but, rather, a tool of communication we can shape to our purposes.

3. Although language probably "does shape thought," exactly how and to what extent it does so remains a mystery to language students. It is not accurate, however, to claim that the use of "man" and "he" in a generic sense is the same as calling someone "stupid each day for an extended time." The latter is insult, plain and simple. The former illustrates the rule of language that a word may have more than one meaning. In fact, a word like "run" may have 122 meanings in a desk dictionary and a word like "cleave" can even mean entirely different things ("split" and "stick to"). Much depends on the context in which such words are used. Native speakers usually have no difficulty in knowing which meaning applies.

Despite these facts, it is obvious that certain social changes have created a psychological climate that is altering our use of English. It takes little reflection for me, too, to realize that I would not want generic "man" and "he" to be replaced by generic "woman" and "she"! Consequently, I have begun to alter my use of the language and to encourage my writing students at Goshen College to do so, too. For some people, it is a moral issue. For all of us, it should be at least a practical matter of couching our messages in language that will be acceptable to an audience of mixed sexes. Fortunately, our language offers all the options we need to make that adjustment.

One guide to inclusive language is Casey Miller's book, The *Handbook of Non-sexist Writing.* For suggestions on how to avoid generic "he," see Aileen Nilsen's "Winning the Great He/She Battle" in the February 1984 issue of *College English.*

A few words of caution are in order, however, as we try to alter our use of the English language.

1. Informal spoken language is almost entirely an unself-conscious act. That is, native speakers of a language normally do not choose their words with care but, instead, express themselves almost instinctively. When we become self-conscious about the language we speak, then our speech becomes hesitant and abbreviated and is more likely to break down. Audiences need to be tolerant of speakers at this time of uncertainty.

2. If any significant changes are made in the way we use the English language, they will probably be in "edited" English; that is, in English that is written and then rewritten to conform to perceived audience preferences. It is highly unlikely that feminist-oriented reforms of English usage will much affect the informal English used by the masses of native speakers most of the time. The best proof of this point lies in the results of the work of eighteenth-century grammarians who devised the rules of "correct grammar" that we try to follow nowadays—"whom" for "who," "lie" for "lay." The "bad" usages continue to persist—even abound—in the ordinary speech of educated people. The main achievement of the rule-makers has simply been to give such usages a lower social status than they once had. Of course, the main differences with feminist language reforms is that they are associated with actual social change. Perhaps after many years and many social changes, the usage of English—both conscious and unconscious—by most native speakers will become less sexist.

The relevance of all this for the church is that inclusive language should be the norm in formal worship services, where usage can be planned and shaped carefully in advance. Prayers, songs, and admonitions need not and should not offend the worshipers, male or female, if we are skillful users of our native tongue.

But we should not make mistaken claims about the language we speak or require difficult things of people in informal situations.—**Ervin E. Beck,** Goshen, Ind.

Harold Bauman responds:

I affirm with Clare Mumaw that "God is neither man nor woman" and that "God is spirit." The Bible gives us both masculine and feminine images of God. It is my understanding that the three parables in Luke 15 include both images to tell the Jews one truth: God searches for the lost in mercy. The task upon us is to speak of God in both masculine and feminine images as the Bible does so that we do not end up with a masculine God (or feminine).

I am grateful for Ervin Beck's questioning the statement that "*Webster's* dictionary says 'men' used generically is obsolete." I read the statement in a religious news journal, but failed to keep the documentation. I contacted the editorial office of *Webster's* and learned that no such change is anticipated. The news journal obviously was incorrect. I regret my part in furthering the misinformation.

Is it presumptuous of me to think that Ervin's "heart" statement, "I would not want generic 'man' and 'he' to be replaced by generic 'woman' and 'she'!" has implications for all of his "head" statements? Change takes work and it involves pain both in the context of grace. I wish there were another way.

READERS SAY

Beulah S. Hostetler, Willow Grove, Pa. "Can we love the Russians?" The question sounded very different to my ears than it would have a month ago. When the July 3 *Gospel Herald* arrived I had just returned from an 18-day trip to the Soviet Union under the auspices of the Institute for Peace and Understanding.

I expected an exotic trip. Instead, I did not see anything that did not look familiar. Although we traveled from Moscow to Novosibirsk in Siberia, to Tashkent just north of Afghanistan, to Tbilisi between the Caspian and Black seas in Georgia, and finally to Leningrad, all of the topography and vegetation looked very familiar. We share not only the planet with the Russians, we share the *Northern Hemisphere,* together with its vegetation, seasons, climate, ocean and air currents.

The Russian people, too, are very like us. I do not mean to ignore ideological differences, which are profound, and contrasting social systems. But the people themselves, even with all their different nationalities, are very much like the American people. We, too, include many nationalities. One day, while walking in front of our hotel I was approached by a young Russian matron

who began courteously asking *me* directions in Russian!

Before we left Leningrad our tour guide, a woman with very perceptive insights into human nature, requested: "Now when you go back to America tell your relatives and friends and the friends of your relatives and the relatives of your friends that we are not such monsters but just people who want to live at peace with their families."

John F. Murray, Kouts, Ind. I believe the discussion on page 487 (July 10) between Dean M. Brubaker and D. R. Yoder is leaving us in a muddle of confusion and division. I see these two brothers at the Jerusalem Conference in Acts 15. Bro. Dean: "We must keep circumcision, because the Scripture is inerrant." Bro. D. R.: "We can do away with circumcision because the Scripture is errant at that point."

But at the Jerusalem Conference, neither was the case. After a heated debate, the delegates, without trying to prove the Scripture right or wrong at any point, simply decided that on the basis of what God was doing among them, the Scripture concerning accepting the Gentiles must take precedence for faith and practice over the Scripture concerning circumcision. They decided to allow the outward form to change (circumcision not required) but they reaffirmed matters of inner righteousness and physical health (abstain from sexual immorality and from eating meat of strangled animals).

Jesus did the same thing in the Sermon on the Mount. He said the Scripture calling us to love both God and people should take precedence for faith and practice over the Scripture allowing an eye for an eye.

Most of us can detect what Satan is doing—wholesale abortion, war, drug abuse, drinking, sexual immorality, racism, child abuse, divisions, heresies. We seem to be problem-oriented, rather than God-oriented. Where among us are the "apostle Jameses" who can discern both what God is doing and what Scriptures should take precedence for faith and practice, and who have courage to say, "This is the way, let us walk in it"?

If I understand Carl Keener's letter in this same issue, he and others like him are calling for the "apostle Jameses" to speak. So let us pray to the Lord of harvest that he would send us such persons. But this in no way will lessen our responsibility to meet in conferences and in brotherly love squarely face the issues confronting us, just as the delegates did in Jerusalem, and in the light of what God is doing, decide which Scriptures should take precedence for our faith and practice.

Albert Eberly, Bay Port, Mich. I herewith wish to thank Robert Roberg for filling us in on the rest of the story concerning the seventh "Women in Ministry" conference (July 10, page 486). And thank you, editor, for printing his letter.

It is especially disturbing if one can't be sure if the reporting of any given meeting is slanted or not! Is integrity a virtue that is disappearing, like the veiling for the sisters?

Denton Croyle, Wadsworth, Ohio. Your tribute to Paul Erb was befitting the giant man and churchman that he was. It was not redundant and the memorial issue will be read by all who knew him.

Our paths crossed frequently. While our work was in different fields, he was always interested in our comings and goings. It was with tear dimmed eyes that we parted at Bethlehem. I rejoiced that God had spared him for yet another conference but he was apologetic and felt that folks thought he shouldn't be there due to his infirmities and advanced years. He truly loved the church. Our last chat was about the church and the goodness of God.

His keen wit and sense of humor were first experienced by me in a Goshen College chapel service. A small clock in the pulpit was for speakers' eyes only. Someone had spun the little timepiece so that it ran backwards! Paul took a second glance and sensing who the culprit might have been, looked down at a row of freshmen and said, "Relax fellows, I see by this clock that the longer I talk, the more time we'll have!"

I'm sure John Oyer's tribute and his "Paul Erb" experience could be applied to many other young people, who because of Paul's love and Christian common sense, decisions were made to stay in the church and learn more from this redoubtable Christian servant.

John L. Horst, Eastern Mennonite College, Harrisonburg, Va. I read with great interest the memorial issue devoted to the life of Paul Erb (July 24). In this day of media slickness the *Gospel Herald* is my kind of magazine with its emphasis on message rather than style.

Paul Erb's critique of and opposition to theater (as noted in the interview with Daniel Hertzler) raises some good points for broader discussion. I grew up in Scottdale under the influence of Paul and Alta Erb and other past "greats" of that significant 1944-62 era that Leonard Gross described. And one thing that particularly stands out in my memory about Paul Erb was his dramatic flair in sermons, summer Bible school teaching, poetry readings, and music performances. To me as a young boy his approach to life was drama. I believe his opposition to theater was based on the idea that acting was in some sense a lie to one's true self.

One particularly humorous incident comes to mind. When I was a high school sophomore back in the early 50s, Paul Erb got a notion to organize a performance of the dramatic cantata *David the Shepherd Boy.* We did a concert version, by the way. Due to voice arrangements I as a 16-year-old was chosen to sing the part of Saul and he as a 60-year-old sang the part of Jonathan. Some delightful incongruities in the charming Saul and Jonathan duet emerged from the long-forgotten performance.

So theater considerations were tossed aside, but his life was drama of a high order not unlike a Beethoven Symphony.

David Hiebert, Scottdale, Pa. I submit this photo of Paul Erb and his family. I think it shows one of his priorities that I observed—family.



CHURCH NEWS

Bloughs serve 25 years as missionary farmers



John and Isabelle Blough, missionaries in Brazil, have returned to the United States after 25 years as self-supporting missionary farmers.

Reflecting on their experience as self-supporting missionary farmers in remote Araguacema, Brazil, John and Isabelle Blough liken themselves to the pioneers of North America's old West.

Bloughs returned to North America in May after working 25 years in Brazil as overseas mission associates with Mennonite Board of Missions.

Raising much of their own food, Bloughs lived a rather primitive life. Television and telephones have just been introduced in Araguacema, as well as the first bus service. "We did notice many improvements over the years, however," John said. "More goods are available in the stores and many people in our area now have appliances."

Because they were self-supporting, John and Isabelle felt they could truly identify with their neighbors. "Compared to regular missionaries, we had the chance to work more alongside Brazilians on a day-to-day basis," John said. "We could perhaps empathize more with those around us."

Bloughs introduced gardening and certain farming methods to the rural people. Isabelle began making jelly from a wild cherry that was once considered useless—an idea that caught on quickly in the community.

"Real development is slow and painstaking at first," she said. "But through it all we formed close relationships and established trust between ourselves and the Brazilian people."

John and Isabelle were involved with the local Mennonite congregation, which consists of about 100 people. "It was good to feel that the church grew less dependent on us," John said. "It has had a stable, easygoing Brazilian pastor for the past two years and the members support him well."

Other Mennonite efforts in Araguacema include several schools and a clinic started by MBM in the 1950s. Control of these was turned over to Brazilian Mennonites as North American personnel and funds were gradually withdrawn. Now, with the departure of Bloughs, there are no MBM workers in the Araguacema area for the first time in 30 years.

Bloughs decided to return to North America so that their 10-year-old daughter, Melody, could receive satisfactory schooling. They have settled in Hesston, Kan., but talk of returning to Brazil in eight to ten years.

"Even though we are far behind our relatives and friends economically back here," John said, "we wouldn't trade our 25 years for anything—they have been rich years for us as a family in many ways."

Bloughs also have two grown children—Steve (22) and Rachel (20).

Bethany high school sets minimum requirements

Bethany Christian High School, Goshen, Ind., begins a new era when school begins this fall. For the first time the school has adopted a set of nineteen minimum skills and experiences as standard for graduation.

"The list (of required skills and experiences)," the statement says, "is our attempt to assume responsibility for the learning progress of our students.... In addition to a clarification of minimum, we are committing ourselves to developing a curriculum that promotes and recognizes learning, for many students, far beyond the minimum."

Principal William Hooley points out that Bethany has been working for two years—first as faculty committee and the entire faculty, then with representatives and ministers of Indiana-Michigan Mennonite Conference congregations, then with student representatives, and finally with its conference-appointed board of directors. The purpose: to derive a comprehensive and adequate set of expectations of all students. In addition the responsibility for achieving requirements has been lodged with faculty members in various study disciplines.

The "minimum nineteen" include state course requirements; reading on a ninth-grade level; ability to write a theme using standard English grammar and usage; awareness of international and domestic events; identification of local, state, and federal agencies helpful to individual citizens; knowledge of substance abuse and treatment resources; daily living practices leading to good health and physical fitness; and knowledge of factors in planning use of leisure time.

Also included are elementary skills in microcomputer use; mathematical computation on a ninth-grade level; ability to use the metric system of measurement and to relate it to the English system; ability to use the library for locating specific information; demonstration of decision-making skills; submission of a written plan for post-high school education or vocation with specific steps required to finalize and implement the decision.

And finally, skills of financial management and good stewardship, including mastery of IRS Form 1040; identification of employable attitudes, personal traits and skills, sources of employment information, procedures for preparing a résumé, and completion of a job application and interview; demonstration of problem-solving by identifying steps to take in solving a human-relations problem common in family or work; writing a personal statement reflecting current beliefs about biblical Christian positions; and completion of a personal values inventory.

Roy Hartzler, the committee secretary, said, "The leading question we worked with as a committee asked what ideas and skills our students will need to have as productive Christians in the twenty-first century. This perspective undergirded every aspect of our work."

After five years there's enough rain in NE Brazil

Rains have come in some areas of northeastern Brazil, finally bringing green fields where the landscape has been brown due to drought for five years.

Mennonite Central Committee workers Jim and Mary Miller from Harrisonburg, Va., at Akron on a short home leave, report that many farmers in northeastern Brazil were able to plant and harvest good crops, although others were unable to obtain credit for seeds and fertilizer. A few areas did not



Brazilian farmer in northeastern Brazil holds full ears of corn from this year's harvest. His village, with MCC help, built a dam to provide water for village farming. With this year's rains, the dam is full and nearby crops were irrigated.

receive rainfall and so the situation is still precarious in much of the northeast.

For the present season MCCers rejoice with those who are seeing a harvest. In early February MCCers had distributed corn and bean seed to over 1,200 farming families in the drought-stricken region. In May worker David Brubaker from Lancaster, Pa., visited the two areas where he had helped with seed distribution.

He reported, "It was a joyous experience to see the desert clothed in lush shades of green. In most areas the rains, although late, have been plentiful and regular. Some farmers had already harvested and replanted beans as the rainy weather continued. The corn was tall and in tassle, the people animated and grateful. Thanks so much for your prayers for rain. These people will not go hungry again this year."

Congregations benefit from Friendship Evangelism Effectiveness Training

Evangelism. For many Mennonites today, just hearing the word "evangelism" brings negative images to mind. Evangelism does not, however, have to represent canned speeches, knocking on doors, or buttonholing strangers on the street.

Art McPhee of Mennonite Board of Missions has for four years led Friendship Evangelism Seminars. They emphasize a natural, spontaneous sharing of faith with others.

McPhee is a pastor, author, and radio commentator currently involved in church planting in a suburb of Boston, Mass.

Because of the popularity of the seminars, McPhee has organized his insights on evangelism into a plan of study called Friendship Evangelism Effectiveness Training (FEET). This series exposes more congregations to friendship evangelism than the seminar by itself could have reached.

FEET is a 13-week program designed for use in a variety of settings, but is especially well-adapted for use in a Sunday school setting. Its emphasis is on faith-sharing and disciple-making with friends. It aims to show that friendship evangelism is both biblically based and highly effective.

FEET helps Christians enhance and deepen existing friendships, begin new friendships, and introduce friends to Christ. "The best evangelism," according to McPhee, "takes place in a context of mutual trust and respect. It takes place between friends." The Institute of American Churches found that 70 to 80 percent of church growth occurs because of friends and relatives, thus supporting McPhee's belief.

The FEET series includes McPhee's book *Friendship Evangelism: The Caring Way to Share,* and a study guide by Marilyn Lyon. The study guide outlines goals for each session, asks stimulating discussion questions, and explores specific ways to apply evangelistic ideas in real life. The series also includes handouts for photocopying and distributing to the class.

Steve Drudge of Field Avenue Mennonite Church in Markham, Ont., wrote the following comments to Mennonite Board of Missions when ordering more FEET materials: "People in our optional Sunday school class, taking Friendship Evangelism Effectiveness Training, are enjoying the course; they would like to take two Sundays to cover each lesson. However, there are others waiting to take the course so we will offer it for another group next quarter." So far, three intergenerational Sunday school classes at Field Avenue have completed FEET.

Community Church of the Brethren



Liz Andress, left, an MCC worker in the Philippines, meets with teachers of a literacy program for the Tiruray people, tribal Filipinos who live in the mountains of the southern island of Mindanao. The literacy program was begun under the auspices of the Philippine Episcopal Church. Andress, from Minneapolis, Minn., serves as general coordinator for the program. Most participants in the literacy program are between the ages of 25 and 50. The purpose of the literacy program is not just to teach the basic skills of reading, writing, and arithmetic, but also to equip the participants with a new sense of pride and dignity in themselves as Tiruray people. An ability to read and write can also help the Tiruray to understand government laws and regulations. Many Tiruray have lost their land because they were unfamiliar with land titling and registration procedures. Knowledge of these procedures can help prevent such incidents.

in Orlando, Fla., has also used FEET. "We adapted FEET's book and study guide to our particular program," said Pastor Craig Smith. "We offered the series during 13 Sunday nights; attendance at the 75-minute meetings ranged between 30 and 40 people."

Feedback on FEET has been positive at the Orlando church. "I wish I could see it being as active as I see it being positive, however," Smith said. "I see some action and some increased awareness of opportunities in evangelism, but I wish it were more."

Before a church wishes to begin an evangelism program, however, McPhee adds a word of caution: "If congregations are not experiencing spiritual vitality and a sense of *wanting* to reach out, then programs will not work. A renewal of vitality is needed first before evangelism can be successful. Don't get the cart before the horse."

More information on FEET can be obtained from Melba Martin at MBM, Box 370, Elkhart, IN 46515.

Grebel president accepts third term

Ralph Lebold, president of Conrad Grebel College since 1979, was reappointed as president for a third term to run from July 1, 1986, to June 30, 1989. The unanimous action of the Board of Governors at its June 19 annual meeting came upon the recommendation of a Presidential Review Committee chaired by Delphine Martin.

The Review Committee, composed of representatives of faculty, staff, students, constituency, and board, solicited responses from employees, constituency groups, and university personnel. "The consensus of all groups interviewed was that the college would benefit from another term with Ralph Lebold as president," stated the report of the committee.

The presidential review was conducted earlier than would have been normal because of an anticipated sabbatical year for Lebold during the 1985-86 year. The knowledge that he would be returning as president after his sabbatical was important in knowing how he would use his time during the sabbatical year, said Lebold.

In his report to the Review Committee, Lebold identified several leadership tasks for the next several years. Among these are the completion of a Long Range Planning Document currently in process, more work at fund-raising and strengthening of the college's endowment base, and exploring Canada-wide relationships with other Mennonite educational institutions across Canada.

"In addition to the ongoing college agenda, I could find a great deal of challenge and excitement in serving one more term to work at these issues," said Lebold.

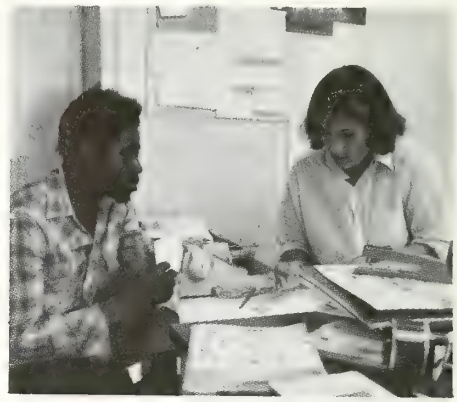
VSer serves Haitian community

Monica Wiebe of Springstein, Man., has been serving as a Mennonite Central Committee volunteer with the Haitian community in Belle Glade, Fla., since November 1982.

Belle Glade has a population of approximately 18,000 people, of which 5,000 to 6,000 are Haitian. The local economy is based on agricultural products such as sugarcane and vegetables. Many Haitians work in these fields in harvesting. Wiebe lives in a VS unit house in a multiethnic section of town where most neighbors are either Haitian or Hispanic.

Her job title is nutritionist but she does many different tasks. She takes people to doctors' offices and clinics and translates for them. She makes home visits with and for the public health nurse and offers some nutrition counseling and education on an informal basis.

Other tasks include secretarial work, purchasing and maintaining office supplies and equipment, and filling out income tax returns for Haitians who do not understand the tax system. She also calls lawyers, doctors, insurance companies, and the Immigration and Naturalization Service for Haitian clients to get information and make appointments, and offers information and advice about life in the United States.



Monica Wiebe helps a Haitian man fill out an income tax form. Her ability to speak both English and Creole is important.

Wiebe's unit house is always open to Haitian community members who come just to talk or for assistance. She feels she is making a contribution in Belle Glade by being a connection between Haitians and the broader community. Her ability to speak both English and Creole is vital.

Wiebe tells about a situation in which her assistance was important: "Not long ago I took a pregnant mother to a doctor's office for a sonargram. The mother was reluctant to go because she had been there before during a previous pregnancy and the baby was stillborn. The mother was sure that the sonargram had killed that child. I went with her this second time and finally convinced her that it was okay, and that the

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test would not hurt her child. The mother was able to 'see' her child alive and to take a picture of it home with her."

Wiebe feels her VS experience has been stretching and enriching. "It has been enriching to get to know some Christian expressions other than Mennonite ones, such as the Catholic and Episcopal faiths. A spiritual motivation has helped me to stay in Belle Glade and not despair."

Weekend for the deaf attracts 140

About 140 people from Indiana, Michigan, Ohio, Pennsylvania, and Maryland gathered at Laurelville (Pa.) Mennonite Church Center from June 29 to July 1 for the annual weekend for deaf persons and their families and friends.

Kent Olney, former pastor of Salem (Ore.) Deaf Fellowship and currently a graduate student at Gallaudet College in Washington, D.C., spoke on the theme "Communication: The Key to Wholeness in Relationships."

Kent was assisted by his wife, Marty, sister Julie, and brother-in-law Brooks Harryman. They discussed communication with friends, with deaf people, with children, with God, with family. They also looked at Jesus as the example of the greatest communicator.

As usual, the fellowship participants enjoyed while eating, playing, worshiping, learning, and sharing together came to an end too quickly.

The retreat was sponsored by Laurelville and Mennonite Board of Missions. Paul Savanick of Scottdale, Pa., served as moderator and Sue Leatherman of Goshen, Ind., as coordinator.

Haitian children receive school kits

Children in North America collected pencils, erasers, crayons, rulers, and notebooks to send to Haitian schoolchildren. Their parents used scraps of material to sew brightly colored drawstring bags to hold the school supplies. Then Sunday school and Bible school classes worked together to assemble the kits.

Over 1,000 school kits valued at $8.40 each were sent in January to Haiti as part of a larger Mennonite Central Committee material aid shipment. Children in Haiti also received health and sewing kits for use in classes.

Eris Labady, pastor of the Palm Grove Mennonite Haiti Mission wrote, "The students are very happy for these gifts. We are reminded of your kindness every day when we see the children carrying the bags."

The principal of the Christian school in the village of "La Source" of Bainet thanked MCC by writing: "We would like to inform you that parents and pupils have received with pleasure this highly generous deed of MCC for the smaller ones of this community."

He adds that some of the school kits will be set aside for children who will attend the summer Bible courses organized by the local church in August.



Haitian children receive school kits sent by children in North America.

Vocational training in Lebanon continues despite turmoil

Every day in south Lebanon there are attacks on Israeli soldiers or their Lebanese allies. And, every day, the Israelis respond with gunfire, arrests, roadblocks, and actions that wreak havoc on the economy.

Both the occupiers and the occupied live with constant fear and distrust, reports Dan Friesen, a native of Hillsboro, Kan., and Mennonite Central Committee worker who has just returned from Lebanon.

In the midst of this uncertainty a small group of people in south Lebanon are preparing for a better future at three MCC vocational training centers.

In Ein el Helwe about 100 men and women are learning English or a trade at Salam School, which is operated in cooperation with the local YMCA. When the school opened in 1983, they offered only vocational classes. But they have recently built an extension onto the school using a $50,000 grant from United Nations Relief and Works Agency (UNRWA).

"We can now have classes all day," Friesen says. "English in the mornings, and electricity, plumbing and building afternoons."

Several times the school has been closed because of security problems and shootings. One night a person was killed within the school compound during a gun battle between Palestinians collaborating with Israel and Palestinian nationalists. The next day Israelis bulldozed one of the walls of the school and collaborators accused Friesen and several of the students of hiding weapons under the school.

"They didn't find any (weapons)," says Friesen, "but we were glad" for the diplomatic skills of the school's administrator.

In Bourj Shomali camp, which is adjacent to the south Lebanon city of the same name, 31 young women are learning embroidery and tailoring at a sewing center.

"We are interested in teaching them to sew so that they can earn money and help support their families," says Friesen. But he and the instructor also hope that through the classes the stu-

dents' spirits will be rejuvenated.

A typical girl at the sewing center has lost one or two of the males in her family. They were most likely killed or imprisoned, Friesen explains.

The third vocational training project is a school in Rashidaiye, near Tyre, where young men study carpentry, electrical wiring, and plumbing.

The income-generating projects in Lebanon were initiated in 1982 in response to the Israeli invasion of south Lebanon. The goal was to enable families to resume businesses that they had prior to the fighting. In mid-1983 the focus of the program shifted to helping poorer families, single-parent families, handicapped individuals, those just released from Israeli detention, and those without marketable skills. It was during this time that Friesen set up the three vocational training centers.

New radio series tackles conflict resolution

A ninth series of *Choice* radio spots recorded by Mennonite Board of Missions will share insights on resolving conflicts.

Written and narrated by David Augsburger, professor of pastoral care at Associated Mennonite Biblical Seminaries in Elkhart, Ind., *Choice IX* continues in the award-winning style of previous series, posing situations requiring an ethical choice and suggesting possible Christian responses.

In addition to the Mennonite Church, the series is sponsored by the General Conference Mennonite Church, the Church of the Brethren, and the Canadian inter-Mennonite media organization known as Mennonite Radio and Television.



David Augsburger (left), professor of pastoral care at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and recording engineer Abe Rittenhouse warm up voices before recording the Choice IX *radio spots.*

In the 65 spots, Augsburger examines the destructive ways of fighting in relationships (marriage, parent-child, work) and gives suggestions for fighting more fairly.

"I think a relationship is as good as our contract or covenant is clear and that really shows up in the way we go about working at our differences," he said.

Augsburger added: "At the heart of Mennonite faith is ethics. We are concerned about the way you live out your life every day. So I think it's perfectly natural for Mennonites, perhaps more than anyone else, to be concerned about how people relate to each other, how they care about each other, how they resolve differences with each other."

Augsburger believes "the skills for fair fighting—for ending self-defeating patterns and beginning alternate ways of working jointly at problem solving—can lead to mutually satisfying solutions."

Augsburger based the scripts for *Choice IX* on his 1983 book *When Caring Is Not Enough: Resolving Conflicts Through Fair Fighting* (Herald Press).

The spots, recorded on June 19 and 20, will become available to congregations for sponsorship in late 1984.

Books Abroad active at College Church

A Books Abroad committee, one of 13 committees appointed by the Women's Missionary and Service Commission of College Mennonite Church in Goshen, Ind., is actively involved in sending secondhand Bibles and other devotional materials to foreign countries.

Part of the WMSC Women's Work Day, the committee meets the first Thursday of every month to collect, sort, pack, and ship books according to needs and requests. Most of the books are contributed by College Church members.

Last year the committee distributed a questionnaire to foreign countries to determine what types of reading materials were needed. Because not all of the material received is suitable to export, the committee focuses on sending only that which is practical and appropriate for the designated areas.

MENNOSCOPE

A team from the Blooming Glen (Pa.) Mennonite Church will lead a seminar on a new model for congregational caring at Laurelville Mennonite Church Center, Oct. 12-14. The seminar entitled "When a congregation Cares" will include the original team which developed this model. Those include Mark Derstine, the pastor; Lucy Gotwals, an elder; and Abraham and Dorothy Schmitt, authors and leaders of many workshops. The event is planned especially for congregational leaders, such as pastors, elders, deacons, and other counseling types. For more information contact: Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; or call (412) 423-2056.

After two full weeks of work, the demolition of Eastern Mennonite College's former administration building is about completed. Bernard R. Martin of Harrisonburg, project overseer, hoped the 67-year-old structure would be completely leveled by Aug. 17. The work is being done by volunteers under the auspices of Mennonite Disaster Service. Some 30 persons from the Lancaster and Franconia areas of southeastern Pennsylvania helped with the demolition work.

Volunteers have ranged from young people from a Souderton, Pa., youth group to retired persons like 72-year-old Alvin I. Mast from Cochranville, Pa.

MCC will be celebrating 25 years of involvement in Haiti in the coming year. The Anniversary Committee urgently requests a current address for all MCC and MCC-related Haiti alumni. Alumni or persons having such addresses are requested to send information to the Haiti Anniversary Committee, Box M, Akron, PA 17501.

A Director of Information Services is needed at Goshen College. Personal qualifications include a commitment to the mission statement of the college, abilities and experience in writing and editing, as well as some knowledge of design. Management experience helpful, though not required. Master's in Journalism or English preferred. Twelve-month contract; salary commensurate with educational and professional background. Position will be open in mid-September. Send résumé, transcripts, and references to John A. Lapp, provost, Goshen College, Goshen, IN 46526.

Applications are now being accepted for winter Voluntary Service opportunities in Florida, Texas, and Arizona. Winter VSers are encouraged to work four days a week for at least a one-month term. They join VS units in Brownsville and San Antonio, Tex., and in Tucson, Ariz. Conditions are adjusted to VSers' wishes and schedules. Workers are involved in home repair for low-income families, food banks, cooking and quilting classes, assisting handicapped persons, and visitation for local congregations. Voluntary Service opportunities are also available in Florida through a program called "Vacation with a Purpose." Winter VSers assist small Mennonite congregations in outreach, Bible study, and visitation. People interested in winter VS should contact the Personnel Department at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Hopewell Mennonite Church School of Ministry is having its seven-week fall term beginning in October. For more information write: Hopewell School of Ministry, R. 1, Box 173, Elverson, PA 19520; (215) 286-6308.

The **Washington (Iowa) Mennonite congregation** has granted its pastor, Robert Hartzler, a nine-month sabbatical leave from Sept. 1, 1984, to June 1, 1985. He will continue to live at home in Washington while taking some Clinical Pastoral Education at University Hospitals in Iowa City. Wilbur Nachtigall of 1921 S. Ridge Drive, Coralville, IA 52241

(319-338-3839), will serve as interim pastor. The local congregational contact person is Galen Widmer of 716 Perdock Court, Washington, IA 53253 (319-653-2570).

Eastern Mennonite College has announced the release of its 1984-85 speakers bureau catalog. The publication lists faculty and staff members and the topics they are willing to address to church, school, and civic groups. Several music and drama groups are also available. A free copy is available by writing to J. Frederick Erb, EMC, Harrisonburg, VA 22801; or by calling (703) 433-2771, ext. 207.

The **teacher education program** at Eastern Mennonite College has received "approved program status" for another five-year period from the Virginia State Board of Education. The approval, which runs until June 30, 1989, recognizes EMC's compliance with state requirements for teacher education and assures students of a quality program. The action followed a review of EMC's education programs by a 10-member visiting team of Virginia educators. EMC is the only private college in Virginia that is accredited by the National Council for Accreditation of Teacher Education (NCATE), which assures teacher education graduates reciprocal certification in 90 percent of the states.

Three **relief sales** in June and July in Saskatchewan and Alberta raised $171,000 for MCC and the MCC Food Bank. An estimated $48,000 was raised at the Saskatchewan sale on June 19 in Saskatoon. Around $85,000 was raised at the first northern Alberta relief sale, held on July 21 in Tofield, Alta. MCC Alberta has, since 1975, conducted sales every other year in Coaldale. The sale was supported by Mennonite churches in Tofield and Edmonton. The Coaldale sale will take place again next year. A June 23 sale at Hague, Sask., raised $38,000 for the MCC Food Bank. Called The Hague Interchurch Charity Auction Sale, the sale was organized by Saskatchewan Bergthaler Church members. There are three more MCC relief sales in Canada in September: Chilliwack, B.C. (Sept. 15), Prince George, B.C. (Sept. 29), and Morris, Man. (Sept. 22).

Paul Enns was elected chairman of the Conrad Grebel College Board of Governors at the Board's June 19 annual meeting. He has served as vice-chairman for the past two years. Dorothy Worden, the first female chairperson in the Board's history had served two years and declined another term. She continues to serve as a board member. Enns, a board member since 1981 representing the United Mennonite Churches of Ontario, is vice-principal at Waterloo Oxford District Secondary School near New Hamburg and a member of the Waterloo-Kitchener United Mennonite Church. Other officers elected include John Lichti, New Hamburg, vice-chairman, and Fred Kinsie of Cambridge as treasurer. David Regier from St. Catharines continues as secretary for the third consecutive year. Other executive members for 1984-85 include Milo Shantz and Collin Jutzi.

Missionary departures: Dan Martin, Ephrata, Pa., left the U.S. on July 23 for a two-year term of missionary service in Tanzania. Dan will be maintenance trainer at Shirati Hospital. His address is Shirati Hospital, Private Bag, Musoma, Tanzania. **Allen Eshleman,** Chambersburg, Pa., left on July 20, driving to Guatemala where he will continue his work in training church leaders among the Kekchi Indians. His address is Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V., Guatemala. **Marian Becker,** Elizabethtown, Pa., left on July 28 for a three-year term of missionary service in Guatemala teaching missionary children. Her address is Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, A.V., Guatemala. **Ed and Kay Hoy** and children, Jonathan and Carol Lin, Winchester, Va., left on Aug. 3 for Hong Kong where they will continue their involvement in church planting. Their address is 76 Waterloo Road, Flat #100, Kowloon, Hong Kong.

Missionary arrivals: Fred and Rosalyn Kniss and their son Michael arrived in the U.S. on July 31 after completing a five-year term coordinating Islamic Ministries in Kenya. Their address is c/o Homer Myers, R. 2, Lowville, NY 13367.

An attractive new brochure recording the history and development of Mennonite Board of Missions' 1711 Center in Elkhart, Ind., is now available. The brochure describes the construction and activity of the historic original MBM building at 1711 Prairie St., and traces its change to a guesthouse which now welcomes official visitors, Voluntary Service workers, missionaries, and others who want overnight lodging. Retreats and family reunions are also welcome. Brochures can be obtained from Deana Markley at MBM, Box 370, Elkhart, IN 46515.

Over 3,300 members of the Medical Expense Sharing Plan transferred to a higher deductible from January to June of 1984. Of this total, 70 percent transferred out of the $100 deductible into a higher deductible. Almost half of these members transferred to the $500 deductible. Of the other members transferring from the $100 deductible, one third moved into the $250 deductible; others chose the $1,000 or higher deductibles. Members who transfer pay less in premiums and take on more individual responsibility for their first medical expenses.

From January to June this year, 595 members enrolled in the Medical Expense Sharing Plan through business or congregational groups, according to a June 1984 Mennonite Mutual Aid report. Of the 74 new group enrollments, two thirds are businesses. The remaining groups are congregations. A business can qualify for MMA medical coverage if 51 percent of its employees are Mennonite and if the business has 51 percent Mennonite ownership. Total enrollments in the Medical Expense Sharing Plan increased by 1,190 by the end of the first six months of 1984.

By the end of the first six months of 1984, 244 congregations and organizations had received nearly $1.2 million from donors through Mennonite Foundation. Of the total amount distributed, $993,963 was given to Mennonite causes, and the remaining $180,805 was designated for non-Mennonite organizations. Colleges and seminaries received the largest share, $311,199 of the gifts. Congregations received $210,833 and missions received $145,613. Retirement homes, hospitals, mental health centers, publications, conferences, and denominations also received gifts. The Foundation offers members assistance with estate planning and administers charitable gifts of accumulated assets and serves as a channel for donors who wish to give property and other securities to organizations. In addition, 100 persons have written Mennonite Foundation in their wills. Mennonite Foundation is a service of Mennonite Mutual Aid.

Two **Choice Books programs** decided to use computers for increased efficiency in their distribution system—Choice Books of Northern Virginia and Choice Books of Ontario. Also, the Lancaster and Manitoba programs are interested in tying into a system that might eventually serve all 21 Choice Books programs. "The computers will provide accurate, up-to-date information for distributors to make better management decisions," said Choice Books director Paul Yoder. "They will know which books are selling or not selling on which racks, how much inventory per title to put on a rack, and how often to service a rack."

Mennonite Conciliation Service, a program of Mennonite Central Committee U.S. Peace Section, is one of over 30 organizations sponsoring a national conference on Peacemaking and Conflict Resolution from Sept. 20 to 23 in St. Louis, Mo. More than 60 workshops and plenary sessions will cover administering meditation centers, teaching conflict resolution skills to children, resolving conflict in churches, and mediating environmental conflict. Attendance is expected to reach 700. For registration information contact Ron Kraybill, Mennonite Conciliation Service, MCC, Box M, Akron, PA 17501; or National Conference on Peacemaking and Conflict Resolution, Center for Continuing Education, University of Georgia, Athens, GA 30602.

Former staff at Mennonite Central Committee headquarters and Material Aid Center in Akron and Ephrata, Pa., from January 1967 to December 1976 are invited to a reunion in Akron from July 26 to 28, 1985. The reunion is being planned by two former Akron staff members, Mary Zimmerman of Ephrata, Pa., and Martha Becker of Stevens, Pa. The two report that the mailing list for staff during this period is incomplete. Contact Martha Becker, R. 1, Box 312, Stevens, PA 17578, phone (215) 267-6869, if you have up-to-date names and addresses of workers at headquarters during this time.

New members by baptism and confession of faith: Bahia Vista, Sarasota, Fla.: Crystal Weiler, Linda Thomas, and Marsha Wagler. Crown Hill, Rittman, Ohio: Kirk Hilty, Dionne Smith, Kevin Smith, Amy Ramseyer, and Dee Marie Troyer.

Change of address: Norman Derstine from Harrisonburg, Va., to Box 801, Kalona, IA 52247.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Al-Baqsami, Abdulla and Pamela (Hochstetler), Kuwait City, Kuwait, first child, a daughter, Iman, July 26.

Aubert, Gearges and Shirley (Stoltzfus), Offenburg, Germany, third child, second son, Julian, July 2.

Berg, Don and Margaret (Lichty), Hanover, Ont., third child, first daughter, Janelle Margaret, Feb. 4.

Christner, Jr., and Inez (Hochstetler), Shipshewana, Ind., sixth child, second daughter, Heidi Jo, Aug. 3.

Hartman, Darwin and Cynthia (Troyer), Delphos, Ohio, first child, Wesley Daniel, Aug. 4.

Hooley, Bruce and Bonita (Miller), Burr Oak, Mich., second child, first son, Daniel Ray, Feb. 8.

Kirk, Rick and Diane (Sutter), Morton, Ill., second daughter, Emily Jean, June 5.

Knepp, Jack and Candy (Miller), Sarasota, Fla., first child, Brigitte Danielle, July 27.

Lambright, Mike and Penny (Clanton), Goshen, Ind., second child, first daughter, Crystal Annette, Aug. 2.

Lantzer, Biff and Penny (Kauffman), Goshen, Ind., first child, a daughter, Kelsey R., July 31.

Leichty, Bruce and Chiu Hong (Teoh), Albany, Calif., first child, a son, Julian Ming, July 19.

Mast, Royal and Sharon (Miller), Dalton, Ohio, first child, Krystal Kay, July 21.

Miller, Eugene N. and Sharon (Grove), Wellsville, N.Y., third

child, second son, Jonathan David, July 17.

Miller, Layden and Carol (Mullet), Dundee, Ohio, third child, second son, Jeremy Lee, July 28.

Miller, Stephen and Sheri (Szymanski), Protection, Kan., second child, first son, Zachary Stephen, July 30.

Moore, Jeryl and Geraldine (Kratz), Telford, Pa., fourth child, third son, Andrew John, Aug. 5.

Nafziger, David and Marjorie (Weaver), Logsden, Ore., second child, first daughter, Rosanna Beth, July 15.

Nice, Timothy and Brenda (Landis), Telford, Pa., first child, Rebecca Lynn, Aug. 4.

Rodden, Donald and Diane (Hartman), Lima, Ohio, second child, first daughter, Julie Diane, June 30.

Shantz, Steven and Kathryn (Widmer), Hanover, Ont., first child, Rebecca Marie, July 12.

Steiner, Steve and Bev (Horst), Orrville, Ohio, third son, Lydell Ray, June 28.

Stoltzfus, Fred and Ruth (Heidmann), Montreal, Canada, second son, Andreas Michael, June 8.

Trout, Lloyd and Karmela (Thomas), Hollsopple, Pa., first child, Mickey Bud, July 19.

Willems, Vaughn and Diane (Harness), Protection, Kan., first child, Andrew Garrett, June 26.

Yoder, Lance and Claris, Indianapolis, Ind., first child, Lindsay Renea, May 14.

Yoder, Mahlon and Arlene (Witmer), Baltic, Ohio, first child, Rachel Elizabeth, July 27.

Yoder, Merlin and Patricia (Shetler), Bay Port, Mich., first child, Shari Nicole, Aug. 1.

Yoder, Miles and Dawnell (Miller), Lancaster, Pa., second child, first son, Jared André, July 29.

Yoder, Paul T. and Suzanne (Miller), Muncie, Ind., first child, Laurel Joy, July 26.

Zehr, Mike and Mary (Slabaugh), Sarasota, Fla., first child, Samuel David, July 29.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Farmwald — Wenger. — Kevin Farmwald, Nappanee, Ind., North Main Street cong., and Susie Wenger, Nappanee, Ind., Brethren Church, by John C. King, July 20.

Fitz-Gerald — Weldy. — Kevin Fitz-Gerald, Lancaster, Pa., Brethren Church, and Ruth Weldy, Goshen, Ind., College cong., by Art Smoker and Steve Doutrich, Aug. 7.

Glick — Petersheim. — Mahlon Lee Glick, Gordonville, Pa., and Naomi Ann Petersheim, Bart, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Aug. 4.

Hertzler — Bradford. — Daniel Mark Hertzler, Kingview cong., Scottdale, Pa., and Christie Bradford, First Baptist Church, Goshen, Ind., by Daniel Hertzler, June 16.

Janzen — Spicher. — Bruce Janzen, Elbing, Kan., Zion cong., and Jeannine Spicher, Phoenix, Ariz., Trinity cong., by Donald E. Yoder, July 21.

Janzen — Hollinger. — Rod Janzen, Rosthern, Sask., Eigenheim cong., and Lynda Hollinger, Goshen, Ind., Waterford cong., by Del and Charlotte Glick, Aug. 4.

Maust—Schember.—Timothy Ray Maust, Pigeon, Mich., Pigeon River cong., and Stephanie Ann Schember, Pigeon, Mich., Lutheran Church by Luke Yoder and Raymond Orth, July 21.

Mayer — Lehman. — Conrad Mayer, Castorland, N.Y., and Emily Lehman, Lowville, N.Y., by Elmer Lehman, father of the bride, and Willard Mayer, father of the groom, June 23.

Miller—Holt.—Kevin Miller, First Mennonite cong., Indianapolis, Ind., and Cindy Holt, Assembly of God Church, Indianapolis, Ind., by ——— Moldanodo, June 10.

Miller — Ranshaw. — Duane Miller, Coralville, Iowa, First Mennonite cong., and Jill Ranshaw, Coralville, Iowa, United Methodist Church, by Stanley Friesen, Aug. 4.

Ostiguy — Cook. — James Ostiguy, Morton, Ill., and Elaine Cook, Peoria, Ill., both of Trinity cong., by Darrell B. Harrison and Mahlon D. Miller, May 12.

Richer—Mast.—Ned Richer, North Clinton cong., Wauseon, Ohio, and Dottie Mast, Maple Grove cong., Parkesburg, Pa., by Robert and Margaret Richer Smith, Aug. 4.

Seland—Swartz.—Paul Seland and Twila Swartz, both of Staunton, Va., by Ross D. Collingwood, July 21.

Stumbaugh—Layton.—Richard S. Stumbaugh, Chambersburg, Pa., Brethren in Christ Church, and Wilda Layton, Marion, Pa., Cedar Grove cong., by Nelson L. Martin, July 21.

Thompson — Karcher. — Dan Thompson and Debbie Karcher, both from East Peoria, Ill., Trinity cong., by Mahlon D. Miller, July 7.

Waukau — Birk. — Darryl Waukau, Four Square Gospel Church, Milwaukee, Wis., and Krezlyn Birk, First Mennonite cong., Indianapolis, Ind., by Robert and Margaret Richer Smith, July 7.

Widrick — Lehman. — Steven Widrick and Elnora Lehman, both of Lowville, N.Y., by Elmer Lehman, father of the bride, and Milton Zehr, uncle of the bride, Aug. 4.

OBITUARIES

Bontrager, Nora., daughter of Jacob and Anna (Blough) Miller, was born in Kent Co., Mich., June 24, 1894; died at West Branch, Mich., May 26, 1984; aged 89 y. On Apr. 27, 1918, she was married to Otis J. Bontrager, who survives. Also surviving are 3 sons (Delbert, Willard, and Warren), 2 daughters (Anna—Mrs. Lloyd Strang and Miriam—Mrs. Mahlon Gascho), 23 grandchildren, 18 great-grandchildren, and one sister (Bertha Winton). She was a member of Mio Conservative Mennonite Fellowship. Funeral services were held at Fairview Mennonite Church on May 30, in charge of Marvin Troyer and Virgil Hershberger; interment in Fairview, Mich.

Davis, Laura L., daughter of Christian D. and Magdalena (Bachman) Schlabach, was born at Metamora, Ill., Nov. 25, 1893; died at Eureka Hospital, Eureka, Ill., Aug. 3, 1984; aged 90 y. On Nov. 15, 1917, she was married to Joseph W. Davis, who survives. Also surviving are one son (Donald H. Davis, Sr.), one daughter (Marilyn Johnson), 9 grandchildren, and 12 great-grandchildren. She was preceded in death by 2 sons and one daughter. She was a member of Metamora Mennonite Church, where funeral services were held on Aug. 5, in charge of Larry Augsburger; interment in Stewart-Harmony Cemetery.

Gayer, Marie Myrtle, daughter of Earl and Maude (Gregory) Brubaker, was born at North Lima, Ohio, July 12, 1918; died at Cleveland, Ohio, July 27, 1984; aged 66 y. On November 29, 1953, she was married to Herman Gayer, who survives. Also surviving is one son (John) and 3 grandchildren. She was preceded in death by one son (Ronald). She was a member of Friendship Mennonite Church. Funeral services were held on July 30, in charge of Leo Miller and Darrell Minnich; interment in Brooklyn Cemetery.

Huber, Benjamin L., son of Abram E. and Fanny (Landis) Huber, was born in Manheim Twp., Pa., Feb. 11, 1903; died at the Mennonite Home, Lancaster, Pa., July 29, 1984; aged 81 y. On Jan. 14, 1928, he was married to Florence Myers, who survives. Also surviving are one son (John M.), 2 daughters (Anna E.—Mrs. John D. Metzler and Kathryn A.—Mrs. C. Kendig Rohrer), 11 grandchildren, 12 great-grandchildren, and 3 sisters (Esther L., Mamie L., and Lizzie L.). He was a member of East Petersburg Mennonite Church, where funeral services were held on Aug. 1, in charge of Donald Good, Ralph Ginder, and John Shenk; interment in adjoining cemetery.

Kauffman, David M., son of Jacob and Lena (Byler) Kauffman, was born in Lawrence Co., Pa., Sept. 20, 1903; died at Mary Rutan Hospital, Bellefontaine, Ohio, July 30, 1984; aged 80 y. In 1931 she was married to Olive B. Hartzler, who died on Aug. 13, 1977. Surviving are 5 sons (Dale, Harold, Joe, Warren, and Kenneth), one daughter (Ruth—Mrs. Lowell Detweiler), and 16 grandchildren. He was a member of South Union Mennonite Church, where funeral services were held on Aug. 1, in charge of Howard S. Schmitt; interment in South Union Cemetery.

Shenk, Olive I., daughter of Alonzo and Maude (McKanna) DeCamp, was born at Van Wert, Ohio, June 29, 1907; died at Lima, Ohio, July 26, 1984; aged 77 y. On Aug. 30, 1931, she was married to Carol W. Shenk, who died on Jan. 14, 1983. Surviving are 3 sons (Stanley, Daniel, and Brent), 2 daughters (Ruby—Mrs. David Yoder and Marjorie), 11 grandchildren, one great-grandchild, 4 brothers (Earl, Ralph, Gail, and Miles De Camp), and 4 sisters (Lois Sargeant, Audrey Edmiston, Ruth Thomas, and Marjorie Early). He was a member of Pike Mennonite Church. Funeral services were held at Harter and Sons Funeral Home on July 29, in charge of Homer E. Schrock and David Eshleman; interment in Salem Mennonite Cemetery.

Sommer, Mary Ann, daughter of George I. and Anna (Schertz) Sommer, was born in Worth Twp., Ill., May 29, 1902; died at Methodist Retirement Center, Peoria, Ill., June 7, 1984; aged 82 y. Surviving are one sister (Emma Sommer) and 2 brothers (Albert and David). She was a member of Metamora Mennonite Church, where funeral services were held on June 8, in charge of Larry Augsburger; interment in Hickory Point Cemetery.

Yoder, Alva R., son of Simon and Catherine J. (Miller) Yoder, was born at Grantsville, Md., Dec. 4, 1908; died of a heart attack at Sacred Heart Hospital, Cumberland, Md., July 21, 1984; aged 75 y. On Apr. 15, 1938, he was married to Ruth Eash, who survives. Also surviving are one daughter (Avon Good), 3 sons (Bradley, Wayne, and Keith), 9 grandchildren, one brother (Owen Yoder), and one sister (Mrs. Vernie Maust). On July 25, 1943, he was ordained a deacon and served the Springs Mennonite Church, where he was a member. Funeral services were held at the Springs Mennonite Church on July 23, in charge of Steven Heatwole and Earl Yoder; interment in Springs Cemetery.

CALENDAR

All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 1-2
Mutual Aid Sunday, Sept. 16
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

P. 603 by David Hiebert; p. 605 (top) by Kevin King; p. 605 (middle) by Esther Epp-Tiessen; p. 606 by Mark Beach; p. 607 by Evis Labady; p. 608 by J. Allen Brubaker.

ITEMS AND COMMENTS

Holiday meal causes Jerusalem mayor political indigestion

Although the ingredients were fresh and the food well-cooked, Mayor Teddy Kollek now regrets the meal he ate on Aug. 6 in a Jerusalem restaurant. The meal that is now causing him indigestion was one he ate the evening that the Jewish fast commemorating the destruction of the two Jewish temples began. The day also marked the saddest period in Jewish history, and Israeli law forbids all Jewish restaurants from remaining open on the day called the Tisha B'av. When Mayor Kollek was discovered eating at a downtown restaurant with a foreign correspondent, he admitted violating the law and offered to pay a fine.

But several religious party leaders have called for the mayor to resign the post he has held since 1966, for what they say has been continued insensitivity to the religious community and the country's religious laws.

Major church-state conference set in September

Religious groups concerned about recent developments in church-state relations plan a major conference in early September. The Sept. 12-14 meeting, which will focus on "Government Intervention in Religious Affairs," is sponsored by the National Council of Churches, the U.S. Catholic Conference, the Synagogue Council of America, the National Association of Evangelicals, the Lutheran Council in the U.S.A., and the Southern Baptist Convention.

Sanctuary worker says government plans to drop charges

Federal charges against a Tucson, Ariz., church worker for transporting illegal aliens and abetting their entry into the country are apparently going to be dismissed. Phil Conger, a United Methodist who directs the Tucson Ecumenical Council's task force on Central America, said in a telephone interview that prosecutor Don Reno has filed a motion to dismiss the charges against him. The charges are to be officially dropped, said Mr. Conger, when Judge Alfredo Marquez returns from his vacation.

Mr. Conger was arrested on Mar. 7, east of Nogales, Ariz., while driving a car containing four Salvadoran refugees. On July 20, the judge ruled that the two border patrol officers who made the arrest did not have a "well-founded suspicion" for stopping him and that, therefore, their testimony was not admissible in court.

United Church of Canada condemns U.S. Central America policy

The United Church of Canada has strongly condemned U.S. military intervention in Central America, saying American policy is threatening the right of the people there to political self-determination. Delegates to the 30th General Council of Canada's largest Protestant denomination rejected a move to avoid any mention of the United States and, instead, condemn all military intervention in Central America, without naming any foreign power. A minority of the 370 commissioners opposed any resolution which would single out the U.S., saying that the church should recognize that Cuba and the Soviet Union must also be condemned for their actions in Central America. But the majority agreed with one delegate who said, "The church must speak strongly against U.S. policy in Central America, and particularly U.S. intervention in Nicaragua."

Church warns Africans away from Marxism, liberal capitalism

Africa's normally apolitical Catholic bishops have urged their fellow Africans to shun liberal capitalism, Marxism, or other forms of "totalitarianism" that require them to yield autonomy and responsibility for managing their own affairs.

The All Africa Press Service said that the bishops' warning came in a statement issued during the recent Symposium for Episcopal Conferences for Africa and Madagascar (SECAM) in Kinshasa, Zaire. The statement said that dependence on such ideologies would make Africans "accomplices of the powers exploiting their countries."

Christian coffeehouse movement grows in England

Springing up all over, like new flowers in an English garden, are shops and coffee bars aimed at bringing the Christian message afresh to people outside the churches. Outwardly, they seem to be perfectly ordinary. No Christian identity is visible, but inside the ethos changes and the staff sells goods and meals with an infectious and relaxed cheerfulness which encourages customers to pause, to chat awhile, and to return and form deeper relationships. Fueling development of the new centers is the idea that Christianity belongs in the market place, and currently its biggest promoters are two young Anglicans—Giles Udy, 28, and Charles Colchester, 32, who have had a hand in the nationwide mushrooming of Christian stores. The new enterprises include Christian restaurants, craft shops, book shops, and counseling centers, as well as the more common corner shops and coffee bars.

Oakland, Calif., Catholic group plans Soviet friendship visit

Responding to their bishops' 1983 pastoral letter on peace, an 18-member Roman Catholic delegation from Oakland, Calif., plans to spend two weeks this summer in the Soviet Union. The aim of the Aug. 16 to Sept. 3 visit is "to build bridges of understanding and friendship between Americans and the Russian people," explained Sarah Seybold, mission coordinator and member of St. Francis de Sales Cathedral parish in Oakland. While the National Council of Churches and other ecumenical groups have in the past sponsored missions to Russia, the all-Catholic delegation marks the first attempt to directly respond to the bishops' call, said Monica Clark, associate editor of the diocesan paper, *The Catholic Voice.*

Churches preparing for 'decade of Hispanics'

In October, Hispanics from 20 religious bodies will gather for two days at First Baptist Church in Los Angeles to address what may be the most pressing challenge facing U.S. churches in the 1980s. Representing Catholics and mainline and evangelical Protestants, they will examine how U.S. churches are responding to a rapidly growing Hispanic presence that is altering religious life and trends throughout the country. Taking their cue from business and politics, churches have made ministry to—and competition for—Hispanics a major priority in what has been called the Decade of the Hispanics, who now number from 17 million to 20 million, and are the nation's fastest-growing minority.

The Southern Baptist Convention calls itself the "largest Spanish-speaking Protestant group in the world." It boasts 1,800 Hispanic churches now, and says that this total grows by more than 150 congregations a year, and that it aims to have 4,000 churches by the year 2000. The Hispanic presence is growing also in the American Baptist Churches, which list 209; The Presbyterian Church (USA), 120; Church of the Nazarene, 147; Mennonite, 50; and Christian Church (Disciples of Christ), 30.

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Why is it so hard to get the truth about Central America?

Once in elementary school I was involved in a minor violation of the rules and was kept in from recess as punishment. My younger brother inquired about the reason for the detainment. I gave a personal interpretation which the teacher overheard and immediately challenged. It seems there are two views of some of the smallest happenings!

Who really knows what is going on? Who has an adequate view of the issue? "Ask the man who owns one" is a commercial line I recall from somewhere in the past. What he owned I do not recall for sure. Probably an automobile. It seems like a good line, but it is not fully satisfactory, for the man who owns one may be overly supportive or unduly critical depending in part on his experience with the "one" and how it fits into his own self-concept.

And what of the news from Central America? Is the Sandinista government in Nicaragua basically a good or basically a bad government from the standpoint of what concerns us: the welfare of the poor and the opportunity to preach the gospel and build up the church? Beyond these issues we may each have our own opinions, but they are the questions of most concern.

In "Whom Can We Believe About Central America?" J. R. Burkholder makes a point that should have some support among us: local church leaders and missionaries are better sources for us than the leaders of governments. During the past year I have had occasional contact with Mennonites from Central America and heard from them a different message than the usual word from the U.S. government and the public press.

In Guatemala, I met Mennonites who had dodged bombs in 1954 and who accepted the point of view in the book *Bitter Fruit* that the CIA supported the return of repressive government to Guatemala. I also heard Gilberto Flores, president of the Guatemala Mennonite Church ask us U.S. Mennonites to tell our government to stop manipulating them in Guatemala. At Mennonite World Conference, I met a Brethren in Christ leader from Nicaragua who gave a similar message. He went so far as to hope that Mennonite World Conference would denounce the American government's support of the "contras" who are opposing the present Nicaraguan government.

The issues in Nicaragua are complex. In contrast to the apparent loyalty of the MWC delegate, there have been reports of tension between the Catholic Church and the Nicaraguan government. An item in the *Gospel Herald* for July 31 entitled "Nicaragua Launches New Attack on Catholic Church" (p. 543) speaks of "the slow but steadily deteriorating relations between the Catholic hierarchy and the Marxist state." The problems of the Miskito Indians in Nicaragua, many of whom are Moravians, have also been reported from time to time.

An even more poignant account of the difficulty is given by Catholic devotional writer Henri Nouwen in his pamphlet, *Christ of the Americas: Dying and Rising and Coming Again.* Nouwen tells of having attended three different Catholic churches in Nicaragua on the same day and hearing three different positions on the government. "The same gospel was being proclaimed and the same Eucharist was being celebrated, but there was no unity among them. It seemed that the Word of God meant totally different things at each place" (p. 6). He concluded that if people inside the country do not agree, he as an outsider should be cautious and "there is a call, not first of all to solve all ambiguities, but to stand in the midst of them and become part of the suffering of the living Christ, a suffering that leads to salvation. Maybe after all is said the real question for us is not, what to do about it all but how to repent for the sins that led to the crucifixion of the Lord who came to bring in the light" (p. 9).

This almost sounds as if Nouwen is ready to join the pietistic do nothings, but his pamphlet shows he is not as easily put off as they. Nouwen, like the Hebrew prophets and our Lord, shows a strong bias toward the poor and mistreated. "In most of the countries below our Southern border," he writes, "a very few have the most, and most have the least, and there is little in between. This state of flagrant injustice that causes the oppression and exploitation of many by a few is artifically maintained by the nations in which most people have the most, and a few have the least" (p. 17).

If I follow him correctly, Nouwen wants us to understand that the struggle in Central America is not a simple two-way struggle in which we can simply line up on one side and follow it through. It is a complex struggle and a spiritual battle and we need to undertake first the spiritual side of it. Having wrestled first in the spirit we are better able to comprehend the ambiguities and accept the disappointments of seeking to serve Christ and do good in a world which seems bent on devastating everything it touches.

Why is it so hard to get the truth about Central America? Is it in part because there is not one but a number of truths about Central America? At first glance they seem to cancel each other out. But on further examination with careful research and fervent prayer we find that there is an overarching truth about Central America. Whether we can accept it or not is another matter.—Daniel Hertzler

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GOSPEL HERALD



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Special Report

STRASBOURG 84

The 11th assembly of Mennonite World Conference, July 24-29

The 11th Mennonite World Conference: what a time!

by Dave Graybill

An estimated 7,250 registrants heard calls to a new seriousness in peacemaking, service, and evangelism, celebrated in song with choirs from three continents, and greeted friends in at least seven languages at the XI Assembly of Mennonite World Conference.

Participants came to the meeting in Strasbourg, France, from nearly 50 nations, including the Soviet Union, Cuba, and East Germany. Meeting half a mile from the home of the European parliament, Mennonites and Brethren-in-Christ representing nations from Argentina to Zimbabwe discussed the assembly theme, "God's People Serve in Hope."

Mass sessions were held at the beginning and end of each day in Hall Rhénus of Strasbourg's Parc des Expositions. A wide range of discussion groups, working groups, interest groups, forums, musical events—many of them in the ultramodern Palais de Congrès—and films filled the time in between.

Half-day tours to nearby sites in France and West Germany also were offered.

The July 24-29 assembly marked a return to a city important to the participants' spiritual, if not necessarily family, ancestors. Strasbourg was the site of six Anabaptist conferences between 1554 and 1607 and was known as a "city of hope" for its toleration of religious dissidents.

Not to worship the past. Speakers throughout the week referred to that history, but often with a warning not to worship the past. "God is building a new Mennonite house," said John Toews, dean of Mennonite Brethren Biblical Seminary in Fresno, Calif., in a joint presentation with Hugo Zorilla of Colombia. "The new house is Jesus-centered; that is all that matters. It is not Conrad Grebel- or Menno Simons-, or Swiss- or Dutch- or Russian-centered."

World Conference President Charles Christano of Indonesia expressed gratitude for "the rich heritage we have" from the early Anabaptists. "But as we become more and more international, we should not cling to the old ethnic mentality, nor are we to adhere to old confessions in order to be genuine."



Delegate roll call at Strasbourg 1984: Carl Brüsewitz greets Zedekiah M. Kisare from Tanzania. Behind him is Hezekiah Sayra greeted by Charles Christano.

Ron Sider, an associate professor at Eastern Baptist Theological Seminary near Philadelphia, Pa., posed the identity issue in terms of a committed lifestyle. Speaking on "God's People Reconciling," he urged Mennonites and Brethren in Christ to "risk everything for our belief that Jesus is the way to peace." Sider called for Mennonites to "reject the ways we have misunderstood or weakened Jesus' call to be peacemakers," and "to prepare to die by the thousands" in seeking peace.

"Too often we fall into an isolationist pacifism which silently ignores or perhaps profits from injustice and war as long as our boys don't have to fight," he said. "Do we have the courage to move



Anita Lichti from West Germany, general leader of the MWC sessions.



Takio Tanase from Japan who addressed the assembly on "God's People Witnessing."

from the backlines [of such an approach] to the frontlines of nonviolent peacemaking?"

Sider called for the creation of a 100,000-member nonviolent, peacekeeping force of Mennonites and other Christians. This force would position itself between warring parties in such places as Central America, Northern Ireland and Southern Africa.

Participants would receive extensive training. "The most sophisticated expertise in diplomacy, history, international politics, and logistics would be essential," Sider said. "So would a radical dependence on the Holy Spirit."

Along with increased involvement in global peacemaking must come an increased emphasis on face-to-face peacemaking, the speaker said. "Only if persons see a reconciled people in our homes and our congregations will they be able to hear our invitation to forsake the way of retaliation and violence."

Sider was interrupted frequently for applause, and many participants cited his address as the most memorable event of the assembly. Others had criticisms and questions. Would a peacemaking force be able to enter areas of conflict? Could it become forced to take sides? Could such a force actually stop a war?

Also, was Sider proposing a Mennonite version of the age-old practice by which old leaders send the young off to war, rather than go themselves? Should North American and European Mennonites challenge the root causes of injustice through actions at home rather than go abroad?

Throughout the week, speakers focused on the epistle of First Peter and the assembly theme of hope. In his opening address, "Confessing Our Hope," Christano urged participants to "be witnesses that there is still hope."

The world is "at the brink of self-annihilation," he said. But the New Testament teaches that Christians are to live in hope "in spite of, or maybe precisely because of, the unfavorable and desperate situations that we are in." Hope is not a subjective feeling but "objective alignment with the victorious Christ," Christano said. "Brothers and sisters, when there is no security anywhere, remember that our security is in God."

Share the hope. In addition to maintaining hope, Christians must share it, the world conference head continued. "The reason we are in the world, though not of it, is because we are to give an alternative to the hopelessness of the whole creation."

Takio Tanase of Japan and Gilberto Flores of Guatemala spoke separately on "God's People Witnessing." "Just as it is illogical to talk of fire which does not burn or ice that is not frozen, it is impossible to think of God's people apart from their witnessing," Tanase said.

Christians, when they live as "exiles" or as "strangers and pilgrims," have a different lifestyle from the world around them, he continued. Their way of life is "conspicuous, and it makes society around ask questions about what is going on and why." Witnessing is the process of answering these questions, he said. Tanase cited the call in 1 Peter 3 for Christians to "always be prepared to make a defense to any one who calls you to account for the hope that is in you."

Witness may include speaking to the state. The writer of 1 Peter tells Christians to be subject to authorities but also to live as "free persons," he noted. If Christians submit to government, that action "should be for the good of all" and should not "potentially harm others," Tanase said. If Christians resist the state, they should do so "as exiles and pilgrims, people who first of all are citizens of God's holy nation."

Flores defined evangelism as "proclaiming a gospel of the kingdom with



Margrit Ramseier led congregational singing at Strasbourg 1984.

the purpose of penetrating society and presenting it with comprehensive redemption—salvation for the whole human being." The apostles were moved by a desire to better the lives of others, he said. They demanded "a personal commitment to Christ" and invited believers "to live a consistent life characterized by equality, liberty, justice, forgiveness, reconciliation, and a clear awareness of the realities of their surroundings."

In a joint address on "God's People Serving," Georgine Boiten-Du Rieu of the Netherlands and Elke Hübert and Willi Wiedemann of West Germany urged Mennonites to look East and beyond their own circle. "God loves the *world*—not only the Mennonites," the trio said. They called for openness, spontaneity, "giving up all claim to power," and "respecting the dignity of all who need our service" as part of an increased involvement in the world. Mennonites today serve primarily in the non-Communist West, they continued. "But God's people are also alive in the East."

Christians in such nations as the Soviet Union are "isolated" and involved in a dangerous struggle "between adaptation and separation," the speakers said. "They need a form of fellowship they can touch, hear, and see. They do not need our material things; they need us."

The address urged a willingness to receive as well as serve. "We behave like the rich who have something to give to the poor," the speakers said. "Are we listening to our brethren in Africa and Asia, and do we gratefully accept what they have to give to us?"

Boiten-Du Rieu and Hübert were two of three women to present major addresses to the assembly. Emma Richards, copastor of Lombard (Ill.) Mennonite Church, spoke in the closing session on "What Mean These Stones?" (1 Pet. 2:4-5). In addition, Anita Lichti of West Germany played a major role as worship leader of the morning sessions.

The program was planned by churches from four nations—France, West Germany, Switzerland, and the Netherlands.

Although U.S. and Canadian participants predominated, the assembly may have been the most international gathering in Mennonite history. Roughly 50 percent of the registrants came from the United States and Canada (which have 46 percent of the world's Mennonites), compared to 90 percent at the X Assembly in Wichita, Kan., in 1978.



James Yoder of Holmes County, Ohio, in cemetery at Salm in France where Amish Mennonites lived for 200 years before most came to America. This visit was part of an MWC tour.

Approximately 40 percent of the registrants were Europeans, compared to 20 percent at Wichita. Asia, Africa, the Caribbean and Latin America remained underrepresented, though their percentage doubled from 5 percent of the total to 10 percent.

An international program. The program, too, was international. Unlike previous assemblies, it was planned by churches from four nations—France, West Germany, Switzerland, and the Netherlands. Individuals from other European countries assisted.

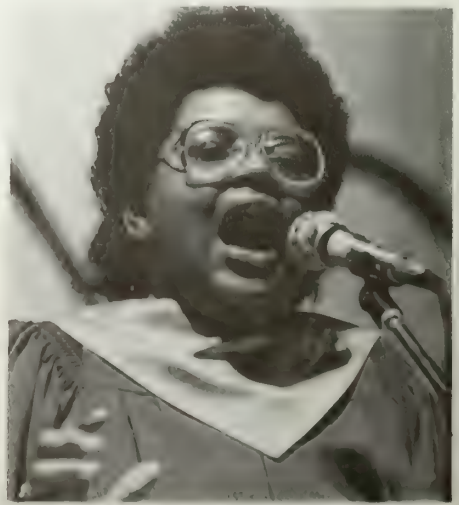
Speakers during the week represented every continent except Australia. Native Americans from the United States, Canada, and Paraguay led a forum on evangelism. The narrators for a liturgical reading included a Colombian, participants from India and Ghana, a black North American, and a European woman with a physical disability.

Multi-lingual as well as multi-ethnic, the assembly functioned in four primary languages. The major language was English, but translation was provided in French, German, and Spanish. Slightly less extensive services were provided for Dutch-, Japanese-, and Taiwanese-speaking registrants.

Carl Brüsewitz of the Netherlands, who cochaired the assembly with Christano, tried to make everyone feel at home. He frequently repeated announcements in several languages and responded to speakers in their native tongue.

In music, as well as in the spoken word, the conference provided a wide variety. Among the groups to play or sing at mass sessions were a French choir, youth from a Swiss congregation, a Paraguayan Indian group, a West German instrumental choir, a women's choir from Taiwan, the Winnipeg Mennonite Children's Choir, the Diamond Street Mennonite Church choir from Philadelphia, Pa., and the chancel choir from a Bluffton, Ohio, congregation.

A choir from Zaire was prevented



Marie Clemens, soloist with the Diamond Street Mennonite choir.

from coming when the French government denied entry visas to its members.

Special concerts provided some of the week's highlights. The cantata "Every Deliverance" composed by Canadian Carol Dyck and the musical "Ruth: A Story About Women" by Dick Klomp and Ingrid van Delft of the Netherlands received standing ovations.

Many registrants expressed appreciation for the oratario "The Abiding Place," performed in one of the evening sessions. Composed by Esther Wiebe with libretto by Barbara Smucker, the work recounts stories of suffering, faith, and praise from the Exodus, the early Anabaptists, Russia, Africa, and West Germany. Four choirs and a brass quartet combined to perform the work, under the direction of George Wiebe.

The reason we are in the world is because we are to give an alternative to the hopelessness of the whole creation.

The loudest cheers of the assembly were reserved for the Diamond Street choir directed by Tom Fitch. The integrated group, which sings black gospel music, filled in ably for the Zairian choir in the oratorio and provided a heartfelt coda to Sider's address. Nevertheless, a few people seemed uncomfortable with the choir's enthusiasm.

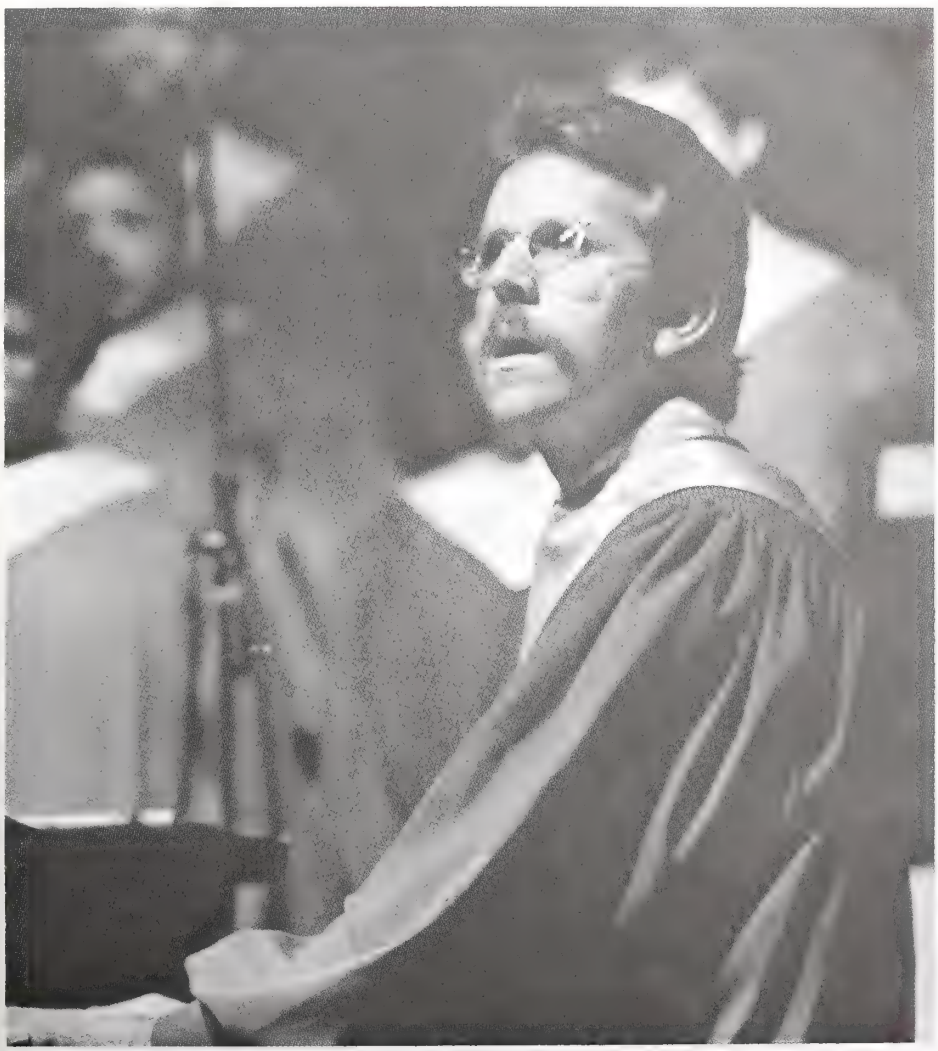
Though less obvious than its international emphasis, the assembly sought to be intergenerational. In addition to children's activities at a local school (see accompanying article), Anita Lichti told stories of faith directed to the children at each morning session. For youth, after 10:00 p.m. activities were offered. Planned by European youth, these included tea rooms, music, pantomime, and discussions with assembly speakers.

European youth groups also provided pantomime, speaking, and singing at one of the evening sessions. And more than 500 young people identified by their purple scarves or red hats played a highly visible role as volunteers in helping the conference run.

The work begins. As at the past several assemblies, the Strasbourg session closed with a Sunday morning communion service. Christano, who is being succeeded as World Conference president by Ross Bender of Lakewood, Colorado, noted that "the work begins" at the end of such a meeting. God has spoken to us these days," he said. "When God speaks to us and we do not obey, he stops speaking to us.... We are God's people insofar as we are serving, and serving in hope."

But perhaps the Diamond Street choir summed up the conference best, if somewhat ambiguously. "When God's people get together," they sang, "what a time!"

Dave Graybill is a member of the church relations department of Eastern Mennonite College, Harrisonburg, Va.



Tom Fitch with Diamond Street (Philadelphia) Mennonite choir. Their rendition of black gospel music was a high point in the assembly.



Ron Sider of Philadelphia, responds to discussion of his address "God's People Reconciling."

GOSPEL HERALD

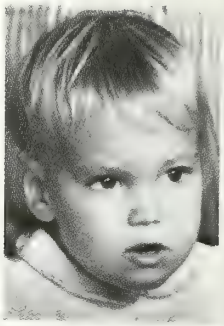
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1. Watering his bean. Children at Strasbourg 1984 planted beans and kept track of their daily progress.

2. Elizabeth Ann Krabill attended the conference with her parents Jim and Jeanette Krabill from Ivory Coast.





3. Music by the Bechterdissen Instrumental Choir, West Germany.

4. Noemie Herzog gets the message in her own language. English was official. Others heard by translation.

Strasbourg 1984 was too short

by Judith A. Siegrist

"Why can't this conference last a whole week?" lamented one of "my boys" this afternoon as his parents came to pick him up at the end of a day's children's activity at Mennonite World Conference. I find, although I am at times physically tired from my involvement here teaching in the children's program, that his words also echo my heart's cry. I, too, wish for more time . . . time to take in well-planned, enriching sessions, time to take part in a discussion group, time to see the films being shown, time to savor the displays which have been carefully set up, time to shop leisurely at the self-help "store," time not to have to glance at my watch when someone asks me out to coffee, time to sit, talk, and enjoy my dinner, time (and energy) to attend the late-night youth activities. . . .

I realize that conferences such as this one are intended to contain enough input and activity to meet the needs and desires of all who attend. I would compare attending MWC to having dinner at a smorgasbord. There one sees a long table full of beautiful displays of delicious-looking food. Unable to even sample everything, one chooses with discretion from those dishes which will meet his needs for nutrition, for revivement, and for enjoyment. In no way did my inability to participate in every event diminish my enjoyment of this "feast." On the contrary, it was the availability and variety of activity offered which gave the week its festive, banquet atmosphere.

Having spent the past year living in Munich, West Germany, as part of a Youth Evangelism Service team, I registered to attend MWC as part of a youth group from the nearby city of Ingolstadt. My resulting work assignment was to teach a class of seven-to-nine-year-olds five hours a day.

I was impressed to hear about and to see the amount of effort and time which had gone into developing the children's program. Four years of preparation made it possible to continue a daily schedule from 8:30 a.m. to 6:00 p.m. for more than 300 children, ages 3 to 14, in the four languages of French, German, Dutch, and English. My two long days of becoming familiar with the area and the material before the conference began seems like nothing in comparison to the work that had been involved in planning lesson material, finding or writing appropriate songs, organizing crafts, games, and outings, and hours and hours of translating.

The children's material followed the same theme as that of the adults, "God's People Serve in Hope," and special effort was made to ascertain that all children, although in different classes or learning in different languages, would study the same material, learn the same songs, and play the same games. This was done in the hope that the children would realize that one conference was taking place and capture the reason for our coming together, that of our oneness in Christ.

Large trees, painted on sheets, were hung up to illustrate the lesson of the day. For hope, a bare tree symbolized the patient, joyful expectant waiting for spring to come and cause our tree to bud again.

A tree growing near the water stood for God's people, showing that even in times of drought and dryness we are taken care of and do not need to worry.

The overflowing and contagious joy of God's people witnessing was displayed by a tree in full blossom.

Christians serving was represented by a tree bearing fruit and thus fulfilling its purpose in living.

The church living together in love and reconciliation was shown as trees living together in a forest, standing peacefully beside each other, needing, protecting, and supporting one another.

Acting in confident hope, each child planted a bean and kept track of its daily progress. Just as our beans sprouted and came to life, hope sprang up in my heart and grew.

Tears of joy and of hope came to my eyes on Tuesday evening as delegates being introduced from around the world, including East Germany and the USSR, received a hearty welcome of applause. Hope filled my heart with security as I saw the enthusiasm and joy of the young people who stood for hours holding banners reading, "In Christ there is no East or West" and "In Christ there is no North or South."

Hope in the power of Christ's love and healing was my confidence as I met a Dutch friend and heard news tinged with suffering, misunderstanding, and sorrow. We exchanged present addresses and expressed a mutual desire to share our hope by encouraging one another and supporting each other in prayer.

The singing, too, flooded my soul with hope. As voices in many languages united to praise one God and one Lord, Jesus Christ, I became homesick for that day when all nations will come and worship before him, for that day in which time will be no more.



Children's session at Strasburg 1984: Four years of preparation made possible a daily schedule for 300 children in four languages.

Judith A. Siegrist is from Jasper, N.Y.

Some European responses to Mennonite World Conference

by Bill Yoder

Mennonite World Conference executive secretary Paul Kraybill loves to portray world Mennonitism as a "family" and a "global people." He fervently labels the administrative organization adopted at Wichita six years ago as "structures designed for mutuality." The general council, which represents nearly all Mennonite groups in the world, is described as "a series of equal partners."

Such phrases can only be understood as statements of intent, not reality. Europeans readily concede that all of us remain embedded in our own national cultures. One of the very first Mennonite conscientious objectors in Switzerland, for example, spent five months in prison in 1975. Much to the displeasure of most Swiss Mennonites, this person was then celebrated in the North American church press for his courageous stand. Today he admits that these hurrahs from the wrong corner damaged the ultimate cause.

A similar lack of sensitivity to political context annoyed members of a lay delegation of Mennonites from East Germany which were able to attend World Conference for the first time. Renate Roeser of East Berlin expressed her disappointment regarding the apparent dearth of knowledge on Eastern Europe. Many persons were visibly shocked when they noticed a name-tag reading "East Germany." Some recovered quickly enough to respond with instant and hurtful conclusions such as: "You must have sold yourselves to the state. Otherwise you wouldn't be here."

Stereotypes of tourists. Wolfgang Krauss added, "Many European Mennonites share the general criticisms Europeans harbor regarding Americans." These attitudes are reinforced by those North American Mennonites, who behave in a fashion indistinguishable from that of other tourists. The spectacle of camera-wielding, foreign Mennonites scampering about the Weierhof in the Palatinate "is seen critically by many of us." Of course, the tendency of those gung ho on tourism to observe European Mennonites and mountains with equal distance and haste hampers mutual understanding.

The Colombian missionary Hugo Zorilla, who now resides in Spain, saw no reason why he should apologize for his broken English. He stated rather, that "those of you who only speak English should be ashamed of yourselves." Many more anglicized North Americans need to wander off the tourist trail and attempt to engage their European sisters and brothers in dialogue.

The German "Umsiedler" from the Soviet Union residing in West Germany are greatly unnerved by the multivaried character of world Mennonitism. Most of those who attended were present only for the special "Umsiedler" events on July 26.

Uplifted by a new awareness. On the positive ledger, many Europeans in Strasbourg were uplifted by a new awareness of being plugged into a world movement. East German locomotive engineer Ronald Koch spoke for all East Europeans when he expressed gratitude to MWC "for having remembered us. Without an invitation from them, we would never have been allowed to come."

The peace activists among European Mennonites are grateful for the helpful impulses transmitted from North America. One of the major contributors has been the "honorary Frenchman," John Howard Yoder.

Representatives of the non-Mennonite European press noted the lack of any closing resolution at Strasbourg regarding the recent stationing of further U.S. missiles in Western Europe. Yet these same persons were impressed by the cordiality and the lack of militant behavior so prevalent among peace activists at large-scale Lutheran and Catholic conferences in Western Europe. Perhaps North Americans have something to demonstrate in terms of "disagreeing agreeably."

According to Wolfgang Krauss, most Europeans had adopted a wait-and-see attitude during the initial preparations for World Conference. Only much later did real interest begin to arise. Many were irritated by the high admission prices. But Hans Jakob Galle of Weierhof noted, "These complaints should not be taken too seriously. After all, European participation far exceeded all expectations."

Significant improvements regarding the matter of equality cannot of course occur overnight. As Helmut Doerksen of the Bienenberg Bible school notes, "The interests of the majority must also be respected." Despite all noble intentions, the church cannot jump over its own historical shadow. The ultimate fraternal utopia envisioned by the executive secretary will indeed never be achieved. Yet the process of increasing partnership within the northern Atlantic realm may indeed have been injected with new life at the 11th Mennonite World Conference.

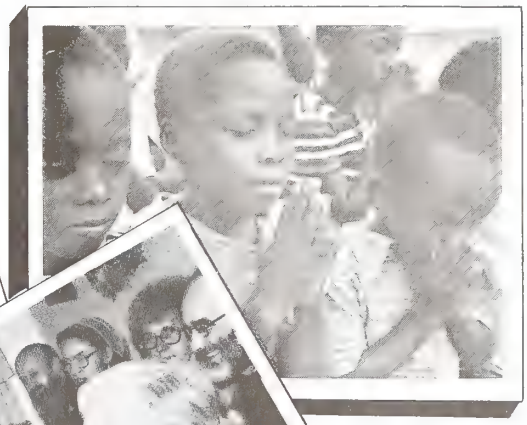


Russian delegates to Strasbourg 1984. L. to r. Daniel Janzen, Anatoli Sokolov, Dietrich Thiessen, Jacob Fast.

Bill Yoder is a Mennonite free-lance writer and news correspondent stationed in Berlin.

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I came home with hope

J. Denny Weaver

Although Strasbourg of the 1520s and 1530s was a relatively tolerant city, a number of our sixteenth-century Anabaptist forebears such as Hans Denck or Michael Sattler or Pilgram Marpeck eventually left the city in various unhappy circumstances. It is tempting to think of the 11th Mennonite World Conference in Strasbourg as a triumphal reentry. The 1984 version of Anabaptism returned en masse, as desirable guests who this time received favorable mention from this media and who managed to maintain their hotel space against the magistrates in the guise of the European parliament.

While our attempts to describe and react to the totality of the event may resemble several thousand blind men and women patting a herd of elephants, I did learn some things in a new way from the conference, and it left me with some conflicting impressions and learnings yet to be sorted out.

Mennonites spent a lot of money on Strasbourg—for the facilities and the organization of the conference as well as on transportation to get there. Was it worth it? Could the money have been more profitably or properly spent in fighting world hunger or in church planting? As a whole, I think Strasbourg was worth the time and money it cost. I am certainly glad to have participated in the conference, and I identify more strongly than before Strasbourg with the worldwide Mennonite fellowship.

Like many or even most of the North Americans who went to Strasbourg, I did additional traveling before and after the conference. My group touched a lot of places important to sixteenth-century Reformation and Anabaptist history. To know who we are as a people, we need some inkling of the history which got us here. My travels heightened my awareness of standing in a historical tradition which identifies Mennonites. I am a stronger Mennonite and a stronger Christian for having walked the streets with John Hus and Martin Luther and Conrad Grebel and Balthasar Hubmaier.

It was called a "family gathering"—and it certainly felt good to perceive and reinforce the bond which unites people of different language and ethnic groups into one supranational family. For me, this supranational family symbolizes the unity which all Christians have in Jesus Christ, and it is a kind of visible advance sample—a foretaste—of the coming kingdom of God whose partial presence the church models and witnesses to. This unity and testimony to the proximate presence of the kingdom of God in the world made a visible expression of the conference theme of *hope*.

The Mennonite return to Strasbourg also had an underside. When the choir sang the line about "pilgrims and strangers in a foreign land," for a brief moment I thought that it could describe all our various travels. Then I wondered if it were really true that we Mennonites live as strangers in an alien land. I reflected on the great extent to which North American Mennonites clearly operate within and belong to the Western political and economic world. How often did touring Mennonites discover a common feeling with other non-Mennonite North Americans who just happened to be touring the same sites? How often did we form judgments about other countries or about the success of our travels on the basis of the quality of

I can look confidently to the future and speak to my children about hope because peace people can make a difference.



Paraguayan Indian Mennonites play and sing for Strasbourg 1984 while Executive Secretary Paul Kraybill keeps in tune with the action by telephone.

hotel service or the number of visible new buildings and TV sets? When we got back to our comfortable homes, did we still have a sense as Christians of being "pilgrims and strangers in an alien land"?

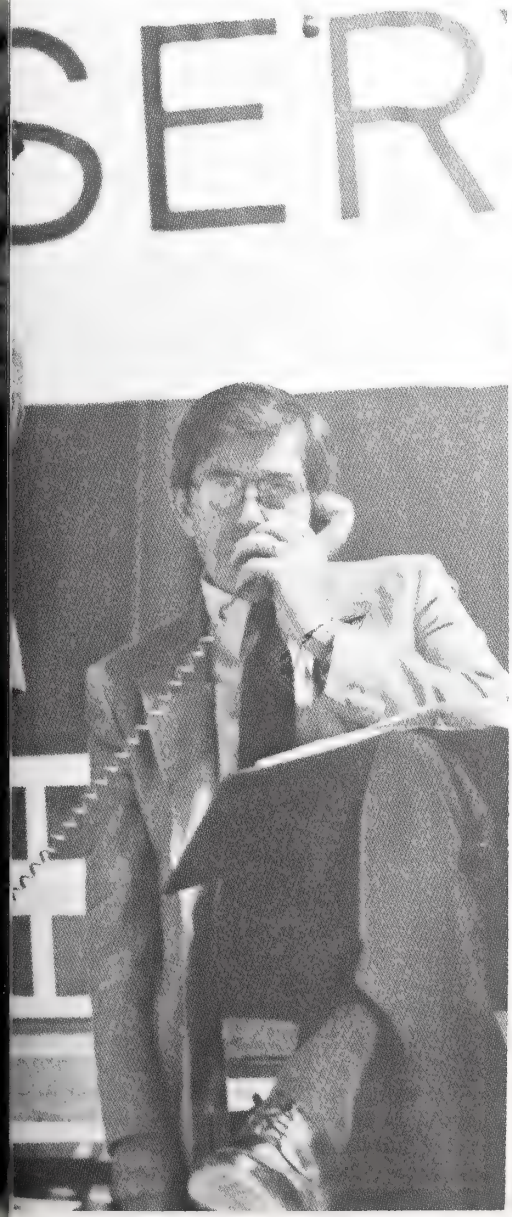
At the conference, I chose several discussion groups which focused on East-West relations. I heard comparisons between the official, theoretical materialism of East bloc ideology and unofficial but more pervasive and therefore more insidious existential materialism of Western ideology. Mennonites participate in that ideology and existential materialism and may already have been swallowed up by it.

My most lasting impression from three weeks in Europe, however, is one of hope. The multitude of problems in our world—nuclear proliferation, hunger, environmental pollution, political oppression, and exploitation, and so forth—make it easy to despair. The conference theme of *service in hope* is particularly appropriate at this time. My historical travels underlined the theme so that I came home with more hope than I have had in a long time. When I stood by Martin Luther's famous table or in the room where he died or walked the streets by which Conrad Grebel went from his house to the Grossmünster to hear Ulrich Zwingli preach or any of a hundred other such places, I had a strong sense of the impact that a few individuals can have on events.

What people do is important. Events are not inevitable. Individuals and their specific decisions influence what happens. Nuclear war, starvation, and environmental pollution are not inevitable. If they happen, it will be because individuals chose to continue or to initiate them. We can choose to avoid them.

Ron Sider's call at the conference for a Mennonite nonviolent peacekeeping force is not an impossible, impractical idea. It could happen. It will happen *if* we choose to make it happen. My trip made me feel what individuals can do. I came home with hope for the future. Even when I temper my hope for what human effort can do with the confession that God alone can procure ultimate peace, I can still look confidently to the future and speak to my children about hope because peace people can make a difference.

J. Denny Weaver teaches Mennonite history and thought at Bluffton (Ohio) College.



Diversity: a gift from God



N. Gerald Shenk: The difficulty of our communication is a sign of the divisions we are called to serve.

A world conference is an exercise in cross-cultural communication. The lines of the cathedral which dominates the skyline of Strasbourg are awesomely vertical. Congress halls and their bustling participants, in contrast, sprawl endlessly in horizontal directions. Some of us may have had an easier time concentrating on worship if it were not for the distractions of translation, announcements, and the continued buzz of private conversations. And each group among us certainly had orators present who could have roused us with prophetic zeal instead of laboriously reading texts set months in advance. The witness of earlier Anabaptists in this historic city did not depend on headphones and crowd control.

And yet from the babel of voices and the sea of faces, a truth emerges to tower over this whole conference: in our century as never before, God has made this very diversity a gift to us. The difficulty of our communication is itself a powerful sign of the divisions in the world we are called to serve. At the same time it reminds us that our own faith communion is already positioned to bridge those divisions as part of the reconciling people of the living God.

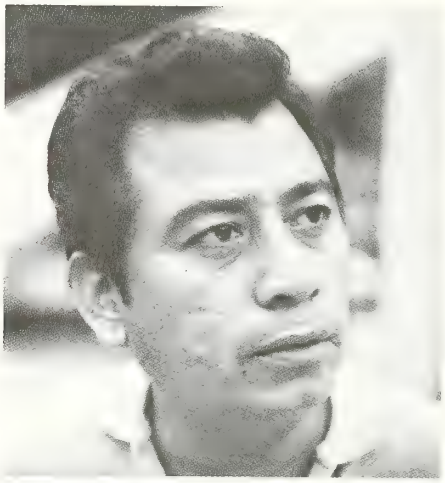
Do we owe this diversity to our own efforts in the missionary enterprise? Are the many peoples represented here merely trophies of Europocentric cultural expansion, at best a by-product of colonialism? Or have we rather been gathered from above in the service of a hope which has already begun to defy the darkness and destruction running rampant in this broken world? Perhaps we can give preference to the latter without denying a sobering mixture of motivations that brought all this to pass.

Throughout the carefully balanced program ran the recognition that ethnocentrism is not only sin, it is also unspeakably boring. Even our notion of God is stretched when we waken to the realization that our Lord is just as pleased to be praised in the music of Paraguayan Indians as in Germanic chorales.—*N. Gerald Shenk*, Evanston, Ill.

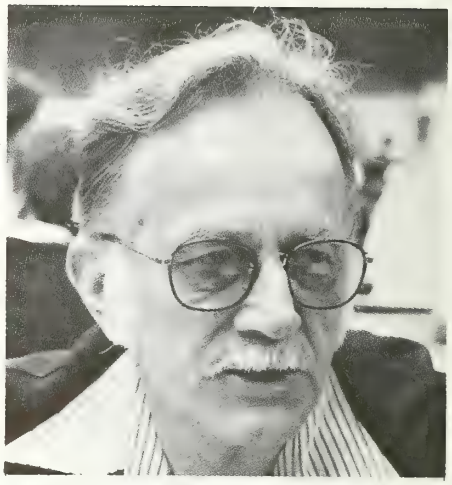
Perspectives on Strasbourg 1984



I was interested in the song leader who makes a good harmony. I am learning a valuable thing: my church, when we praise the Lord, we do not speak loudly. I want to learn to sing lustily. I was surprised at the deep history, generation to generation. I went on a tour and visited a Mennonite farmer. He keeps the faith by his own life. I want to continue the faith, generation to generation.—*Eiji Suzuki*, **Japan**



For me it is a very good experience to meet with brothers from Europe. Even though we have different cultures, we are one in Christ. Although we can't understand one another very well, we still can communicate. I think that is the Christian language.
—*Teodoro Torres*, **Belize**



For us it was a terrific experience to be in the larger church again. The talks have been challenging, especially Ron Sider. It really stretched out to areas I had not thought of. Although some may label it unrealistic—one person said it was almost suicidal—I thought it a healthy emphasis.
—*Kenneth Schwartzentruber*, **Brazil**



For us it has been very good. It gives us an opportunity to meet brothers and sisters from other parts of the world and to hear testimonies of many others about how the church is growing throughout the world. This is a good opportunity to have intercessory prayer that Nicaragua also be a free country so that no world power could overwhelm their small country. For us a conference like this can be especially significant.
—*Jose E. Palacias Jarquin*,
Managua, Nicaragua



I think the program is so filled that we are all satisfied. It's wonderful to feel that so many Mennonites are here and to see they are all busy with trying to follow Christ in their world.
—*Akke Van Den Berg de Jong*,
the Netherlands



What I like most is the discussion group. A response to what we heard. From France, Germany, Canada.... I see that music is really important for our Mennonite faith. I would like to see French people more involved with it and less attached to the past. I hope that some of the peace issues and lectures will have an effect.
—*Esther Nussbaumer*, **France**



I expected more messages than just the morning sessions. I expected to have seen more Bible teaching. I was deeply moved by the address "Who Are We?" This should be our lifestyle. The way the worship service was conducted was impressive. This we want to carry to our churches at home. Sometimes we lose the reverence. . . .
—*Rufus K. Vedulla,* **India**



The mass meetings are good, but I like the small group for discussion. The food is too strange.
—*Dorika J. Hjungu,* **Zambia.**



We liked the small discussion groups. Everybody could get close together. We should have had more time for small-group sharing. The problem is that because of language we sat with the German people. It would be nice to hear what the Americans say and what the Africans say.
—*Hannelore Penner, Enkenbach,* **West Germany**



This has been a good meeting. It is a big meeting for me as we are a minority of Mennonites in Upper Volta. We had not seen the other Mennonites. Of course you can read in a book that there are Mennonites in many countries, but here you can see them. I will tell the people back home that we are not alone. We have brothers and sisters in the world. Also that through Christ we are able to conquer the differences there are between peoples.
—*Siake Traore,* **Upper Volta**



I am thrilled to see the roots of the Mennonites. How much they suffered in the past. I am proud to see that we have a good heritage, well grounded on the Word of God.
—*Amos Meesala Solomon,* **India**



We have enjoyed hearing some of the results of the deeper thinking and the discussions that have followed. It's something that we miss. We have the president of our conference here and sharing it with someone who has never had this kind of experience before is neat.
—*Grace Schwartzentruber,* **Brazil**

MWC General Council: business with pleasure

by Rich Meyer

As the midday registrants at the Palais des Congrès in Strasbourg, France, were greeting one another and receiving their jute bags of conference materials, a group of about a hundred was called to order in a small side room. Away from the warm sun and warm hugging in front of the Palais, observed only by a few translators, the members of the Mennonite World Conference General Council began their meetings.

Because a world conference marks the end of the six-year terms of one group of delegates and the beginning of terms for a new group, the first meetings were joint meetings of the outgoing and the new councils. These joint meetings allowed some brief opportunity for the wisdom of the departing members to be shared with the new members, but as over half of the delegates have been reappointed, a large measure of continuity should be assured for the next six years.

The minutes of the last general council meeting were three years old; as Paul N. Kraybill, executive secretary of MWC, noted in his report to the council, they have been at a distance from his work. He said the general council felt "cut off and somewhat helpless" but added, "requests for counsel and suggestions from the council have met with very limited response."

Yet elsewhere in the same report he cautioned that raising funds for delegates' travel even every three years might become more difficult as the pattern is repeated. This led him to the opinion that "the continuing role of the executive staff, the permanent office, the executive committee, and the general council urgently needs attention."

Kraybill's report mentioned several times the difficulty of operating two offices (Lombard and Strasbourg) and even the problems he had operating from Strasbourg, away from the centers of power and resources with which he is acquainted. Particularly, he said, his lower visibility in North America had hampered his ability to do fund-raising there, which resulted in operating losses in 1982 and 1983.

In the time allowed for questions from the delegates, one expressed appreciation for the development of the more global character of MWC in recent years, and disappointment that all operations were now going to be concentrated in Lombard again. Kraybill responded with his feeling that MWC should have a continuing identity and task (between world conferences), and along with that, a permanent address. Furthermore, he suggested that maintaining the character of the meeting as a people's congress requires a convention of such complexity that holding it in a less-developed country would be out of the question. "I would not want to try to do this in Africa or Asia," he said.

On the second day of the conference the delegates met in regional (continental) caucuses. The Asia Regional Caucus took advantage of this meeting to advance plans for the III Asia Mennonite Conference to be held in May 1986, and to plan for an international reconciliation work camp to be held either in Indonesia or Korea in the near future.

During the next several days the delegates blended into the crowd; only on the last full day did they again gather in their small side room with the interpreters. Again both old and new delegates met as a joint council.

Delegates were invited to share their evaluations of this conference. Many thanked the hosts, the planning committees and the executive secretary and his staff for their good work. Some called attention to the mix of tourism and conference attendance that were sometimes in tension.

Carl F. Brüsewitz, first vice-president, acknowledged that many of

The new general council of the XII assembly of the Mennonite World Conference elected the following as members of the executive committee on Saturday, July 28, at the close of the XI assembly in Strasbourg, France.

President: *Ross Bender* **USA**
First Vice-President: *Jacob F. Pauls* **Canada**
Vice-President, Europe: *Samuel Gerber* **Switzerland**
Vice-President, Africa: *Mbonza Kikunga* **Zaire**
Vice-President, Central/South America: *Luis Elier Rodriquez* **Puerto Rico**
Vice-President, Asia: *Hiroshi Yanada* **Japan**
Recording Secretary: *Helen Kruger* **Canada**
Members at Large: *Louise Nussbaumer* **France**
Victor Adrian **Canada**

Paul N. Kraybill (USA) and Ray Schlichting (USA) were reelected as executive secretary and treasurer respectively, for the XII Assembly.

The council also acted to accept an invitation from the Winnipeg, Canada, churches and conferences to hold the XII Assembly in Winnipeg, Canada in 1990.

the conferees were "tourists looking for inspiration and a feeling of world fellowship," but he did not see that as a bad thing. "We have wanted a peoples' conference, not a delegates' conference, and we have gotten it." He wanted only to hope, pray, and work for the day when the financial ability to come to such a conference would be shared more evenly by people around the world.

Victoria Vargas, from Costa Rica, expressed gratitude for the way women had been involved in the conference; she was glad that churches around the world had seen this. Another woman delegate noted that women were involved much more in the conference and in the immediate preparation and planning than in the general council. She wished that more women could be involved as delegates. A glance at the roster of delegates for the next six years reveals that very little has changed in this respect.

Late Saturday afternoon the new general council met alone for the first time. They selected a new executive committee and accepted the invitation from the Mennonite and Brethren in Christ churches of Canada to hold the next MWC in 1990 in Winnipeg, Manitoba. (See accompanying list of the new executives.)

On Sunday afternoon, July 29, as most of the conference participants said farewells and scattered, the new general council hunkered down for business. They listened again to Kraybill's report, particularly his general observations and his musings on MWC and its future.



Retiring president Charles Christano accompanies the singing of "Gott Ist Die Liebe" to conclude the conference.

In a final session on Monday morning the representatives remaining (about half of the total) responded to the suggestions of the executive committee and authorized Kraybill to maintain the MWC office with increased staff, both executive and secretarial. He was also given more flexibility in budgeting for the coming triennium, and was asked to close the Strasbourg office by the end of October if possible.

On the question of MWC membership standards, the general council postponed action. The issue at stake is the size a group must attain before it is eligible for membership in MWC. Several small groups have been accepted as associate members in the last three years by action of the executive committee, but until there is action at the next general council meeting three years from now, no more memberships will be considered.

An invitation for the next general council meeting in 1987 to meet in Paraguay was read and accepted. Kraybill said that he will suggest contribution targets for the member conferences of MWC for the coming years not on the basis of one per-member asking the world over, but rather on ability to pay. Delegates asked for detailed reporting on the contributions of the member conferences to help them toward greater mutual accountability in their financial support of MWC. Finally, it was suggested that more of the *MWC Newsletter* budget be spent on producing various language editions for greater news flow among Mennonite churches of the world.

The listening committee reported briefly in the last minutes before delegates rushed for the buses to airports and train stations and again affirmations for a good experience of the world fellowship were heard alongside basic questions about the long-term purpose or necessity of MWC. And so the general council is left to think about these questions until their next meeting in Paraguay three years hence.

Rich Meyer recently served with Mennonite Central Committee in Lesotho and expects to return there again in 1985.

Lutherans desire to heal wounds

The following text of a telex message sent to the MWC was received from the Lutheran World Federation meeting in Budapest, Hungary.

"Assembled under the theme: 'In Christ Hope for the World,' we greet you, our Mennonite brothers and sisters assembled in Strasbourg, a city important in your history. Linked as it is with the teachings and the death in prison of Melchior Hofmann, we believe that hope in Christ includes hope for reconciliation between Lutherans and Mennonites all over the world.

"When the 450th anniversary of the Confession Augustana was celebrated in 1980 we gained a new awareness of how that profession of faith so fundamental to our proclamation of the gospel also became a factor in the maltreatment of other Christians by our forebears. Many of us still recall the moving words of Pastor Willy Wiedemann, Regensburg, about that in Augsburg.

"Today we Lutherans can neither identify with nor condone such actions and we deeply regret the suffering unjustly inflicted on those who are your fathers and mothers in the faith. In spite of our theological differences concerning holy baptism we wish to express our willingness to overcome the condemnations of the past and through a process of dialogue to find ways of recognizing each other freely as sisters and brothers.

"In the one body of Christ not only do we have the Holy Scriptures on which to build, we share as heirs in major concerns of the reformation. We desire to heal the wound of the past not only for the sake of our reconciliation within the people of God but also to strengthen the credibility of our common Christian witness that the world may believe in Christ, who is our hope."

MWC response to the Lutheran World Federation:

"As a people of God, we are called to serve in hope. The theme of our Strasbourg assembly affirms this. We thank you, brothers and sisters of the Lutheran World Federation, for the expression of your fraternal feelings in Christ Jesus and greet you in our Lord.

"We share with you the concern for a world that needs to know the healing love of Christ, who is our hope. To be a reconciled people of God strengthens the credibility of these people in fulfilling Christ's mission. We share with you therefore our gratitude for those dialogues which have been initiated after the 1980 remembrance of the Confession Augustana, which have resulted in a reciprocal awareness of the particular heritage of each, and our common vocation in faith and witness."

Reprinted from *Info*, the news sheet of Strasbourg, 1984. Used by permission.

A message from the International Mennonite Peace Committee

This is a brief message from the peace committee of the Mennonite World Conference. We address these words to local Mennonite and Brethren in Christ congregations around the world. We share our analysis and our vision, and invite your counsel. We invite you to use this statement as a basis for study and action.

The human family faces staggering problems of malnutrition, hunger, disease, and war. Political and economic powers exploit the human and natural resources of the earth for their own selfish purposes. We in our local churches may not be sure how to respond, but let us decide to live in solidarity with one another under God. Some of us live under systems that exploit others. Some of us suffer heavy burdens because others exploit us. We are linked with one another. It is appropriate, therefore, that we should ask in our local congregations: "What is the message of the gospel for these times?"

We believe that the same Jesus who redeems us is also our peace and our security. The life of Jesus and the message of the Scriptures guide us in our witness to the way of peace and justice. (See the Prophetic Writings of the Old Testament; Ephesians 1 to 3; Colossians 2:15; Matthew 5 to 7.)

The role of the church in the nation. What is the role of the church in society and among the nations? God has ordained government to order the affairs of society. But God is sovereign and all governments are subject to the authority of God. In the kingdom of God the church witnesses to the will of God in society even if the state is disobedient to the intention of God. There is no place for imposing the will of God on government. But the task of the church is to create expectations of peace and justice as she witnesses to the Lord of the kingdom of God.

If the church is silent how shall the nations know if they are unfaithful to God's mandate? As Takio Tanase of Japan has said in our midst, 1 Peter and other Scripture passages direct governments to "punish those who do wrong and to praise those who do right." The crisis in our time is that governments persecute those who ask for freedom to worship, to practice their faith, and to oppose the ways of violence.

Hunger and the arms race. Nations of the earth now rely on military means to stay in power and to solve national and international conflict. They sacrifice the security and the good of their own people so they have money to buy weapons. Eleven million babies die every year before their first birthday because of malnutrition and disease. Thirty children of the world die every minute because of hunger and sickness. And every minute governments spend 1.3 million dollars for military purposes. The judgment of Isaiah 1:16-17 speaks to our times: "Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil; learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow." Surely God's people must call leaders of the world to account for this wicked injustice.

The threat of nuclear war. The threat of nuclear war and the potential nuclear pollution of the environment have been described as the chief moral issues of our time. Nuclear weapons not only kill; they destroy all life. As God's people we serve in hope even in the face of the nuclear threat. So we do not despair. Rather, we witness courageously to the Lord of all creation.

Conclusion. Our committee believes that this message is rooted in the evangelistic and ethical vocation of the church. We confess that we need the reconciling work of God in our local congregations. But let us also join other Christians of East and West, North and South in proclaiming the word of life in a world of death. Let this sure word go forth through our churches to "all nations," for all authority has been given to Jesus who will be with us to the end of the age (Matthew 28:19-20).



World War II concentration camp at Le Struthof in the Vosges Mountains. The building in the center was the crematorium where burning bodies heated water for showers.

One-sentence commentary on Strasbourg 1984:

"I am happy."

—*David Thomas*
Lancaster, Pa.



Winnipeg Mennonite Children's Choir, Helen Litz, director.

God wants to use us

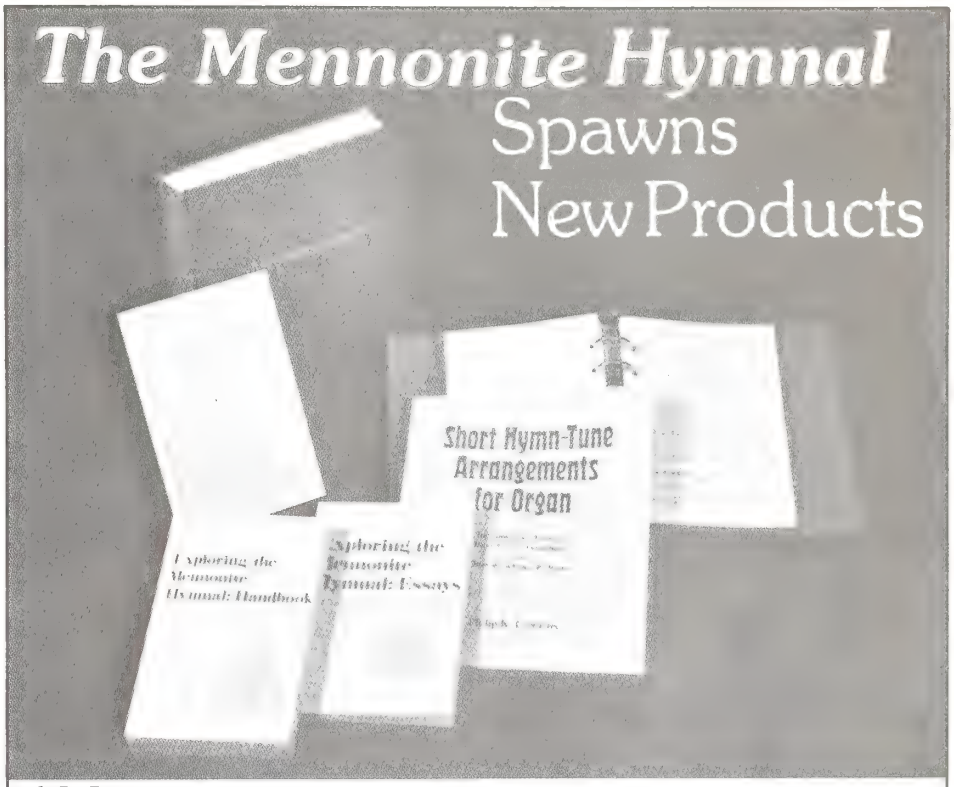
We rejoice that we can determine at the beginning of this congress that this is *not* a European or an American conference, but really a world congress. Many more brothers and sisters from Europe are attending than we at first have anticipated and fewer have come from North America. There is a good balance. The participation of our brothers and sisters from other areas of the world, where congregational growth is so strong, is also great reason to rejoice. We have a message for one another, and I hope we shall be able to communicate it.

I hope especially that together we shall acknowledge that it is God who has kept us until now and been our mainstay. He has a purpose and wants to use us Mennonites in his plan for this world. I hope that we here in this congress will be able to understand something of his purpose.

Please make efforts to overcome language difficulties and try to make acquaintance with those brothers and sisters who have come from great distances. Experience intensively everything happening during these days. And realize you are not here to receive and enjoy this experience only for yourself. You are here for one another and for the many who cannot attend and who on your return will want to hear: "It was good to be in Strasbourg because we were aware of God's presence."—*Carl Brusewitz*, first vice-president

Reprinted from *Info*, the news sheet of Strasbourg, 1984. Used by permission.

The Mennonite Hymnal Spawns New Products



1969 ***The Mennonite Hymnal,*** a collection of 653 songs and over 50 pages of responsive readings, prayers, and congregational responses, was first published in 1969. In recent years it has spawned several related products. Originally, ***The Mennonite Hymnal*** was offered in a hard-cover russet binding or loose-leaf edition in either shape or

1982 round notes. A large-print edition (shape notes) was added in 1982.

1980 ***Exploring The Mennonite Hymnal: Essays*** (1980) and ***Exploring The Mennonite Hymnal: Handbook***

1983 (1983) combine to provide background commentary and information about the text and tune of each hymn. This

1983 enriches ***The Mennonite Hymnal*** substantially. In 1983 ***Short Hymn-Tune Arrangements for the Organ*** added another dimension. Three settings of nine familiar tunes provide effective organ music for church services. Two essays—"Basic Organ Techniques" and "Choosing a Church Organ"—highlight areas for congregational

1982 consideration. In 1982, "Praise God from Whom" (606) was also made available in sheet music.

These worship resources are all available directly from the publisher, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or from Provident Bookstores in Canada/USA.

	(USA price)
The Mennonite Hymnal (shape or round note)	$ 7.50
The Mennonite Hymnal (loose-leaf edition r/s)	$11.95
The Mennonite Hymnal (large-print edition)	$11.95
Exploring the Mennonite Hymnal/Essays	$ 5.95
Exploring the Mennonite Hymnal/Handbook	$12.95
Short Hymn-Tune Arrangements for Organ	$ 5.95
#606 Sheet Music ("Praise God from Whom")	$ .25

P.S. These could be excellent Christmas gifts for individuals or family.

READERS SAY

Virginia A. Hostetler, Harrisonburg, Va. As one of the participants of the Women in Ministry Conference, May 3-6, I do not feel I was exposed to "wild, pernicious, unwholesome, immoral, and unbiblical ideas," as described by Robert Roberg (Readers Say, July 10).

Listening to Virginia Ramey Mollenkott's talks on men and women made in the image of God expanded my view of God in a freeing and exciting way. Mollenkott stated that God is both male and female, and yet, in another sense, neither, since God is a *spirit,* and therefore no gender.

When we humans, in our attempt to understand God, use male or female terms, we must remember they are simply metaphors in our attempt to explain the Being who transcends our human understandings. Recognizing the "feminine" side of God encourages men and women today to more fully realize that women too are made in God's image. This realization encourages Christian women to strive toward a godlike holiness. We need that kind of affirmation and challenge! Come to think of it, this also sounds very much in tune with the attitude and teachings of Jesus.

Mollenkott did not, as Roberg states, indicate that "the time is ripe for women to grab the power" in the church. Rather, she called for a mutuality between Christian women and men, in which each person (regardless of gender) contributes the best he or she has to offer, in a loving and affirming way.

According to Mollenkott, structures that degrade people and place some (other races, social classes, older persons, and yes, women) at the mercy of others have no place in the Christian fellowship. I find it hard to imagine Christ condoning or participating in such structures. All men, women and children were given gifts to be used in the building up of Christ's church. I cannot believe a just and loving God would give women gifts and then insist that we *not* use them!

Finally, Roberg expresses concern about Mollenkott's views on marriage, homosexuality, and sexual relationships outside of marriage. As others who attended the conference, I had questions about some of her ideas in these areas. I have begun exploring some of these with brothers and sisters in my community of faith. Two groups in our congregation have met together several times to listen to Mollenkott's taped messages and to discern together what her ideas mean to us, Christ's followers in the 20th century.

I urge Roberg and others who feel as he does to listen with ears and heart to the totality of Virginia Ramey Mollenkott's message, and not throw out everything because they don't agree with some items.

Then, I suggest they go to their church community and test those items with their sisters and brothers. We need to listen to people's struggles with these issues if we, the church, are to make a difference in today's society. Only after we have sincerely listened, examined Scripture in the light of today, discussed and prayed together can we begin to discover God's answers for us.

Sue C. Steiner, Waterloo, Ont. I look forward to articles by Michael A. King, *Gospel Herald.* I find that he often speaks for me. I like his fresh use of images, his familiarity with contemporary thought, his struggle to bring together the 20th-century world with a faith tradition we both cherish.

In "Sitting at the Elders' Feet" (July 17), King has outdone himself. I wish to simply thank him for an honest, courageous, well-articulated statement of the place we find ourselves in—the double bind of knowing that we are indeed responsible. We have in some awful sense in this atomic age deliberately eaten from the tree of the knowledge of good and evil, and yet we know at the same time the equally awful truth that we are not gods, but mere men and women.

I thank King also for his admission that the only way to look ahead is to look back. Courage and hope come as we drink deeply from the Christian tradition, and as we honor those mothers and fathers in the faith who concretely handed the tradition down to us and lovingly entrusted us with its care.

Paul Sheeler, Parkerford, Pa. A little comment from the memorial issue. I like Paul Erb's books on eschatology. Now about "Readers Say." In the days of Daniel Kauffman what he put in the *Gospel Herald* was sound, thus no need for "Readers Say." Since the times of Kauffman the *Herald* has gone far afield from that standard, thus the need for "Readers Say."

Elno W. Steiner, Goshen, Ind. The July 24 issue of *Gospel Herald* was indeed superb. I read the tributes to Paul Erb with tears of joy. Twenty years ago Paul and Alta conducted much appreciated "Spiritual Life" meetings at our Church (Olive Mennonite). I recall Bro. Paul giving me helpful counsel when I asked his advice on what was then an important issue with me. Through the years I've also gotten a good number of sermon illustrations from his book *Don't Park Here.* I thank God for church leaders like Paul Erb. His quote on the front page of *Gospel Herald* on the Christian's hope was excellent.

Martin W. Lehman, Sarasota, Fla. It is impossible for anyone to put in one article everything one feels and thinks about any one subject. I tried it once and it didn't work. In my article, "Good People Make Me Nervous" (June 5, *Gospel Herald*), I was not questioning the sinfulness of homosexuality. The Mennonite Church does not need to be convinced that homosexuality is sin. I would not waste words affirming that which almost all of us believe, when something else is needed more. The focus of my article was directed toward the sinfulness of heterosexuals who reject homosexuals as persons, and by that rejection, the homosexual orientation is confirmed and homosexual practice is made even more intractable.

From my finite understanding of God's original plan in creation, I will say that I believe homosexuality is sin. And even while writing this, I feel somewhat depressed because I am convinced that most of the homosexuals in Mennonite communities believe that homosexuality is sin and already feel extreme shame, guilt, and fear because of their homosexual orientation. Of what benefit is it that I add my judgment to the heavy burden they already bear?

I feel less depressed when I make such judgments humbly, confessing that I, too, sin and too often justify my sinning by saying, "That's the way I am," or "That's the way God made me." That homosexuals seek to thus justify their behavior is evidence that they are very much like heterosexuals who justify obesity, or other more socially acceptable sins by blaming God. Dare we be more severe in our judgment of homosexuality than we are of ourselves and our inclinations to do evil, and our sometimes doing it?

Would it not be better to focus on the unconditional love, the unfailing grace, and the resurrection power of Jesus to which all of us have access by faith? I've been heartened by the responses to the article both in the "Readers Say" column and to me personally. Those who were disappointed in me or who disagreed with what I wrote, questioned me gently. I am hopeful that the gentleness shown me can be transferred to the homosexuals.

CHURCH NEWS

Tanzania Mennonite Church marks 50th anniversary

Five thousand four hundred persons gathered at Shirati, Tanzania, on Aug. 4-5 to celebrate the founding of Tanzania Mennonite Church (TMC).

Three years earlier bishops Kisare and Sarya had proposed such a celebration and asked help in the preparation of a summary history. In due time they prepared a list of invitees, committing the detailed planning to a committee. A two-day program was prepared, with detailed arrangements for feeding and accommodation. Representative youth groups were selected to prepare special songs. Each group wrote its own words and music; some used instrumental accompaniment. Each choir designed and prepared its special uniform for the occasion.

The Shirati church community brought together sacks and sacks of cassava and millet flour, sacks of rice, and hank after hank of bananas. They hired a local hunter to bring buffalo, eland, and impala; government officials gave their blessing by granting free permits. They painted some of the buildings and tidied up the compound. To protect guests from the hot sun, they built a large shelter of poles and branches, outfitting it with public address system and lights for the evening services.

This event was planned as an offering of praise from those whose lives had been touched by the mission, according to Josiah Muganda, who shared in the planning group. The opening congregational hymn, "Rock of Ages," set the tone for the event: praise for past blessings, a present renewal of covenant, and faith for the future. Songs by the youth choirs recited the acts of God in bringing the church into being. These affirmations were punctuated by bursts of praise.

Through a series of skits, the Shirati women's group presented the awakening among North American Mennonites which resulted in the choice of missionaries, the search that led them to Tanzania, Chief Saronge's clear-cut refusal to grant a mission plot in Utegi, which occasioned their approach to Chief Nyatega of Shirati. The first service, held in the missionary camp under the big tree, was presented just as those who participated remember it, with singing in Swahili and Luo and English. They still remember "Come to Jesus" and sang it just as they had been taught that day. They portrayed the examination of catechumens for baptism, the first baptismal service at the lake, and the marriage of two of these members one month later.

President Julius Nyerere, seated with the bishops in the first row of special guests, was concerned that political institutions shall not overshadow the church, not intrude into the worship of God. He asked that the national and the party flags be removed from the arena.

Anniversary speakers included Bishop Kisare, Lancaster Conference Moderator, Noah Hershey, David Thomas (bishop counselor to EMBMC-related churches in Africa), mission board chairman Jay Garber, Don Jacobs, and Josiah Muganda. Twelve former missionaries shared the anniversary experience, representing the two hundred persons who had served, some long-term and others short-term.

Central in the bishops' planning for the anniversary was the preparation of a short history of the church. In *The Pilgrimage of Faith of Tanzania Mennonite Church 1934-83*, Mahlon Hess has attempted to identify and recount the initiatives of God in bringing this new church into being, and some evaluation of the human response. The Swahili edition was formally released in the meeting together with *Kisare, a Mennonite of Kiseru*, the bishop's autobiography as recorded by Joseph Shenk.



The Shirati women's club dramatized the finding and opening of Shirati Mission in 1934. Impersonated in this scene, Emil Sywulka (back to camera) and Elam Stauffer listen gratefully as Chief Nyatega directs that they be granted a plot on Katuru Hill.

Conflict management is focus of research in Nepal

"Conflict is present in every society. However, the way conflict is managed may be different according to the culture and customs of each society," reports John Williamson of Gettysburg, Pa., Mennonite Central Committee worker in Nepal.

Williamson is working for a third term in Nepal. In the fall of 1983 his assignment included several months researching community conflict management as it relates to development projects in Nepal. This research, carried on under the United Mission to Nepal Rural Development Center's Studies and Evaluation program, focused on community development, industrial-labor disputes, drinking water schemes, and water resources management.

"I believe that a community's ability to manage conflict will be an important factor leading to the success of a development project," says Williamson.

Williamson reports that in Nepal conflict can occur on two levels—the public and the hidden. The leaders who initiate conflict often stay behind the scenes. Others do the actual "fighting" in the public arena as directed by these leaders.

Community development projects often become the arena for an open conflict because people do not individually confront each other with their differences. One group supports the project while another opposes it—not because of the merits or demerits of the project—but merely to counter the other group.

Many rural development projects fail because of hidden disputes. Williamson

notes: "Perhaps the biggest reason for unsuccessful drinking water schemes is unresolved conflicts among people. After a dispute arises, villagers in their anger cut the pipe or damage the intake works and put the system out of order. A failed scheme brings much disappointment to the community and the agency which provides assistance."

Phil Frey gave wide-ranging service to the church

Philemon L. Frey of Archbold, Ohio, who died on July 28 at the age of 88 was ordained to the ministry in 1936 and served in various pastoral assignments until 1965. He became a part of the ministerial staff of the Central Mennonite Church near Archbold until 1955 when he was called as pastor of the newly organized Zion Mennonite Church. After retirement he accepted a number of interim pastorates.



Philemon L. Frey

His service to the church extended beyond the local area. He held numerous spiritual renewal services in churches across the U.S. and served as instructor in winter Bible schools in Johnstown, Pa., and Goshen, Ind. He was the first manager of Little Eden Camp, Onekama, Mich., established in 1945.

A conscientious objector in World War I, Phil served under Mennonite Central Committee in a variety of administrative and pastoral tasks related to Civilian Public Service during World War II. For eight years he was chairman of the Mennonite Church Industrial Relations Committee which represented to labor unions the Mennonite conviction against the use of force in labor-management disputes.

He helped to organize a retirement home in his community, Fairlawn Haven, which opened in 1964. From that year through 1973 he served as Coordinator of Religious Services for the home.

At a reunion of Civilian Public Service men, he gave a peace oration which was published as "The Answer Is 'No' " in the *Gospel Herald*, July 4, 1978.

MENNOSCOPE

The first annual Chicago Mennonite Festival and Sale date has been changed from Sept. 8, 1984, to July 1985. The exact date and location will be announced later. While craft and food entries will be welcomed, the main attractions remain art objects and handmade quilts (preferably queen size). All sale proceeds will go for Mennonite mission work in Chicago. Persons willing to contribute quilts or art work should notify Nancy Myers, 814 S. Wesley, Oak Park, IL 60304.

Deer Spring Partners Land Trust, located in rural Coshocton County, Ohio, is looking for families/individuals interested in joining their community. Two 5-acre lots without buildings are available. Contact: E. Bowman, 55321 TR 170, Fresno, OH 43824.

The film *Strasbourg: City of Hope*, premiered in four languages to crowds of over 13,000 people at the Palais du Congress et Music in Strasbourg, France, during the 11th assembly of the Mennonite World Conference. In English, German, French, and Spanish versions, nearly all 19 showings were sellouts. The film is now available to churches in the United States and Canada through Daystar, Inc., Henderson, Neb.

Members of Mennonite Mutual Aid's medical plans received $245,000 in Mutual Aid Sharing Fund grants from January to June this year. This total increased by 19 percent over the same time period last year. John Liechty, Fraternal Activities Manager, cites several reasons for the increase in Mutual Aid Sharing Fund grants. "We're seeing more real hardship cases, particularly in the Catastrophe Aid program," he says. "Other programs, such as Burial Expense and Special Premium Needs, are growing as more members become aware of their availability."

Four Mennonite congregations in southeast Iowa are cooperating in a rotating series of meetings Sept. 23-25. Five speakers will speak on four subjects, once in each of the four churches, and will conduct workshops on their respective subjects. Paul M. Miller will speak on worship; Marlin Jeschke on baptism; Ray and Lillian Baer on stewardship; and Marlene Kropf will speak on nurture. The cooperating congregations are Washington Mennonite at Washington, Iowa; Bethel Mennonite and Sugar Creek Mennonite at Wayland, Iowa; and Pleasantview Mennonite at Mt. Pleasant, Iowa.

Donald D. Nofziger was installed as pastor of the Neil Avenue Mennonite Church, Columbus, Ohio, Aug. 19. Wilmer Hartman and Mark Weidner led in the installation. Don, his wife, Vietta, and four children came from Barberton, Ohio, where he was pastor of Summit Mennonite Church and chaplain at Barberton Citizen's Hospital.

Israel Bolanos, pastor of the First Mennonite Church of Fremont, Ohio, received a Doctor of Theology degree at Trinity Theology Seminary on Aug. 4, 1984.

Earl Monroe was licensed and installed into the pastoral ministry of the Greenmonte Mennonite Church, Greenville, Va., the evening of July 29, 1984. Roy D. Kiser and Richard H. Showalter, overseers of the Southern District of the Virginia Mennonite Conference, were in charge of the services.

How communicate the gospel to secular indifferent people? How become a local movement? These are two of the topics to be addressed Jan. 28-Feb. 1, 1985, in the annual Pastors' Workshop at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Nineteen resource persons will address the theme "Evangelism in the Congregation," in sermons, lectures, and workshops. Program and registration information will be available from Mary Troyer, AMBS, Pastors' Workshop, 3003 Benham Ave., Elkhart, IN 46517.

Mennonite Board of Missions has an opening for a recording engineer in its Harrisonburg, Va., studio. Tasks include recording, mixing, editing of speech and music, and maintenance of recording equipment. For more information, contact Wayne Hochstedler, 1251 Virginia Ave., Harrisonburg, VA 22801, (703) 434-6701.

Relaxation and Stress Management Workshop to be held on Nov. 9-11, 1984, at Spruce Lake Retreat, Canadensis, Pa. Gerald C. Musselman, Ph.D., Harleysville, Pa., will lead the workshop. The focus will be on taking responsibility for one's own health. Register by writing to Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325. Phone (717) 595-7505.

Copies of the *Gospel Herald* as far back as 1954 are available free from David S. Mishler, R. 7, Box 136, Johnstown, PA 15904.



Richard A. Kauffman left Mennonite Publishing House on Aug. 16 for a new assignment as administrative vice-president of Goshen Biblical Seminary, Elkhart, Ind. He will also teach one fourth time and perform certain administrative duties for the associated seminaries. Richard first came to MPH in the spring of 1974 to serve as editor of *With* magazine. He terminated his *With* assignment on September 1, 1983. Since then he had been theological book editor of Herald Press and *Gospel Herald* news editor.

Missionary Arrivals: Shirley Mast returned to the U.S. on July 31 following a three-year term of teaching missionary children at Shirati, Tanzania. Her address is R. 1, Box 117, Parkesburg, PA 19365. **Dorothy Bender** returned to the U.S. on July 30 following a two-year term of teaching at Rosslyn Academy,

Nairobi, Kenya. Her address is 412 Fifth St., Milford, NB 68405. **Herb and Sharon Kraybill** and children, Wanda and Galen, arrived in the U.S. on Aug. 5 following a two-year term working as maintenance engineer at ALERT (All Africa Leprosy Rehabilitation Training Centre) in Addis Ababa, Ethiopia. They have served a total of 14 years in Ethiopia. Their address is: 2302 Hobson Road, Lancaster, PA 17602. **James and Rhoda Sauder and son Sammy,** who are serving the Caribbean area Mennonite churches in leadership training from Miami, Fla., moved to Elkhart, Ind., on Aug. 2 for a one-year furlough. The Sauders previously served 20 years in Honduras. **Glen and Elizabeth Good** returned to the U.S. from France on Aug. 5 for a one-year furlough. The Goods have served as missionaries in Europe for 30 years. Their address until December is Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08046. They plan to study at Fuller Theological Seminary beginning in January. **Albert and Louise Gray** returned to the U.S. on Aug. 8 after completing a two-year teaching assignment in Somalia. Their address is 28 Third Avenue, Berea, OH 44017.

Missionary Departures: John and Helen Miller, and children, Wendell and Frances, of the Willow Street Mennonite Church, Lancaster, Pa., left the U.S. on Aug. 10 for a three-year term at Rosslyn Academy, P.O. Box 14146, Westlands, Nairobi, Kenya. John will teach music and drama and Helen will teach math. **Sheri Wenger** of the Lititz Mennonite Church left the U.S. on Aug. 10 for a two-year term of service as a social studies teacher at Rosslyn Academy, P.O. Box 14146, Westlands, Nairobi, Kenya. **Marty Suter,** Goshen, Ind., left on Aug. 12 for a two-year term of service to teach third grade at Rosslyn Academy, P.O. Box 14146, Westlands, Nairobi, Kenya.

Bangladesh has experienced severe flooding in at least 30 districts as a result of heavy rains in late May, June, and July. At least 200 people died in the flooding in early July and over 20,000 families are homeless, according to *AsianMonitor*. MCC has responded with a large shipment of material aid to Bangladesh. Almost 150,000 pounds of aid, valued at $375,312, was shipped on Aug. 1 from Baltimore, Md., to Chittagong, Bangladesh.

Marlyn Andre, Chairman of the Board of Greencroft Foundation announced this morning a capital fund-raising campaign to raise $1,000,000 for a new Senior Center to be built in Goshen, Ind. Greencroft, the largest retirement center of its kind in Indiana, houses over 800 people on its Elkhart and Goshen campuses. The planned Senior Center is designed to assist Elkhart County elderly who live at Greencroft facilities, as well as bring greatly increased services to county elderly who live in their own homes. According to Andre, there are presently an estimated 19,000 people over age 60 living in Elkhart County. By 1990 that number is expected to reach over 22,000.



Harold G. Eshleman

Harold G. Eshleman, 1300 Greystone, Harrisonburg, has been named chairman of the fund drive for the new Virginia Mennonite Health Care Center, a new 120-bed intermediate and skilled nursing care facility. Eshleman is president of the Harrisonburg-Rockingham Retired Teachers Association, having taught in area schools for 43 years. He is also cochairman of the Fellowship of Retired Mennonite Leaders, having been pastor of the Chicago Avenue and Park View Mennonite churches, and served as overseer of the Harrisonburg District for eight years.

Samuel Lopez, a graduate of Goshen College's Hispanic Ministries program, has been named director of the Hispanic Mennonite Bible Institute (Instituto Biblico Menonita) in New Holland, Pa. Originally from Mexico, Samuel graduated from Goshen College in 1980. He then earned a master's degree in peace studies at Associated Mennonite Biblical Seminaries in Elkhart before becoming copastor of the New Holland Mennonite Church. The Bible institute is sponsored by the Spanish Mennonite Council of Churches.

A selection of 24 color slides of Mennonite World Conference is available in North America for $15.00 (U.S.) plus $1.00 for handling from Marc Hostetler, P.O. Box 1161, Harrisonburg, VA 22801. Phone (703) 433-3601.

Special meetings: Paul Bender, Belleville, Pa., at Tressler, Greenwood, Del., Oct. 10-14.

New members by baptism and confession of faith: Protection, Kan.: Lloyd and Michelle Reimer by confession of faith. Waynesboro, Va.: Paul and Julie Johnson, Arlin Eutsler, Dora Stinespring, Thelma Braden, and Penny Garnett. Greenmonte, Greenville, Va.: Michael Lowery and Dana Wagoner. Christ the King, Crewe, Va.: Charles Nowlin and Jay Himes. Kidron, Ohio: Benjamin Hofstetter by confession of faith.

Change of address: Willard Eberly from Palermo, Sicily, Italy, to: Via Imbriani 312, 90045 CINISI (PA), Italy. Henry P. Yoder from Souderton, Pa., to Apartado 1779, Guatemala City, Guatemala, C.A. Duane Beck from West Liberty, Ohio to 56939 Pearl Ann Drive, Elkhart, IN 46516.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Beittel, Rick and Julie (Martin), Lancaster, Pa., first child, Andrew Austin, July 16.

Christner, James and Myra (Folk), Syracuse, Ind., first child, Valerie Ann, Aug. 1.

Delagrange, Allen and Wanda (Miller), Millersburg, Ind., third child, second daughter, Kimberly Dawn, Aug. 11.

Diller, Marlin and Kathy (Oswald), Avondale, Ariz., first child, Amanda Kay, Aug. 5.

Drudge, Wayne and Ruth (Garber), Markham, Ont., second child, first daughter, Melissa Ruth, June 19.

Herschberger, Brian and Sylvia (Mast), Kalona, Iowa, first child, Andrew Jay, Aug. 1.

Hershberger, Richard and Sue, Apple Creek, Ohio, second son, Drew Benjamin, Aug. 5.

Horst, Lloyd and Carol (Eshleman), Wooster, Ohio, first child, Ethan Kent, Aug. 3.

Jantzi, Ken and Joyce (Eby), Elmira, Ont., second child, first son, Ryan Douglas, July 28.

Jones, Granvil, Jr., and Geneva (Clarkson), Georgetown, Del., second child, first daughter, Carrie Rae, June 25.

Kauffman, Barry and Lisa (Fry), Goshen, Ind., first child, Andrew Jay, July 31.

Keokhenmany, Phansky and Kikeo, Hartville, Ohio, third child, first daughter, Nancy, Aug. 2.

Kinsinger, Eddie and Doris (Martinson), Parnell, Iowa, third child, second son, Gabriel Lee, July 23.

Mader, Douglas and Connie (Schiedel), Cambridge, Ont., first child, Scott Douglas, July 24.

Marlan, Mike and Brenda (Lorezen), Protection, Kan., third child, first daughter, Kristin Leah, Aug. 5.

Martin, Willard and Sharon (Martin), St. Jacobs, Ont., second daughter, Kerry Anne, July 19.

Mast, Tim and Laurie (Yoder), Goshen, Ind., second daughter, Robyn Leigh, July 18.

Rittenhouse, David A. and Cheryl (Souder), Souderton, Pa., first child, Courtney Leigh, Aug. 10.

Rodriquez, Agustin and Elvia, Kalona, Iowa, second daughter, Analisa Inez, Aug. 11.

Shank, Steve and Donna (Snyder), Goshen, Ind., third child, second daughter, Sara Catherine, Aug. 4.

Stoltzfus, David and Twila (Chaffee), Harrisonburg, Va., first child, Jonathan David, June 26.

Unruh, Robert and Linda (Wissler), Leola, Pa., first child, Lauren Nicole, Aug. 4.

Unzicker, Donald and Debra (Boyle), Gibson City, Ill., first child, Robert Matthew, Aug. 10.

Zehr, Stan and Tammy (McGarigle), second child, first daughter, Carissa Leigh, Aug. 9.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Birky—Herma.—Brian Birky and Stacy Herma, both from Kouts, Ind., Hopewell cong., by Samuel S. Miller, July 14.

Byler — Speigle. — Michael Byler, Winchester, Va., Harrisonburg cong., and Jayne Speigle, Winchester, Va., Blough cong., by Samuel Janzen, June 30.

Cortum — Yoder. — Bill Cortum, Wellman, Iowa, and Colette Yoder, Kalona, Iowa, Kalona cong., by Firman Gingerich, Aug. 10.

Ebert — Kinckiner. — Eric Robert Ebert, Morgantown, Pa., Conestoga cong., and Dana Lynn Kinckiner, Narvon, Pa., Baptist Church, by Walter Lenman, Aug. 11.

Fisher — Sauer. — Randy Fisher, Sigourney, Iowa, Parnell cong., and Kim Sauer, Sigourney, Iowa, United Methodist Church, by Duane Ferguson, June 16.

Frey — Riegsecker. — Allen Frey, Wauseon, Ohio, West Clinton cong., and Amy Riegsecker, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 4.

Glasgow — Boshart. — Larry W. Glasgow, Algonac, Mich., Lutheran Church, and Lisa A. Boshart, Washington, Iowa, Bethel cong., by Oliver Yutzy, Aug. 11.

Glass—Gall.—Steven E. Glass and Martha J. Gall, both of Goshen, Ind., Pleasant View cong., by Richard H. Frank, Aug. 11.

Heatwole — Shank. — Myron Heatwole, Harrisonburg, Va., and Eva Shank, Dayton, Va., both of Dayton cong., by Herman R. Reitz, Aug. 5.

Hess — Aune. — Dan Hess, Fairbanks, Alaska, Neffsville cong., and Thelma Aune, Fairbanks, Alaska, July 21.

Kaufman — Cender. — Rod Kaufman, Goshen, Ind., Benton cong., and Jeanine Cender, Gibson City, Ill., East Bend cong., by Calvin Kaufman, father of the groom, July 7.

King—Samson.—David King, Parnell, Iowa, West Union cong., and Susan Samson, Marshall, Mo., Brookside Mennonite Fellowship, by Richard Simmons, Aug. 4.

Koehn—Sommers.—Donovan Koehn and Charlene Sommers, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Aug. 11.

Lerch—Lapp.—Robert Lerch, Pocatello, Idaho, Presbyterian Church, and Jennifer Lapp, Goshen, Ind., College cong., by Arnold C. Roth, Aug. 11.

Martin — Vjrolick. — Elmer Martin, Harrisonburg, Va., and Joyce Vjrolick, Hinton, Va., both from Dayton cong., by Herman R. Reitz, May 26.

Martin—Yutzy.—Daniel C. Martin, Oxford, Iowa, Christian Missionary Alliance, and Susan Yutzy, Iowa City, Iowa, East Union cong., by Oliver Yutzy and Lonnie Yoder, Aug. 11.

Miller — Brant. — Loren Miller, Lebanon, Ore., Mt. Pleasant cong., Chesapeake, Va., and Michelle Brant, Lebanon, Ore., First Christian Church, by John Willems and Jack Chan, Aug. 11.

Otto—Knutson.—Michael W. Otto, Bruxelles-Est cong., Belgium, and Inge Knutsen, Lutheran Church, Gjellerup, Denmark, by Hans Emming, J. Jorgensen and Robert Otto, father of the groom, June 30.

Rohrer — Bender. — Jerry Rohrer, Hinton, Va., Dayton cong., and Mary Bender, Stuarts Draft, Va., Waynesboro cong., by Herman R. Reitz, June 16.

Schlabach — Gruner. — Anthony Schlabach and Brenda Gruner, Wasepi Mennonite Chapel, Centreville, Mich., by John Lambright, June 9.

Sharp—Spicher.—Jesse D. Sharp, Belleville, Pa., and Bertha E. Spicher, Valley View Haven, both of Locust Grove cong., by Gerald J. Peachey, Aug. 9.

Shetler—Mann.—Byron L. Shetler, Elkhart, Ind., Kern Road cong., and Gail A. Mann, Elkhart, Ind., Freeport cong., by Robert E. Nolt, Aug. 4.

Slagell — Fisher. — Michael Joseph Slagell, Thomas, Okla., Pleasant View cong., and Faith Elaine Fisher, Talcum, Ky., Talcum cong., by Orlo J. Fisher, Aug. 4.

Wagler—Knepp.—Joe Wagler and Kathy Knepp, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Aug. 4.

Wiggers — Hershberger. — Rick Wiggers, Hesston, Kan., Whitestone cong., and Joan Hershberger, Hesston, Kan., Inter-Mennonite cong., by Galen Drier, May 26.

Yoder—Mellinger.—David Yoder, Milwaukie, Ore., Zion cong., and Julie Mellinger, Sterling, Ill., Science Ridge cong., by Edwin J. Stalter and David Bell, Aug. 4.

Yoder—Pidcock.—Paul R. Yoder and Heather Pidcock, both from Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Aug. 6.

Zehr—Zielman.—Gerald Lee Zehr and Ruth Ann Zielman, both of Zurich, Ont., Zurich cong., by Clayton Kuepfer and Ephraim Gingerich, July 14.

OBITUARIES

Baechler, Catherine, daughter of Solomon M. and Veronica (Steinmann) Bender, was born in East Zorra Twp., Ont., Jan. 11, 1888; died at Stratford (Ont.) Hospital, July 16, 1984; aged 96 y. On Feb. 18, 1908, she was married to Amos Baechler, who survives. Also surviving are 2 daughters (Fannie Mae Yantzi and Erma Roth) and one son (Ray Baechler). She was preceded in death by one daughter (Annie Mae) and one son (Wilfred). She was a member of Steinmann Mennonite Church, where funeral services were held on July 19, in charge of Fred Lichti, interment in East Zorra Mennonite Cemetery.

Baer, Irene Louise, daughter of George and Mary (Weber) Ackerman, was born at Elkton, Mich., Dec. 15, 1894; died at Fulton Co. Health Center, Wauseon, Ohio, July 31, 1984; aged 89 y. On June 28, 1917, she was married to Ray Baer, who died in 1970. Surviving are 2 grandchildren, 2 great-grandchildren, and one sister (Ina Anderson). She was preceded in death by one daughter (Mary Jane Somers). She was a member of Tedrow Mennonite Church. Funeral services were held at Eagle Funeral Home, Fayette, Ohio, Aug. 2, in charge of Randall K. Nofziger; interment in Waldron Cemetery.

Basinger, Icie Mae, daughter of Peter and Anna (Burkholder) Steiner, was born at Orrville, Ohio, Oct. 8, 1902; died at Dunlap Hospital, Orrville, Ohio, Aug. 9, 1984; aged 81 y. On Feb. 5, 1933, she was married to Amos Basinger, who died on Mar. 1, 1973. Surviving are 3 sons (Doyle, Clarence, and Ralph), 9 grandchildren, and one sister (Eva—Mrs. David Kornhaus). She was preceded in death by one child (Willard). She was a member of Martins Mennonite Church, where funeral services were held on Aug. 13, in charge of Vincent Frey; interment in Martins Cemetery.

Bontrager, Katie, daughter of John A. and Lena (Miller) Glick, was born at Kalona, Iowa, Oct. 4, 1909; died of a heart attack at Iowa City, Iowa, Aug. 6, 1984; aged 74 y. On Jan. 14, 1934, she was married to Moses Bontrager, who died on Nov. 19, 1980. Surviving are one son (Richard Bontrager) and one daughter (Virginia Reighard). She was a member of Kalona Mennonite Church, where funeral services were held on Aug. 8, in charge of Elton Nussbaum; interment in South Gingerich Cemetery.

Bowman, Walter Moses, son of Henry S. and Lydianne (Weber) Bowman, was born at Winterbourne, Ont., Apr. 13, 1915; died of a heart attack at Waterloo, Ont., July 6, 1984; aged 69 y. On Apr. 18, 1942, he was married to Annie Heimpel, who survives. Also surviving are 2 daughters (Verda and Doris—Mrs. Kirk McDougall), one son (Donald), 2 grandchildren, and one sister. He was a member of Erb Street Mennonite Church, where funeral services were held on July 8, in charge of Doug Snyder and Ron Flaming; interment in Erb Street Mennonite Cemetery.

Delp, Norman M., son of Samuel and Anna (Mininger) Delp was born in Hilltown Twp., Pa., July 9, 1912; died of congestive heart failure at Souderton, Pa., Aug. 3, 1984; aged 72 y. On Oct. 29, 1932, he was married to Hannah Nyce, who survives. Also surviving are 2 sons (Dale N. and David N.), 2 daughters, (Doris D. and Dianne D.), 13 grandchildren, and one great-grandson. He was a member of Methacton Mennonite Church, where funeral services were held on Aug. 7, in charge of Clayton Swartzentruber and Kirk Hanger; interment in Methacton Church Cemetery.

Graber, Velma Berneda, daughter of Jacob E. and Catharine (Maust) Gnagey, was born at Myersdale, Pa., Feb. 14, 1903; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Aug. 14, 1984; aged 81 y. On Feb. 14, 1932, she was married to Chauncey L. Graber, who died on Nov. 13, 1968. Surviving are one son (Daryl Jay Graber), 3 daughters (Donna—Mrs. Merle Wyse, Donna—Mrs. Richard Grieser, and Barbra—Mrs. Gilbert Mast), 12 grandchildren, 3 great-grandchildren, and one sister (Mrs. Maggie Price). She was a member of Lockport Mennonite Church, where funeral services were held on Aug. 17, in charge of Walter Stuckey, Keith Leinbach, and Jim Groeneweg; interment in Lockport Cemetery.

Headings, Emery Boyd, son of Elmer and Ada (Hooley) Headings, was born in Cass Co., Mo., Sept. 29, 1905; died at the Albany Mennonite Home, Albany, Ore., Aug. 5, 1984; aged 78 y. On Dec. 25, 1932, he was married to Nona Kropf, who survives. Also surviving are 3 sons (Verle, Mark, and Jay D.), one daughter (Donna—Mrs. Roy Brubaker), 13 grandchildren, 4 brothers (Marvin, Ivan, Vernon, and Sam), and 5 sisters (Velma Kauffman, Clysta Buerge, Vera Whitaker, Opal Nofziger, and Olive Roth). He was a member of the Brownsville Mennonite Church. Memorial services were held at the Mennonite Home on Aug. 8 and at the Fairview Mennonite Church on Aug. 9, in charge of Ernest Garber, Louis Lehman, Maynard Headings, Lyle Kropf, and Richard Headings; interment in Fairview Mennonite Cemetery.

King, Lydia, daughter of Jacob and Mary (Nofziger) Short, was born at Woodburn, Ind., Mar. 17, 1898; died at Fulton Co. Health Center, Wauseon, Ohio, Aug. 8, 1984; aged 86 y. On Sept. 9, 1930, she was married to William H. King, who died on Nov. 25, 1972. Surviving are 2 sons (Marvin and Maurice), 3 daughters (Mrs. Mabel Courtney, Erma—Mrs. Paul Kauffman, and Irene King), 18 grandchildren, 14 great-grandchildren, and one sister (Mrs. Nora Stamm). She was preceded in death by 2 sons (Harold and Emerson). She was a member of Central Mennonite Church, where funeral services were held on Aug. 11, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

King, Martha Elizabeth, daughter of Aaron and Anna (Zook) King, was born at West Liberty, Ohio, Apr. 8, 1913; died of cancer at Green Hills Apartments, West Liberty, Ohio, Aug. 8, 1984; aged 71 y. Surviving is one sister (Mary Kathryn). She was a member of South Union Mennonite Church, where funeral services were held on Aug. 11, in charge of Frank Byler; interment in South Union Cemetery.

Yoder, Glen O., son of Ira N. and Verta (Rogers) Yoder, was born in Fairview, Mich., Sept. 15, 1907; died of cancer at Fairview, Mich., Aug. 12, 1984; aged 76 y. On Aug. 13, 1937, he was married to Vera Zook, who survives. Also surviving are 4 sons (Cecil G., James R., Ronald R., and Kendall L.), one daughter (Kathleen G.—Mrs. Jerry Wagner), one brother (Carl Yoder), and 2 sisters (Reathel—Mrs. Melvin Shantz and Nina—Mrs. Erie Bontrager). He was a member of Fairview Mennonite Church, where funeral services were held on Aug. 15, in charge of Virgil Hershberger and Cleo Yoder; interment in Fairview Cemetery.

Yoder, Jennie, daughter of Benjamin and Elizabeth (Schrock) Troyer, was born at Kokomo, Ind., Feb. 21, 1883; died at Goshen (Ind.) General Hospital on July 31, 1984; aged 101 y. On Aug. 6, 1904, she was married to Ira C. Yoder, who died on Jan. 23, 1959. Surviving are one daughter (Orpha—Mrs. Duane Kauffman), 3 grandchildren, 11 great-grandchildren, one great-great-grandson, one brother (Percy Troyer), and one half brother (Orval Troyer). She was preceded in death by one daughter (Lois Blough). She was a member of Clinton Frame Mennonite Church, where funeral services were held on Aug. 3, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

CALENDAR

Mutual Aid Sunday, Sept. 16
Mennonite Publication Board, Hesston, Kan., Oct. 5-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20

CREDITS

Cover, pp. 614, 615, 616 (lower right), 617, 618, 619, 620, 622, 623, 624, 625 (top left and bottom row), 627, by Michael Hostetler; pp 616 (upper right), 625 (top two right), 628, by Mary Hertzler; p. 629, by Mary Jane Hershey.

ITEMS AND COMMENTS

Caribbean evangelists plan strategy session for the region

The Caribbean Sea is half the size of the continental United States and dotted with uncounted thousands of islands. Its 25 million inhabitants speak English, Spanish, French and Dutch, plus amalgams such as creole and papiamento. Less than 15 percent of them are believed to attend church. But the region has lately attracted the interest of a new group: evangelists, most of them islanders themselves, who are planning a strategy session to reach the Caribbean with the gospel. The Congress for the Evangelization of the Caribbean, or CONECAR '84, was scheduled to meet Sept. 17-24 at the University of the West Indies in Kingston, Jamaica. It will gather some 700 ministers from a broad array of backgrounds across the islands, as well as south Florida, which is home to more than 17,000 Caribbean people. The ministers will explore ways of surmounting social, linguistic, and religious barriers to their goal.

Baptist seminary gets fund to 'enrich' wives of seminarians

A new endowment "for the spiritual and educational enrichment of student wives" has been announced by Southern Baptist Theological Seminary. The fund, established by Mrs. G. R. Pendergraph, a minister's widow, will provide resources for conferences, workshops, retreats, and other activities designed to assist wives of seminary students. Seminary officials said the fund may also help sponsor events which would involve participation by wives of seminary graduates who are active in Christian ministry.

Presbyterian family group agrees to admit singles

A Presbyterian organization dedicated to strengthening families and marriages has adopted a broader definition of family and has changed its bylaws to admit single persons to membership. "We perceive that the family can be one person, it can be a single parent with one child, it can be the traditional nuclear family," said Jan Lorentzen, a spokesperson for National Presbyterian Mariners. In recent years, as traditional concepts of the family have altered, the 57-year-old organization has been criticized for adhering to too restrictive a view. Until a recent meeting which drew 400 Presbyterians to San Diego, the Mariners had offered membership only to couples.

Salvation Army closes free lunch program; calls need too great

The Salvation Army has served its last free hot lunch in Lansing, Mich. The program ended, Salvation Army officials said, because they ran out of money—not because the need no longer exists. Capt. Barry Swanson, who coordinated the program, said that in the year since the feeding program began, the Army has seen hunger become a problem too large for it to handle. He said the organization is seeking funds to continue the program, which served about 270 meals daily. It cost about $1,200 weekly to run. The program began in July 1983, and served about 30,000 free meals during the year it lasted, officials said. While some who ate at the center said the food was the main attraction, friendships developed among participants, which some say they will miss as much as the meals.

Party platforms aimed at different religious constituencies

The 1984 Democratic and Republican platforms offer a glimpse of the different religious constituencies that the two major parties are seeking to cultivate during the election year. While the platforms are statements of principle which do not bind the presidential candidates, they do indicate the types of coalitions which the parties are trying to put together. This year's platforms reveal the close attention both Democrats and Republicans are paying to religious groups. The differences on key issues also offer clear choices to various religious groups which have become increasingly active in politics. For instance, the Republican platform is laced with direct pitches to conservative Christians who favor organized school prayer and oppose abortion. On the other hand, the Democratic document takes a strong stand in favor of church-state separation, and appeals to liberal religious groups on such issues as U.S. intervention in Central America and aid to the poor.

Churches back appeal for Soviet Jewish 'draft evader'

An unusually broad coalition of 34 national Christian, Jewish, peace and human rights groups has urged the Soviet Union to reverse the conviction of a Jewish youth on charges of "draft evasion." The groups sent a telegram to Soviet officials expressing "deep dismay over the arrest, trial, and conviction" of Aleksandr Yakir, 28. Mr. Yakir was arrested on June 18 for refusing induction into the army after trying for seven years to emigrate to Israel. "We view this event with deep concern and we urge you to reverse this conviction," the religious groups, many of which have never participated in an appeal on behalf of Soviet Jewry, said in the telegram to President Konstantin Chernenko and other Soviet authorities. Rabbi David Saperstein, spokesperson for the Union of American Hebrew Congregations, said the interreligious appeal to Soviet authorities "reflected a sense of urgency among a growing coalition of public interest groups regarding the intensified persecution of Jewish refuseniks."

Pope comments on declining Italian Mass attendance

"Sunday is the day of the Lord and should be a day of reflection and prayer," declared Pope John Paul II, citing a report that only 48 percent of Italy's Catholics attend Sunday Mass. "I hope in my heart that Sunday maintains its spiritual meaning in your Christian lives and that it gives light on the whole week and throughout life." Speaking on the anniversary of Pope Paul VI's 1978 death, John Paul commented on the survey, which said that urban Mass attendance was only half the national figure and found church weddings and baptism in decline as well.

Hotel for poor saved by churches in New York City

Two noted Catholic editors have joined other residents of a gentrified Upper West Side Manhattan neighborhood to help preserve a hotel that houses people too poor to live anywhere else. Robert Hoyt, former editor of the *National Catholic Reporter* and currently editor of *Christianity & Crisis*, and his wife, Mig Boyle, former editor of *Word* magazine, published by the National Conference of Catholic Women, are among nine directors of the Hotel Preservation Corp. With the help of community-service groups and grants from area churches, the corporation has purchased the Capitol Hall Hotel and has begun a million-dollar renovation program. The building's owner wanted to turn the hotel into a luxury cooperative, similar to the newly built Montana high-rise across the street, which rents to tenants who can afford $2,000 a month for a one-bedroom apartment. But the corporation purchased the Capitol Hall on July 10, and, using a proposal written by Mr. Hoyt, applied for every available state and federal grant.

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The gift of love

The profitability of the inspired Scriptures for use in church teaching and discipline is not based on the description of perfect models of righteousness on the pages. Indeed, in some cases almost the opposite is true. The many problems of some of the early Christians make their examples more useful to us.

For example, the first-generation Christians in the church at Corinth began near the bottom in their comprehension of what it meant to be supportive members of the Christian church. A particular problem of theirs seems to have been divisiveness. Their enthusiasm for the new cause carried them beyond the point of good sense and loving care. Paul's first letter to them is devoted largely to an effort to help them understand basic principles of Christian decorum.

Chapter 12 is instructive. At the beginning of the chapter as in a number of other places throughout the letter, he begins with the expression, "Now concerning. . . ." This is thought by some to indicate that Paul was here answering questions which leaders of the church had sent to him. In chapter 12 the issue has to do with "spiritual gifts," or as an alternate reading has it, "spiritual persons."

The discussion as developed in the chapter considers activities related to ministry in the church. The concern expressed by Paul is that these ministries should unite the church instead of divide it and he stresses two complementary points throughout the chapter: unity and diversity. The point about unity is pressed by the emphasis in verse 11 on the Spirit as the one making the assignments and by the analogy of the body in verses 14-26. The point about variety is stressed by an extensive catalog of ministries as well as also through the analogy of the body.

After a belabored discussion Paul comes finally to the end of the chapter and the words "I will show you a still more excellent way." Then follows chapter 13, the well-known hymn to love. Is Paul saying by this that love itself is a gift of the Spirit? It is true, he does not mix it into one of the lists as he does the various ministries listed in chapter 12. His point there is the importance of variety as a contribution to unity and that not every member has the same gift. Love as described in chapter 13 is rather a gift to be exercised by all. And if it is a gift, Paul must certainly have intended that it be seen as the greatest gift.

If we consider chapter 13 in relation to 12, we can see that throughout Paul contrasts love with the gifts which the Corinthians evidently held in high regard. Tongues speaking, mentioned first, may have been at the top of their list (although it appears last in Paul's list in 12:27-28). Paul asserts that without love tongues are of little value.

Earlier references in the letter, particularly chapter 8, suggest that there were those in Corinth who used their knowledge boastfully and unlovingly. The second paragraph of the hymn stresses kindness instead.

Prophecies were also certainly considered important at Corinth and Paul acknowledges this. But they too must defer to the superiority of love, for they are less durable. And so throughout the hymn love is developed in counterpoint to the gifts of chapter 12. It serves as a response to all that has gone before in Corinthians—particularly the immaturity demonstrated by the conflicts and personal positioning which Paul was seeking to counteract.

Exalting love did not mean that Paul had no convictions about right and wrong or that he hesitated to share them. His New Testament letters demonstrate this clearly. But it is possible to get a fix on his ethical proscriptions without first absorbing his theological statements or noting the tone of his commandments. This can make Paul seem like a nonloving legalist which 1 Corinthians 13 shows he was not.

One of the more elequent of his appeals is in Romans 12:1, where he begins a discussion of behaviors with "I appeal to you therefore, brethren, by the mercies of God." It may be noted also that all the lists of such appeals include strong emphases on characteristics such as "harmony" (Rom. 12:16), "gentleness" (Gal. 5:23), "forbearing one another in love" (Eph. 4:2), "the interests of others" (Phil. 2:4), "forgiving each other" (Col. 3:13).

I suppose you could say that the *Gospel Herald*, as much as anything, seeks to deal in knowledge and in prophecy. We believe these are important if we are to understand and make decisions about the heavy issues that face the world and the church. But knowledge and prophecy, as Paul observes, are time bound. What we know today is only a pale reflection of what awaits us.

In a review of the book *Gospel Versus Gospel* (Herald Press, 1980), Paul G. Hiebert quotes an old saying from India which makes a strong statement about the binding effect of time, "We sat like frogs at the bottom of the well and thought the sky was so small." (*Mennonite Quarterly Review*, January 1981, p. 87.) In other words, we think the extent of the world is what we can see from where we are. So we know too little to be qualified to make pompous pronouncements. Humility is appropriate.

But we still are called to love. It is the greatest gift of all and to be practiced by all.—Daniel Hertzler

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Why I teach in a Mennonite school

by David Klahre

A friend stopped me on the sidewalk the other day and said, "I hear you're teaching in a Mennonite school, Dave. Why? Don't you want to teach in a public school? Can't you get a job?" I hear these types of questions often. They come from friends, family, and fellow educators. I believe in Mennonite schools, especially Mennonite elementary schools. And yes, I've *chosen* to teach in one. Let me share with you a few reasons why.

First, I teach in a Mennonite school because I believe in community. Community has been a Mennonite byword for years. A concept that many do not understand, yet something we can't live without. Much of my own Christian education has been in groups where I've experienced community. The love and discipline I have experienced in community calls me to a deeper faithfulness and a closer walk with God. I want the children I teach to experience community and its call too. I believe that children can experience just as much of God's love and just as much reconciliation and forgiveness between brothers and sisters in their limited understanding as adults can who have a greater conceptual ability. Allow me to illustrate.

I was on recess duty with my first-grade class. It was near the end of winter but snow was still plentiful and the children were still playing in it. Before I knew it, snowballs were flying everywhere and teary-eyed children were surrounding me. Immediately many versions of the incident pelted my ears. I knew we needed to talk. I directed the class inside and after hanging up coats and warming up, we sat down in a circle to talk. I moderated the discussion as all involved shared their feelings and perspective.

We talked for twenty minutes (a long time for first-graders) until we unraveled the story and solved the problem. I felt blessed to see the children work at problem solving and reconciliation with little encouragement from me. Yes, I guided them at times but they did the work. Such work is the stuff of community. I want the children to experience the reality of it now with the hope that some day they will choose it for life.

All aspects of life. Second, I teach in a Mennonite school because I have the opportunity to be unashamedly interested in all aspects of a child's life—physical, mental, emotional, and spiritual. I have been inspired by Christopher Dock, a colonial American educator, who wrote the first book on pedagogy in the colonies. It is said that he shaped the mind and more the soul. He was concerned about the whole child. We are unified beings. I cannot teach a child in ways that seem only to relate to their mental capacities without also affecting in varying degrees the emotional, spiritual, and physical aspects of them. Current research in education and psychology indicates that childhood experiences greatly influence who the children become as adults. I am glad to work in an environment where I am encouraged and am free to relate to the whole child with all of myself.

Third, I teach in a Mennonite school because a school that functions from a Christian perspective is family strengthening. As a teacher in a Christian school I see myself as a team member with a child's parents in his or her Christian education. The Scriptures clearly teach that parents are the children's primary educators and I want to support them in their work. Perhaps an illustration will help.

Two of the boys in my class came bounding in from the playground calling for my attention. They had had a

Forty days till Christmas

nothing ever shifts,
they say,
they say,
at mountain springs nursing home,
old folks count their wrinkles,
mark the time inside their heads.

the silver-haired magi,
you don't say,
you don't say,
look out their slatted windows
forty days
and forty nights
in vigilance for
a bursting star.

—Shari Miller

problem sharing a ball and each felt that he had not had his fair share of its use. I knew that the boys' parents held to Christ's way of peace as most parents in the school do. Here was an opportunity to support their teaching. I asked both boys to get chairs and sit down together so that they could talk out the problem. I shared the process of problem sharing with them and told them I was able to help them if necessary, but I was sure they could do it by themselves. They did remarkably well.

After school I phoned the boys' parents and told how well they had worked out the problem and encouraged each to share with their son their knowledge of the boys' success. They assured me they would. The next day the boys came in from recess and right to my desk. One said, "We had the same problem again, Mr. Klahre. But, guess what? We don't need you. We already talked it out." They smiled and took their seats.

Success this time. The teachable moment came and with parent and teacher affirmation the lesson stuck. We cooperated and worked together and a value the parents hope to pass on is stronger. It takes time, often extra time, but the results are well worth the effort.

Fourth, I teach in a Mennonite school because I am Christian and teach from a Christian world-view. As part of my teacher education I visited many public schools. I often witnessed children blindly saluting the American flag, learning how the U.S. is always right and never wrong, and that fighting and war are all right. I want to teach in a school where I can freely teach about both the good and bad sides of the country we live in and help the children understand that God loves everyone in the world, regardless of where they live or what they look like or what they do. I want to call the children to serve each other and the people of the world with the love of God. I want to educate the children toward love and hope. In a Christian school, education is for life; a life lived in Christ, not merely an education for personal independence.

Not a factory but a place of nurture. Fifth, I teach in a Mennonite school because I am challenged to be a creative and dynamic teacher. Most schools today are becoming factories of learning. The emphasis is on giving the children facts so they can master them and score well on standardized tests. Questioning and discovery learning are discouraged. A Christian school is not a factory of learning, but rather a place of nurture. As a teacher, I want to encourage inquiry, investigation, and debate. Jesus never answered a question without encouraging further inquiry and thought. Jesus was a creative and dynamic teacher. He called his followers to be seekers and nurtured them along the way. Socrates taught that "the unexamined life is not worth living."

If I want the children I teach to be seekers after God's truth, it is crucial to teach in a school that assists me in creative teaching.

Children need to learn to be inquirers and seekers if they are to live a full life. No teacher's manual will tell me how to teach in the ways of Jesus. I must prayerfully and thoughtfully test and try the ways to help the children learn and live in the way of Christ which he encouraged in all the curriculum. If I want the children I teach to be seekers after God's truth, it is crucial to teach in a school that encourages and assists me in creative and dynamic teaching in everything.

There are many more reasons why I have chosen to teach in a Mennonite school; these are just a few. Mennonite elementary schools have been in existance for over fifty years. Most are educationally sound schools. They are a great resource to the church. They are helping children live the way of Jesus today and are preparing them to live in tomorrow. Mennonite schools provide education for living the Christian life. That is the most important reason why I teach in a Mennonite school.

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Ideas that don't fit

by Katie Funk Wiebe

In summer I sort overfilled clothes closets, drawers, and shelves to make room for the coming year. New year always begins in September, not January, for teachers. I also sort ideas to allow them to settle in more firmly for the months ahead.

But there's always a group of ideas that defies categorization. If placed on one stack where they seem to logically belong, they jump to another, as if to convince me to change my mind about them.

Consider, for example, our traditional view of two kingdoms. There's the kingdom of God and the kingdom of the world. Simple enough. Now someone suggests the two main kingdoms in many people's lives are the kingdom of God and the kingdom of work, and to move from the safety of one to the other is difficult. Work, not the church, is becoming the core of many people's lives.

Many of the recent social changes, such as mobility and family breakups have weakened old blood ties, so that workers form "the new family, the new tribe, the social contacts," and workers become citizens of companies and organizations, living under the protection of salaries, pensions, and health insurance. What some people miss most when they retire is the community they knew at work. The reason many women want to work is to become part of this community.

Now here's another problem case. What do I do with the concept of self-forgiveness discussed in self-help books? This phrase which sounds like pure Christian doctrine has crept into our vocabulary. When Jesus declared, "Your sins are forgiven," wasn't there complete forgiveness? Paul writes repeatedly about forgiving one another. But forgiving self? Either we're using a term to describe a concept which needs another name, or we're adding a step to Christian grace that isn't necessary.

Numerous ideas regarding change tumble around in my mental files. What brings about change? One person says people are open to change if the leaders of new movements, whether major or minor, are involved in a high degree of perceived personal risk. Leaders willing to sacrifice win more followers than those who play it safe. People tend to stay on the bleachers if leaders only make statements and read papers.

I become aware of this again while reading the new publication *Anabaptist Portraits* by John Allen Moore (Herald Press). Early Anabaptists persuaded many to their side because they were willing to die for their beliefs in believers' baptism. Menno Simons, who lived a little later, was influenced by adults being baptized a second time at the risk of their lives.

A cause which requires no sacrifice will not long be a cause. The missionary movement of the 19th century was accepted because missionaries like Adoniram Judson and David Livingstone valued their calling more highly than family, home, friendships, or life. People believe when leaders sacrifice. Yet today extremes in sacrificial giving of money, time, and self are frequently termed ridiculous or even fanaticism.

The same book showed once again the power of print media. Those early apologetics of the faith, carefully sorted through their theology in writing, thereby letting others into their thinking process. So I chalk one up for the power of print.

Then I read an article by religious journalist Russell T. Hitt in *Interlit* (1981) that religious publishing and television broadcasting tend to attract people already convinced about the biblical teaching and reinforces their views. Actual decisions are stimulated through face-to-face conversations.

Hitt cites a master's thesis done at the University of Iowa's School of Journalism on the effectiveness of *The Other Side*, an outspoken magazine on race issues and other social concerns. The writer of the thesis learned the magazine drew readers sympathetic to its views of race and strengthened their views; it didn't change opinion. If that great little magazine has no effect to change opinion, what chance do periodicals have that speak more gently, says Hitt.

Here's another. I hear many pleas for volunteers for various kinds of activities, with the promise at times that volunteer work is excellent therapy. I've said it myself: The best cure for many ills is to go out and help someone else. But, says one writer, those who volunteer their time and effort for some cause or movement, are most likely to be people who don't need therapy. They feel secure and confident enough to volunteer. Persons with a poor self-image aren't likely to take two steps forward.

The hardest idea to push into shape is truth. Mennonites once had a strong love for truth. Sissela Bok, author of *Lying: Moral Choices in Public and Private Life?* says, "Truth is the fabric, the glue, that holds society together. We must have a love of truth." That's easy to give wholehearted-acceptance to. Mennonites were once known for their rigid adherence to truth. They avoided oaths because they weren't necessary.

But, says Bok, learning to stretch the truth or sugarcoat it begins in childhood and continues throughout life. White lies are used to help smooth social situations, to cover up true feelings, to boost the ego, to keep members of an institution from becoming disillusioned with leaders. If Mennonites are no more honest or dishonest than any other group, does this mean they are also into the sugarcoating business?

Summer isn't quite over, so I'll keep sorting. How about you?

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Jesus with a whip

by Keith A. Miller

Reviewing the passage was the only resolution, I had decided. Somehow, we as nonresistant Christians would convince Bible publishers to delete John's account of the dastardly event, along with its parallels in the synoptic Gospels. Maybe in 50 years no one would remember that such misinformation had been recorded by the early evangelists.

Who really needed to know about the temple cleansing, anyway?

While in high school, the accounts in Matthew 21, Mark 11, and Luke 19 plagued me, but especially the few verses found in John 2. There I was, attempting to formulate my own version of Christian nonviolence, and here I found my model kicking over tables and dumping out cash registers. While I was turning the other cheek, Jesus was flogging businessmen and their livestock. Something was wrong.

Fortunately, the struggle was an inner one, and few persons badgered me about this paradox during those years. But then one day, somehow, my college peers (at the non-Mennonite institution I attended) found out I was nonresistant, and the skeleton in my biblical closet came back to haunt me. To fend off the attacks, I at least needed the insights of John H. Yoder's *What Would You Do?* Beyond that, I needed to reconcile my conception of a meek and mild Jesus with this pillager found in the Jewish temple.

A study of the confrontation in the temple between Jesus and the merchants of sacrifice.

The issue remained unsettled for another several years, although I occasionally found explanations in pacifist books which discussed Jesus' special authority and possible exaggerations in the accounts or their translations. Some comfort came simply by recognizing that others faced the same difficult questions, as evidenced by their apologetics. Christian writings on nonresistance abound with chapters titled "Pacifist Answers to New Testament Problem Texts," "Passages Apparently Justifying Force," "New Testament Texts Used for War," and "Some Passages Which Have Caused Difficulties." Obviously, the accounts have grated on more than one Christian pacifist in the last two millennia.

Over the centuries, persons in several camps have used and abused the evangelists' records of this incident for their own purposes. S. G. F. Brandon (*Jesus and the Zealots*, Manchester University Press) suggests that the cleansing accounts give us a brief glimpse of Jesus' true character. He "hinges the entire argument of his book on the likelihood that the temple cleansing report is one of the few remaining indices of an original (historically authentic) memory of a violent Jesus, modified later by all the Gospel writers," said John H. Yoder (*The Politics of Jesus*, Eerdmans, p. 50). Few scholars wholly agree with Brandon, who was associated with the British military establishment for 35 years.

Perhaps the most objective approach to the dilemma, I decided, was an examination of the Johannine account—by far the most violent of the four—as it stands. Most emphasis naturally should be placed on verses 15 and 16, which succinctly sketch Jesus' response to the temple businessmen.

A whip of cords. The Fourth Evangelist states that shortly after entering the temple and finding "those who were selling oxen and sheep and pigeons, and the moneychangers at their business," Jesus made a whip of cords. It is significant to note that the whip was not one which Jesus carried into the temple—an action which would have indicated a preplanned attack in the temple precincts. Besides, as many commentators note, carrying sticks or other weapons into the temple was not allowed, so Jesus would have been stopped at the door if he would have carried such an instrument.

Scholars tell us that the Greek word *(phragellion)* usually translated "whip" or "scourge" is very different from the snapping, cracking, leather whip of our 20th-century Westerns. Rather, it was an instrument made of small ropes or cords *(schoinion)* quickly plaited out of existing materials in the temple area. That may have been stalks used for food or bedding for animals or for worship—similar to the branches used in Palm Sunday celebrations today.

Most hotly debated among the grammatical questions in the cleansing narrative is the use of this quickly created whip. In what manner, and on whom, did Jesus make use of the device? Scholars, including excellent Bible translators, have disagreed on this point more than any other in these verses. The Greek text, some argue, clearly says that both the animals and the merchants were driven from the temple with the whip (see King James Version, Revised Standard Version, New English Bible, and The Jerusalem Bible). Other scholars argue as vehemently that only the sheep and oxen were removed with the whip (see American Standard Version, Good News Bible, The New International Version, and Zurich Bible).

For many of us, the significance of this latter Johannine translation—which is widely attested today—is immense. Whipping an animal to guide it out of the area would be quite different from thrashing human be-

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ings—even for a recognized purpose. Even righteous indignation by Christ himself would not necessarily allow inflicting pain on humans (nor even animals, some might say). Would Jesus, the speaker in the parables and the Sermon on the Mount, have flagrantly used the whip on either animals or humans?

And by "driving them out," did he do so forcibly by striking the animals and/or humans, or did he simply wave the whip as a symbol of his messianic authority? The same word *(exeballen)* translated here "drove out" or "cast out" is used in Matthew 9:38, where Jesus asks the disciples to pray that the Lord will "send out laborers into his harvest."

Whereas varying interpretations are possible in the first statement of verse 15, there is little ambiguity about Jesus' pouring out the coins of the money changers and overturning their tables. Although Jesus was almost certainly involved with this force against objects, or so the early church believed, dramatizations such as a recent movie about Jesus' ministry—in which he demolished tables with an enormous wooden club—must be dismissed as completely fanciful. Such a violent disruption would have been virtually impossible with the presence of the temple police.

Contributing to this impossibility was the presence of the Antonia tower on the northwest corner of the outer court of the Herodian temple, I learned. Here more than 500 trained, armed, Roman guards were stationed.

Henry Fast (*Jesus and Human Conflict*, Herald Press) and others believe that the use of anything but moral authority in the cleansing would have been futile. In addition to the Antonia tower threat, any physical violence against persons would have provoked resistance, possibly from his supporters as well as the merchants. Also, violent action would have lowered the plane of his attack to physical combat, making his appeal confusing and dissipating its power. How could Jesus have made a religious/moral statement with physical, violent coercion? Many commentators claim that he could not—and therefore did not use violence against persons.

Nowhere else a hint of physical violence. It is here that the other Gospel witnesses regarding Jesus' character must supplement our understanding of the cleansing. On many occasions, Jesus apparently used strong words of reprimand, especially in his discussion with the Pharisees or "Jews." In some cases, those reprimands were, realistically, verbally abusive, but never physically so. Nowhere else in the New Testament is even a concrete hint of any physical violence by Jesus discernible. (Other difficult passages such as Matthew 10:34-35 and Luke 22:36-38 can be readily explained under careful examination.)

However, even the meekest pacifist must admit that Jesus demonstrated some form of active verbal resistance in the crowded temple. And for one who attempts to emulate Christ, stating simply that Jesus had authority that we do not have is unsatisfactory. On moral issues—including this one—the Christian should feel free to follow his/her model, Jesus Christ. Once again, the weight falls on what actually occurred during that crisis in the temple.

Exactly what occurred on that climactic, pre-crucifixion day will never be known. Based on the textual evidence, however, we may surmise that the scene was not as violent as some have supposed, especially as we consider the Jesus portrayed throughout the Gospels. Concurrently, it is highly unlikely that the scene was as mildly disruptive as some pacifists have believed. Jesus was no doubt angry—flamingly so—and he ordered out the traffickers with little hesitation or meekness. Based on the grammatical and historical data, the least dramatic (and biblically reconcilable) description of the event might run as follows:

Jesus entered the temple, and was immediately horrified at the profanation he saw before him. Even the temple's outermost court was no place for trafficking livestock and changing money. Sensing his authority to do so, Jesus angrily ordered out the merchants, who feared the wonder-worker (and his supporters?) and hastily headed for the exits. In the midst of the rush, the animals broke loose, so Jesus quickly fashioned a whip and guided them out, accidentally knocking over tables as he herded the animals toward the gates. The pigeon sellers were then ordered to carry out their sacrificial wares, since the birds were caged. After the disturbance, Jesus resumed his teaching and healing there, feeling that the temple had been restored to its proper order, using little more than his moral authority.

If the believer feels he/she is justified in following Jesus' example, then this reconstruction does allow for resisting "evil in a dramatic act of civil disobedience" (Ronald J. Sider, *Christ and Violence*, Herald Press, p. 47).

However, whether or not this passage has anything to say about war justification, my initial concern, is no longer an issue. On this point, among the useful arguments presented by nonresistant authors are: the distinction between using whips and firing submachine guns—or dropping nuclear weapons; the nonpreparation by Jesus for a calculated act of routing; and the basis of authority and purpose for Jesus' removal over against the authority and motives for waging war. Justifying war with this passage is clearly ridiculous, I decided. But what about other sorts of force? What about anger, and some forms of civil disobedience? Are they justified by Jesus' actions?

No bland, mousy Messiah. The issue is still not entirely resolved in my mind. I do believe, though, that infinite care must be taken to avoid going beyond what is sanctioned by Jesus' temple disruption. We must also be aware of issues involving appropriate authority, purpose, disposition, and style when using this account to justify resistance of any kind. Any resistance must be done with Jesus' overarching concerns for justice and love in balance, rid of all pride and self-concern.

Characterizing Jesus, the model for all Christians, as a bland, mousy messiah does not do him justice; but depicting him as a violent man does him equal injustice. Certainly the cleansing is the most forceful of any of Jesus' recorded acts, but its true nature must be considered alongside the phenomenal array of other scriptural information regarding Christ. The significance of the temple cleansing should be neither underestimated nor exaggerated, as an authentic understanding of the accounts portrays a Jesus not so different from the one presented throughout the four Gospels.

This farmer went to seminary

by John Bender

Studying at seminary was not one of Eldon Kennell's lifelong ambitions. He came by the idea suddenly, following a Bible conference sponsored by the Illinois Mennonite Conference in 1980. "I got my hopes up," Eldon says, after talking to the conference Bible teacher, Howard H. Charles from Associated Mennonite Biblical Seminaries, in Elkhart, Indiana.

Eldon's hopes were almost dashed as he realized that he did not have the prerequisite college education, yet Charles encouraged him to explore the Certificate in Theology program designed for persons just like himself. Eldon acknowledges the encouragement he received from the then pastor at the Cazenovia Mennonite Church, Val Swartzendruber. And so he went to seminary.

Mary Alice Kennell, Eldon's wife, saw a side to her husband she had never seen before. "It was like he could never find enough to read," she says. "It was so different from what I thought he would ever do."

The Kennells had farmed in Woodford County, Illinois, for 25 years. Here they had raised their two sons. Most of their relatives were close by. They lived only a quarter mile from the farm where Eldon had grown up. The call to formal biblical and theological studies now meant the parents would leave their sons to run the farm as they left to explore a new frontier.

Eldon grew up in the nonconference Linn Amish Mennonite Church near Roanoke, Illinois. His grandfather, J. J. Kennell, whom he never knew, had been a leading bishop in the congregation. Mary Alice Ulrich Kennell grew up in the Mount Hermon Amish Mennonite Church, located 130 miles south of Roanoke near Shelbyville, Illinois.

Mary Alice and Eldon were married in 1959 at the Linn church and continued there as members until 1974 when they joined the Cazenovia (Ill.) Mennonite Church. They have two married sons, Dennis and Tim.

Eldon attributes his interest in Mennonite history and theology to a number of influences, including discovery of his grandfather's book on *The Life, Labors, and Teachings of Menno Simons* by John Horsch. During those years of the late sixties he also bought a copy of *Martyrs Mirror* and read in it until he was supersaturated.

In recent years he had read the books of the late Paul Erb. He continued his interest in hymnology. He became an elder at Cazenovia and gradually branched into an awareness of the wider Mennonite world. At a Bible conference he attended at Roanoke Mennonite Church he recalls Mennonite missionary Frank Byler asking, "How many of you own your own homes?" The question kept coming back to him. "It had a profound effect on me." He cites other people whose vibrant spirituality "rubs off on a person. It inoculates you."

John Bender is information director at Associated Mennonite Biblical Seminaries, Elkhart, Ind.



Certificate in Theology graduate Eldon W. Kennell and his wife, Mary Alice, attended seminary after 25 years of farming.

Eldon was ready to pack up and head for seminary in the fall of 1981. However, prompted by Mary Alice's leanings on the matter, they decided to delay a year until their second son was out of school and the two sons could assume the farming operation.

In April 1982 Eldon and Mary Alice visited Associated Mennonite Biblical Seminaries and made plans to come that fall. Looking back two years later from Eldon's graduation on June 1, 1984, with a Certificate in Theology, both Eldon and Mary Alice acknowledge growth.

While Eldon appreciated Bible classes the most, he says, "I often found it difficult to incorporate new and different thinking into my theology. Mary Alice helped me." As examples he cites the prayer veiling and women in ministry as nonissues previously. "I was isolated from such issues."

In study and reading Eldon spent "reams of time trying to justify my original thought. I discovered what it means to get new wineskins. The old ones almost broke."

Mennonite history and biblical studies opened new ways of understanding a Christian's stance in the world. "It does matter that we have a history," he says. He says that the history of the church reveals what the believing community has to face "all the way from the stoning of Stephen up to the parousia. We better be aware of it. We're not called just to develop an easy theology for the sake of convenience or a good life."

Eldon sees the two years at seminary as more than

the sum of information and experiences gained. "The experience has taught me how to teach myself," he says. "It has been an enabling, ongoing experience that is not ending when we go back."

Eldon did take advantage of the information-gathering, too. In his last semester he took a double load of courses by audit. Since he had completed all but three hours of credit in his program he decided to sit in on as many classes as possible.

Mary Alice audited a number of classes, including "Devotional Life," "Mennonite History," and "Foundations of Christian Doctrine" taught by J. C. Wenger; "Prophets and Writings" taught by Jacob Enz; and "Revelation" taught by Gertude Roten. "I really enjoyed Revelation," she says.

Mary Alice found the three-times-a-week chapel and the weekly fellowship group helpful in making first-year adjustments. During the second year she took fewer classes and worked as a volunteer in the seminary cooperative nursery and at the interracial Elkhart Community Day Care Center. The experience of pursuing activities independently, she believes, have already helped her to anticipate the adjustments that she will face as Eldon now enters a job that will require him to be away from home all day.

Eldon plans to assume a new job as a chaplain at Pontiac Correctional Center in Pontiac, Illinois. They are renting a house in Roanoke some 40 miles from Pontiac. Eldon is representing four area Mennonite congregations at the correctional center who are paying him a modest stipend for his work on their behalf in scheduling worship services and other activities in the center. Eldon hopes to do direct work with inmates, too, and assist as called on by the senior chaplain.

Mary Alice will again take up WMSC activities at Cazenovia, spend time with her daughters-in-law Nelda Bacher Kennell and Beverly Burkholder Kennell—Tim was married during the time they have been gone—and spend time with nieces and nephews, other relatives, and perhaps find part-time or volunteer work. "I can't imagine myself just spending time in the house," she says. She wants to again take up her hobby of china painting, continue needlework, and similar such work "that I can see what I do."

Among Eldon and Mary Alice's reflection of the seminary experience, one stands out: "We've become strong promoters of TEE (Theological Education by Extension). Let the people get some new wineskins. It's not so painful or impossible to discard the old skins, even though it's hard to do," Eldon says.

"We'll have to keep working on that. New wineskins get old, too," Mary Alice concluded.

HEAR, HEAR!

An appeal for love and support

For the past 13 years I have worked behind the scenes in seeking to advance the cause of Christian higher education, specifically at Eastern Mennonite College and Seminary, through publicity efforts. During this time I have struggled to know how to respond to persons and groups who have felt it their calling in life to downgrade our church colleges. Motives, in many cases, may have arisen out of genuine concerns, but the tactics, to my way of thinking, have been anything but Christian.

Most recently has been the barrage of criticism related to the "crisis in Mennonite education." I think the real crisis is not so much the instructional methods or materials being taught but is rather a crisis of relationships within our fellowship.

I am convinced that while meetings, conferences, letters, even honest direct encounter may put salve on wounds, such efforts will not completely bind us together in love. I appeal, therefore, to alumni, parents, and friends of our church colleges to come forth unapologetically and tell the presidents and other administrative personnel that you appreciate what they're doing, that you are praying for them, and that you will provide financial backing.

What a difference it would make if the presidents, deans, and beleagured Bible department faculty could rechannel some of their energies from responding to criticism and get on with the tasks to which they feel the church has called them—to prepare men and women for Christian service in a variety of vocational pursuits (the alumni record bears this out).

Certainly none of us, individually or institutionally, is perfect, and we all need to be held accountable to each other. But I am persuaded that our administrators are seeking to be faithful to Christ and his church.—**Jim Bishop,** Eastern Mennonite College, Harrisonburg, Va.

Time to start loving

I have a burden. Usually when Christians have burdens they can go to the Lord and he relieves them. But that won't work for me. This burden came from him. This is what the Lord says, "For three sins of Judah, even for four, I will not turn back my wrath. Because they have rejected the law of the Lord and have not kept his decrees, because they have been led astray by false gods, the gods their ancestors followed, I will send fire upon Judah that will consume the fortresses of Jerusalem."

Judah was the more righteous part of God's chosen people, yet here they are judged harshly. Do we not consider the Mennonites to be the more righteous part of God's chosen people, the Christians? Do we feel that we have a more faithful walk with God than others do? And yet many of us reject the law of the Lord and have not kept his decrees.

"But that refers to the Mosaic law," you protest. Let me quote a famous preacher. You can find his words in John 15:12: "My command is this: Love each other as I have loved you." And again in verse 17. "This is my command: Love each other."

Are we loving each other? When we get upset at someone for their weakness, are we showing Christ's love? When we talk about others unkindly, do we show Christ's love? Do we look down on those who are not as mature as us?

Jesus called disciples from diverse backgrounds and told them to love each other, not to be clones in their ideas. Love is the key to life in Christ. I do not mean to neglect repentance, discipline, rebuke, and exhortation. But any of these without love is vain. I urge you to read Amos. Consider what God says about Israel's worship. Apply it to worship in your church family. If your church family has a living love, then praise the Lord and pass it on! If you see a lack of love in your fellowship, then pray that God will be merciful to you and your sisters and brothers. And start loving through God's love.—**Sue Shenk,** Lancaster, Pa.

CHURCH NEWS

Job creation in Bangladesh: The story of a survivor



Nasiima with the goat bought with earnings from the Action Bag program in Saidpur, Bangladesh.

Nasiima is a survivor. There must have been times during the past years, however, when survival seemed doubtful.

Nine years ago Nasiima's husband had a steady job at the brick factory some distance from their home in Saidpur, Bangladesh. Then one day returning from work on the train, he lost both arms when he was accidentally pushed from the doorway of the moving car.

For a year he received 200 takas ($8.00 U.S.) a month as compensation from the brick factory, but that was not enough. He became a beggar.

Gradually they sold off all their household furnishings and ate only one meal a day. Finding clothing for their four children was almost impossible.

In 1980 Nasiima heard about Mennonite Central Committee's Action Bag project in Saidpur. In this project MCC hires women to make hand-sewn jute bags. Employees are selected on the basis of need. Nasiima applied and was hired.

From the beginning, however, Action Bag personnel told her that her job was temporary. Nasiima was paid one taka ($.04 U.S.) for every bag she made. In addition, for every taka paid in direct wages, two takas were deposited in a savings account as her portion of the project's profits.

Project personnel also explained to her that when she had saved 5,000 takas ($200 U.S.) she would be released and another woman would be hired in her place.

Mr. Ghayasuddin, Action Bag's investment counselor, met with Nasiima and advised her to begin thinking of ways she could use her savings to start a business for herself and her family. After nearly a year Nasiima had accumulated the 5,000 takas and a new woman was hired in her place.

But Nasiima did not lose contact with the project. Ghayasuddin visited her home and talked with her and her husband about how they could use the money. Together they decided to invest part of the money in a sewing machine. Nasiima already knew how to sew and hoped to start a tailoring business.

After a few months, Nasiima realized that she was not going to make enough from sewing alone. She and her husband used more of their savings to begin a firewood business, buying wood wholesale and selling it in smaller lots. Their shop is the open area in front of the house.

Just over a year ago, Nasiima bought a goat that grazes near the shop. In addition to the milk her family drinks, Nasiima sells about a kilo of milk every day. She also hopes to sell the goat's rambunctious kid.

With the money from her business ventures Nasiima has been able to buy a small piece of land and build a house. Inside her small bamboo house Nasiima proudly points out the bed, stools, shelves, and household equipment they have been able to buy. The family now eats three meals a day. They can afford better clothing. One son is in school. Near the house is a new sanitary latrine. The next project will be a well.

Kraybill to medics: professionals as servants

About 150 Mennonite physicians and nurses met Aug. 11-14 at Bluffton College, Bluffton, Ohio, on the theme, "The Christian Health Professional as Servant." The most repeated statement at their annual convention was "getting off the donkey." So much so that someone remarked, "Our 1984 session may become known as the donkey convention!"

It began with keynote speaker Don Kraybill, sociology professor at Elizabethtown College (Pa.), author of *The Upside-Down Kingdom* and coeditor of *Perils of Professionalism*. Kraybill's first text was Luke 10:29-37, usually called "The Good Samaritan." He said the priest and levite were professionals who, just like professionals today, could not naturally do more than they did because of their professional standards. And while Kraybill suggested all professionals need to get off their donkeys at times to serve the special needs, he conceded that sometimes it's not good to get off the donkey. To prevent burnout and poor service the professionals must sometimes remain on their donkeys and ride by.

The analogy stayed with the whole convention.

There were several illustrations of people who had gotten off their professional donkeys. Doug Smucker, Susie Wyse, and Charles Cook showed slides and told of their SET (Student Elective Term) experiences in Kalonda, Zaire; Shirati, Tanzania, and Dhamtari, India (respectively). These cross-cultural medical training settings had enriched their lives and sensitized them to needs in developing countries. Janelle Goetcheus, medical partner in the Columbia Road Medical Center begun in Washington, D.C., by the Church of the Savior, told of serving the "poorest of the poor." She called for more Christian health workers to take on the nature of the poor and powerless so that Christ can use them as liberators. When Goetcheus finished her portrait of the obstacles and challenges in serving the poor, the whole conference was hushed in reflective self-searching. Paul T. Yoder, family physician from Harrisonburg, Va., and with 21 years of missionary service in Ethiopia, called professionals to get off their donkeys and to have a personal faith, a perceptive mind, a pertinent vision, and a pervasive discipleship that serves a "lame humanity."

In keeping with the active servant theme, Don Kraybill challenged the doctors and nurses to consider Jesus' "towel and basin" (Jn. 13) to be the "tools of Shalom." If they wanted it more relevant to their calling, Kraybill said, "Think of the bedpan assignment as a significant task in the age of Shalom."

Carley June Brubaker, nurse practitioner from Scottdale, Pa., gave the annual banquet address calling professional people to be "transitive vitalizers." Brubaker said studies show mothers are the most significant influence (transitive vitalizers) in shaping children's values. But fathers have a great opportunity to do more. And Mennonite professionals, by their emphasis on "doing," have been good transitive vitalizers toward servanthood. Carley

urged all of God's servants to deliberately keep on working at this.

The 1985 MMA/MNA convention is scheduled for Aug. 1-5 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.—Bernie Wiebe

Christians from socialist nations gather in Yugoslavia

Can the encounter of Christians with several decades of communist rule in Eastern Europe be a resource to churches in other parts of the world? Evangelical Christians in Yugoslavia invited colleagues from socialist countries in the nonaligned movement to a seminar in July on "The Way of the Gospel in Socialism." Participants represented churches in Nicaragua, Cuba, and Mozambique.

For Clifford Fonseca, of the Mennonite Church in Nicaragua, the highlight of the seminar was the involvement in practical activities of the churches, with participation in worship services, and visits to educational and publishing centers. "I have seen many new ideas in practice here, which I hope my own church can put to use also," he affirmed. The historical perspective was most evident in the contrast between Nicaragua and Yugoslavia, with five and forty years, respectively, of experience in a socialist order.

Yugoslav Protestant theologians provided the main program contributions, along with informal discussions that drew upon experiences from a variety of other settings. Pentecostal leader Peter Kuzmič, director of the Biblical Theological Institute in Zagreb, introduced the central question in these terms: "As people who believe that only in the light of Jesus of Nazareth can we rightly understand the nature and destiny of humankind, how do we respond to the new situation brought about by the socialist revolution, and the new social order in which we live and minister, providentially placed by the Lord of history and the church?"

Pastor Aleksander Birviš, of the Baptist congregation in Belgrade on whose premises the sessions were held, described the legal and social implications for Yugoslavia's small Protestant communities following the transitions from the previous order to a new, socialist order. Whereas the larger religious groups (Orthodox, Catholic, and Muslim) faced dramatic changes due to the loss of extensive privileges and property during this first phase, the position of the smaller groups actually improved as they gained formal equality before the law. But the precise definition of what is religious activity became narrower, and a bureaucratic regulation of this activity continued. Relaxation and general improvement of relations came after the clear break with Stalin (1948), and the development through several stages toward a more open society, with worker self-management and personal liberties remarkably increased.

The seminar was not preoccupied with particular governmental policies toward the churches, so much as with celebrating the range of faithful responses found by churches in many challenging situations. Many were able to see that rapid social change, even thought threatening, is at the same time an opportunity which Christians can humbly use for repentance, turning away from the compromises and failures of the past. Some held that difficulty in adjusting to a new order may well be a measure of our complicity in the previous order.

Walter Sawatsky of the Mennonite Central Committee staff in Europe traced briefly the social dynamics that shaped the response of small Protestant groups to revolution in the Soviet Union. From his acquaintance with the history of Soviet evangelicals, he gave examples of the "courage of small steps" which enabled their faith communities to carve out new roles in their society.

In concluding remarks, Peter Kuzmič called for a sober recognition that at least part of the Marxist critique of the social functions of religion has been accurate in our past. Atheism can be seen as a historical reply to the unfaithfulness of the Christian church. Even now, we are much weaker on our social or political ethics than on our personal ethics. The gospel today is still an "unfinished agenda." Many Christians living in socialist societies need to remind themselves that Jesus Christ did not die *against* Karl Marx, but *for* him.

Support for the seminar came from Mennonite Central Committee and the Eastern Mennonite Board of Missions in an expression of continuing interest in the work of the churches of Yugoslavia. —N. Gerald Shenk

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Mennonite Mutual Aid

Goshen Faith Fest, Oct. 1-5

Following a tradition established by Goshen College's Christian Life Emphasis Week of past years, Campus Ministries has scheduled a week-long "Festival of Faith" on campus, Oct. 1-5. Guest speakers highlighted in the festival will address issues of faith in daily chapel services, and students will be quite visible as leaders in many of the week's celebrations, said Campus Minister Jim Lapp.

Features of the week include a one-hour worship service and a series of 14 workshops which will replace Wednesday afternoon classes. The workshops will address such subjects as evangelism in an affluent society, faith and healing, Christianity and popular religious movements, and the Witness for Peace in Nicaragua. In addition, students and faculty will have the opportunity to share personal faith stories and questions in two evenings of meetings in



Elizabeth Showalter, coordinator of Virginia Books Abroad in Harrisonburg, and Peter Gabriel Omonde of Tanzania package books for Ethiopia. Elizabeth also coordinates a national Books Abroad activity as part of the Overseas Ministries Division of Mennonite Board of Missions. She helps transfer unneeded books in North America to needy areas overseas. "Many people hunger for spiritual nourishment and for knowledge to overcome ignorance, poverty, and disease," Elizabeth said. "If you have books you no longer need—books you have outgrown—why not invest them in people?" She asks North Americans to help the cause by encouraging the idea in their community, by giving money for shipping expenses, by praying, and by sending books overseas themselves. More information is available from Books Abroad, 901 Parkwood Dr., Harrisonburg, VA 22801.

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faculty homes and residence halls.

Morning chapel speakers for the Festival of Faith include Duane Beck, pastor of the Belmont Mennonite Church, Elkhart, Ind., on the possibility and necessity of faith for young adults; Dan Yutzy, professor of sociology at Taylor University on how faith grows out of a life centered in God and the kingdom; Barbara Williams Skinner, director of leadership development for Tom Skinner Associates, on the practical dimensions of a life of faith; Hycell Taylor, pastor of the Second Baptist Church, Evanston, Ill., on "Faith and Being Fully Human" and what it takes to make a personal commitment to a life of faith.

An all-campus worship service in celebration of "our common faith" will conclude the week's events on Friday morning, Lapp said. Saturday, Oct. 6, the campus community will witness the inauguration of new Goshen College President Victor Stoltzfus, who took office on July 1.

The student-faculty planning committee for the festival hopes the week will serve to unite the campus community in celebrating "the centrality of our faith in Christ" as well as "encourage students, faculty, and staff to grow in their own faith commitments and responses."

Conversations on Faith II

Plans for a meeting entitled "Conversations on Faith II" were approved by the General Board officers in their August meeting. The meeting is scheduled to be held in early March 1985 at Laurelville Mennonite Church Center in Pennsylvania.

The theme of the 1985 meeting will be "The Church's Witness to the Political Order," which was one of the issues designated for further conversation at the 1984 "Conversations on Faith" meeting.

A Planning Committee has been appointed and will meet in Souderton, Pa., to make plans on Oct. 8. The Committee includes Bill Detweiler, Kidron, Ohio; James R. Hess, Bethel, Pa.; Beulah Hostetler, Willow Grove, Pa.; Raymond Jackson, Philadelphia, Pa.; James Longacre, Souderton, Pa., chairperson. Ed Metzler of the Board of Congregational Ministries office and Ivan Kauffmann of the General Board office will serve as staff persons for the committee.

The 1985 meeting is being called by the General Board in cooperation with the Mennonite Board of Congregational Ministries.

Participation at the meeting will be open to all, but efforts will be made to assure at least two representatives from each conference. Representation from churchwide boards and agencies will be invited as well as from other Mennonite and inter-Mennonite bodies. Differing points of view will be represented in the planning and presentations.

Life . . . happens every day

The Chestnut Ridge congregation in Orrville, Ohio, recently became the first Virginia Conference church to observe Senior Sunday. The Aug. 12 morning worship service involved nearly 20 senior members of the rural Wayne County congregation in a variety of roles, and proved to be a deeply meaningful experience.

Rufus Amstutz' piano prelude set the tone for the morning worship. An ad hoc senior choir led by Mary Steiner harmonized "No Not One" and "There's a City of Light Mid the Stars."

Sharing "Thoughts on Aging," Ben Horst quipped, "Life is more delightful when it is on the downward slope . . . who else can get up in the morning and whistle and sing in the bathroom while washing their teeth?"

"The senior years of life can be interesting and exciting," challenged Horst. "Growing old is not a disease, it's a delight. Actually there is no such thing as old age. Life is current, it happens everyday. Life doesn't begin at 18 or 40 or 60 . . . life begins new every morning," he concluded.

The service concluded with each member with 60 or more years of aging experience receiving a carnation.

The evening service featured the slide set, "Life May Begin at Forty, But It Doesn't End at Sixty-Five." The audiovisual presents some of the realities of aging and shares the story of Virginia Mennonite Retirement Community's dream for a new health care center.

Commentary:

Young adults in the Mennonite Church today

Are young adults still interested in the Mennonite church? Is the Mennonite church still interested in young adults?

Both questions were addressed at a recent daylong Midwest Student and Young Adult Workers Conference cosponsored by Student and Young Adult Services (Mennonite Church) and Commission on Education (General Conference).

The conference, held at First Mennonite Church, Urbana, June 9, was attended by young adult workers from 10 locations in Illinois, Indiana, Wisconsin, and Iowa.

Are young adults interested in the Mennonite church today? Myrna Burkholder, director of SYAS, in her presentation, "Mennonite Young Adults Today," gave statistics showing that regular church attendance decreases for individuals in their early 20s. Church attendance is higher both before and after the early 20s age period.

Burkholder presented these statistics because of her concern that leaders in the Mennonite church understand that it is normal in their faith development for young adults to distance themselves from the church for a period of time. She explained that distancing oneself is a necessary stage in acquiring an adult-like faith—an internalized faith rather than an external faith imposed by others. For some young adults this may mean sitting in the back rows, visiting other churches, asking challenging questions, or even refusing to attend church for a period of time.

"When I explain this faith development process to parents I can sense the relief they feel; they don't have to take it personally and wonder where they failed," said Burkholder.

Each year more than 1,000 Mennonite students and young adults leave their home congregations for new surroundings. Increasingly, young adults are choosing urban over rural areas—moving to cities like Chicago, Los Angeles, New York, Philadelphia, Toronto, and Vancouver. More students are choosing secular universities than Mennonite church colleges.

Is the Mennonite church interested in young adults today? A "yes" to this question demands that the church deal with reality as faced by young adults. As stated by Jim Dunn, COE's secretary for young adult education, "The church will need to become increasingly ecumenical, interdenominational, and able to provide acceptance for young adults needing to distance themselves.

Since 1979, SYAS and COE have been building a network of contact persons in cities, university settings, or communities with new populations of Mennonite young adults. By 1985 there will be over 120 contact persons throughout North America providing support to young adult Mennonites.

Depending on the area or need, contact persons help with housing requests, job searches, offer information about Mennonite churches in the area, organize socials, fellowship groups, discussions, or simply are available for friendship.

James Derstine, SYAS assistant to the director, led a panel discussion of three church workers ministering to young adults: Nancy Kauffmann, associate minister to young adults, College Mennonite Church, Goshen, Ind.; Mark Miller, youth minister for Illinois and Central District Conferences; and Keith Schrag, pastor of Ames (Iowa) Mennonite Fellowship.

Miller, who lives in rural Meadows, Ill., raised concern for rural youth who choose not to attend college or move to the city but remain in the home community. In a small community where everyone is family or friend it becomes difficult if the young adult finds it necessary to seek distance from the church for a period of time.

Kauffmann counsels, teaches Sunday school, and, with a committee of four, plans social events. When asked what works best, she replied, "I fight models. What works for our church may not work for another church or for us at another time."

Kauffmann was well aware that, although young adults attend church, some simply do not want to get "too involved." She said it is important to offer several options so young adults can choose their level of involvement. For one it may be a Sunday school class, for another it may just be a Friday night picnic.

Schrag shared, "Young adults don't want to be asked where they were if they stayed home one Sunday, but others shouldn't be cool and distant and never ask about them either." About seeing results he continued, "It is often hard to tell when you are affecting someone. I saw one person maybe three times a year when he was at school in Ames. After he graduated he came back to visit and we learned that he had been affected at a time when we didn't seem to be reaching him. Sometimes it takes at least five years to hear feedback, to know that you made a difference. Meanwhile you need a support group."

Peter H. Dyck, host copastor, presented a seminar on "Our Mission to the University." Dyck gave examples of how the Champaign-Urbana congregation ministers in the University of Illinois setting. He said that their task is to provide impetus to the seeker to ask: "What must I do to be saved?" then *be there* and provide answers.

What is the future of young adults in the Mennonite church today? If we listen closely to each other I think we will find that we do care about each other.—Carolyn Prieb, Evanston, Ill.

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READERS SAY

David J. Brunk, Collegeville, Pa. I agree with the emphasis in Wilmer H. Yoder's article on the relationship of apologies and forgiveness (G.H., Aug. 21), but I wish he had built his case to a slightly higher level. Perhaps our goal should be to develop sufficient emotional and spiritual maturity that we don't need the ego boost that says, "You slandered me, or cheated me (or whatever the offense), but I'm so much nicer than you that I'm going to forgive you." Rather, strive for the level of maturity that fails to recognize that an offense has been committed against it.

How pitiful it is to hear rehearsal of grievances from those who have been "offended" and feel so discouraged that the whole world seems to be against them, because of transgressions against them—real or imagined.

Let's paraphrase the popular quote, "No one can make me angry without my consent" to say, "No one can make me *feel* offended without my consent."

Merv Smucker, Philadelphia, Pa. Joel Kauffmann's letter (Aug. 21) concerning John A. Hostetler's June 26 article, "Marketing the Amish Soul," displays not only a misreading of that article, but is full of groundless personal attacks against Hostetler and erroneous information that needs to be corrected.

First of all, to address the misreading. The target of Hostetler's criticism was not, as Kauffmann suggests, the artistic community or the artistic medium of film. Rather, his target was the Pennsylvania Department of Commerce which is aggressively seeking to attract filmmakers to the state, thereby jeopardizing the privacy of a defenseless, religious community. The key issue which Hostetler addresses is the right to privacy and the right of a religious group to be protected from the misuse and misrepresentation of its symbols. Hostetler does come down hard on commercial Hollywood films, whose guiding principle is money rather than artistic consideration, because these are the kinds of films to which the Amish so strongly object. But this criticism is far from the "prejudice against the artistic community" of which Kauffmann accuses him, or "blind hysteria directed against anything artistic or entertaining." Neither does Hostetler base his case on a one-line summary of the movie's plot, but on the fact that the film is making a picture of a people without their consent and is marketing their religious symbols through a medium which is one of their strongest taboos.

Even though we Mennonites may see the value of film as an educational or artistic medium for ourselves, can we not respect the Amish rejection of this medium and empathize with the recent violation of their community by a Hollywood film crew? To be sure, a film starring Harrison Ford and marketed by Paramount Pictures is bound to be a media event. Undeniably, the fictionalized portrait of Amish life and the film's representation of Amish dress and other symbols will gain a wide audience and stimulate even more tourists to flock to Lancaster and other Amish communities to catch a glimpse of this living "curio."

And now to address Kauffmann's erroneous information. He asserts that Hostetler falsely presented as fact that "an actress entered an Amish home on false pretenses." Had Kauffmann done his homework and researched this a bit, he would have learned that the account was reported by Paramount Pictures' Public Relations Office and printed in the *Lancaster Intelligencer Journal* on Apr. 27. Hostetler merely quoted this account from the Lancaster paper. Likewise, Kauffmann's information about Hostetler's "untrue" facts with regard to the large offer made to an Amish couple for use of their farm appears to be based on Paramount Pictures' denials rather than on reliable sources. Here again, had Kauffmann taken the time to research this he would have known the Hostetler got his information about the offer from the Amish people involved. Kauffmann further accuses Hostetler of asking "us to reject a story that he summarizes in one sentence without evidently, having bothered to read the script." Apparently unbeknownst to Kauffmann, Hostetler had requested from Paramount Pictures the opportunity to read the film script, but his request was denied. Also erroneous is Kauffmann's assertion that "some of 'Hollywood's' best and most serious films have been directed by Peter Weir." If Kauffmann knew Weir's films as well as he claims, he would know that *Witness* is the first Hollywood film Weir has ever directed.

Finally, I believe it is most unfortunate that Kauffmann, himself an Anabaptist, does not feel that religious freedom and the right to privacy is a cause "worthy of our outrage." To conclude, as Kauffmann does, that "placing calls of protest to the governor" is an "un-nonresistant tactic" is to question the way in which many Mennonite organizations let their opposition to cruise missiles and draft registration be known to their political leaders.



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Mennonite Board of Missions

MENNOSCOPE



Earl and Pat Hostetter Martin of Akron, Pa., have recently assumed responsibilities as co-secretaries of Mennonite Central Committee's East Asia programs. They succeed Bert Lobe of Winnipeg, Man., who held this position from June 1980 to August 1984. Pat will be responsible primarily for MCC's programs in Laos, Thailand, Kampuchea, and Vietnam. Earl will be responsible primarily for MCC's programs in Indonesia and the Philippines and MCC's work in China through China Educational Exchange program. They served with MCC in Vietnam from 1966 to 1969 and from 1973 to 1975. They also served with MCC in the Philippines from 1979 to 1982.

On Aug. 19, at **Mennonite Christian Fellowship, Atmore, Ala.,** Joseph M. Kolb was ordained a minister to serve as chaplain at Holman Prison Unit, a maximum security prison. Richard Kling spoke on "The Call, the Character, and the Task of the Minister." Paul Dagen gave the ministerial charge and led in the prayer of dedication while members of the congregation participated with laying on of hands.

A licensing service for Guy Beard and Arlin Schrock took place on Aug. 19 at Mennonite Christian Fellowship, Atmore, Ala. Guy and Elaine Beard are church planters for a new fellowship in North East Pensacola, Fla. Schrock will assist Luke Weaver and Richard Kling in the ministry at Mennonite Christian Fellowship, as well as teach Bible classes in the two Atmore prisons.

Richard C. Halverson, will be the keynote speaker for Philhaven Hospital's 35th annual dinner meeting. It will take place on Sept. 25 at 6:30 p.m., at the Historic Strasburg Inn. Providing musical entertainment will be Alice and Lamar Dourte who frequently perform in concert in the Lancaster area. They will be accompanied by Jan Stauffer.

Bernice Kaufman of Moundridge is a new member of the pastoral team at Whitestone Mennonite Church in Hesston. Kaufman, 30, joins Whitestone for a one-year assignment with responsibilities in youth, worship, Christian education, and general pastoral ministries. She attended Associated Mennonite Biblical Seminaries in Elkhart, Ind., for three years. During her stay in Indiana, Kaufman directed the Christian education program in Goshen (Ind.) Church of the Brethren.

Claims payments in Mennonite Automobile Aid's collision and comprehensive sharing plan reached $996,000 from January through June 1984, a 51 percent increase over the first six months of 1983. This year the average claims payment was $1,057 compared to an average of $925 during this time period last year, reports Joe Christophel, MAA manager for Mennonite Mutual Aid.

Christophel notes the higher average reflects the rising costs of labor and automobile parts.

In addition, 32 percent more claims were submitted during the first six months, though enrollment increased by only 11 percent.

Dinner guests at the home of Pauline and Kathryn Yoder in Goshen, Ind., were among the 13,000 people who enjoyed Family Mission Thanks-Giving last year. They learned about Mennonite missions in France while enjoying an authentic French meal. "This was a most enjoyable experience," Pauline said. "I pray that more will take advantage of this opportunity afforded by Mennonite Board of Missions." The new Family Mission Thanks-Giving packet for this year is now available. Featuring Bolivia, Ghana, and Japan, it includes recipes, napkins, stories, songs, prayers, mealtime tips, and background information. It can be ordered from MBM, Box 370, Elkhart, IN 46515.

Child Day-care Workers, both teacher-certified and aides, needed to open a new day-care center at United Church of La Jara and to be part of a local VS unit. Contact Alice M. Price, Box 306, La Jara, CO 81140; 303-843-5645.

Central Christian High School in Kidron, Ohio, has recently replaced the flat roof of the school building with a gabled roof. The building had been constructed in 1961 with a flat roof. In recent years the roof had begun leaking, and patching did not alleviate the problem. The roof was replaced with over 1,000 hours of donated labor.

Shirley Yoder of Salem, Ore., has been named chairperson of the Hesston College Board of Overseers for the 1984-85 school year. An English and Bible instructor at Western Mennonite School, Yoder also serves on the Mennonite Publication Board and the pastoral council at Salem Mennonite Church. This will be her seventh year on the Hesston College Board.

The **Eastern Mennonite College** and Seminary Board of Trustees has approved plans for a new $2.9 million Campus Center. The new structure replaces the school's administration building, which was gutted by fire this past January while undergoing renovation. In addition to administrative offices, the building will house lecture halls and classrooms, the campus bookstore and post office, and a greeting hall with space to seat 400 people. EMC's nursing, education, and business departments will be located in the Campus Center.



As of Aug. 1, 1984, **Laurelville Mennonite Church Center** has chosen Levi Miller to serve in the capacity of program director. In this position, Miller will plan, host, and execute approximately 45 retreats for the Center's program schedule. The Miller family has recently lived in Charallave, Venezuela (1982-84), where Levi served as a pastor and teacher under the Eastern Mennonite Board of Missions. Before their assignment, Miller was an editor in curriculum materials at the Mennonite Publishing House, Scottdale, Pa. (1971-82).

The **Kingston Mennonite Fellowship** is a small, intergenerational group starting its third year in September. Weekly meetings consist of about one hour of Bible study and one hour of coffee and social time. Persons interested in visiting or joining the group may contact either Tom Gittins, 542-6347, or Heinz and Leola Becker, 384-4407 (810 Vintage Ct., Kingston, Ont. K7M 7A5).

A **study packet** about acid rain is now available from Mennonite Central Committee U.S. The purpose of the packet is to provide congregations with the resource materials needed to study acid rain as a peace and justice issue. The study packet includes a study guide to the award-winning film *Acid Rain: Requiem or Recovery,* recent articles and fact sheets on acid rain, a statement on acid rain by the United Church of Canada and the National Council of Churches U.S., and information on U.S. legislative activity on acid rain. The film is available from MCC's Audiovisual Library. Cost of the packet is $2.50. Write to MCC U.S. Peace Section, Box M, Akron, PA 17501.

Sunnyside Mennonite Church Fallfest, Oct. 13, 1984. Bake sale, craft sale, flea market, starting at 10:00 a.m. Dinner: $5 for adults, $2.50 for children 10 and under, under 3 years of age, free. Dinner served from 6:00 p.m. to 8:30 p.m. Frank's Auction Barn, 1830 Conneaut Lake Road, Meadville, Pa.

Special meetings: Paul Bender, Belleville, Pa., at Tressler, Del., Oct. 10-14.

New members by baptism and confession of faith: Germantown, Philadelphia, Pa.: Jeffrey Heese. Bethany, Bridgewater Corners, Vt.: Gerry and Karen Hawks, Denise Hershey, Matthew Maxham, Jennifer Moyer. Mennonite Christian Fellowship, Atmore, Ala.: Katrina A. Kolb, J. Christopher Kolb; letter of transfer, Joseph M. Kolb, Lorraine A. Kolb.

Change of address: James Sauder from Miami, Fla., to 1716 Benham Avenue, Elkhart, IN 46514. Gerald C. Studer from Lansdale, Pa., to Union Biblical Seminary, Bibwewadi, Pune 411 037, Maharashtra, India.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Bender, Michael and Alice (Gunden), Bloomington, Ind., first child, Catherine Anne, Aug. 16.

Blair, Jim and Marlene, Morrin, Alta., second daughter, Kandis Marie, July 27.

Brubacher, Don and Jayne (Schneider), Barrie, Ont., second child, first son, Kevin Donald, July 21.

Brubaker, Lynn and Debra (Hutchinson), Philadelphia, Pa., second daughter, Rebecca Adams, July 27.

Diener, Terry and Julie (Bontrager), Middlebury, Ind., second child, first son, Eric Matthew, Apr. 4.

Gugel, Larry and Kathy (Stout), Wayland, Iowa, second daughter, Abbe Joelyn, Aug. 22.

Hackman, Daryl and Barbara (Rice), Perkasie, Pa., first child, Douglas Brett, Aug. 16.

Hartzler, John and Dianna (Gregg), Latour, Mo., first child, Hannah Renea, June 24.

Haubert, Jeff and LuAnn (Erb), Canton, Ohio, second child, first daughter, Allison Nicole, Aug. 8.

Heck, Jack and Diane (Delagrange), Fort Wayne, Ind., first child, Jesse Lee, Aug. 16.

Hertzler, Leslie and Glenna (Coffman), Harrisonburg, Va.,

second child, first son, Patrick Leslie, June 4.

Kennell, Tom and Lynn (Canal), Eureka, Ill., first child, Ariel Suzanne, July 12.

Lehman, J. Thomas and Karen (Yoder), Portland, Ore., first child, John Thomas, Aug. 10.

Miller, Gene and Candace (Zuercher), Sarasota, Fla., first child, Seth Michael, Aug. 8.

Plank, Mike and Nancy (DeWitt), Spencerville, Ind., first child, Erin Joy, July 8.

Ryder, Tim and Cindy (Gerber), Orrville, Ohio, third child, first daughter, Bethany Joy, Aug. 21.

Savanick, Reuben and Martha (Detweiler), Scottdale, Pa., third son, Adam Detweiler, Aug. 18.

Shenk, Allen and Rosanne (Longenecker), Lampeter, Pa., first son, Joshua Allen, Aug. 7.

Shenk, Keaton and Betty (Holsinger), Luray, Va., second son, Timothy Holsinger, Aug. 9.

Showalter, Welby and Sharon (Jantz), Linville, Va., fourth child, second daughter, Valerie Lynn, July 17.

Steiner, Randall and Beverly (Goldsmith), Fort Wayne, Ind., first child, Sara Paige, June 22.

Stoll, Roger and Denise (Eicher), Grabill, Ind., first child, Brandon Michael, May 28.

Tennefoss, Thomas and Jolene (Neuenschwander), Greenwood, Del., second son, Jason Curtis, Aug. 12.

Tessmer, Larry and Jayne (Schwartzentruber), Kitchener, Ont., first child, a daughter, Chantel Frostine, July 26.

Weaver, Ken and Joyce (Lehman), Mt. Eaton, Ohio, first child, Andrea Mae, Aug. 14.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Blosser — Zook. — Eugene Blosser, Grand Island, Neb., West Union cong., and Elsie Zook, Wellman (Iowa) cong., by Ron Kennel, Aug. 7.

Blosser—Smith.—Randy L. Blosser, Carlsbad, N.M., Olive cong., and Gail E. Smith, Carlsbad, N.M., Harrisonville cong., by Calvin King (uncle of bride), Aug. 19.

Boshart — Peachey. — David Wayne Boshart, Wayland, Iowa, Sugar Creek cong., and Shana Renee Peachey, Hatfield, Pa., Plains cong., by Edmund Miller and Gerald Studer, Aug. 11.

Byler — Speigle. — Michael Byler, Harrisonburg (Va.) cong., and Jayne Speigle, Blough cong., Hollsopple, Pa., by Samuel Janzen, June 30.

Delagrange — Meeks. — Todd Delagrange, and Pam Meeks, Woodburn, Ind., at Central cong., by Don Delagrange and Wayne Goldsmith, Apr. 28.

Derstine — Souder. — Kenneth Derstine, Harleysville, Pa., Salford cong., and Donna Souder, Telford, Pa., Rockhill cong., by Russell M. Detweiler, Aug. 11.

Frederick — Brubaker. — Chip Frederick, Iowa City, Iowa, First Mennonite cong., and Cindy Brubaker, Dallas, Pa., Wilkes-Barre House Church, by Boyd Nelson, Aug. 4.

Gerig—Crabill.—Rick Gerig, Central cong., and Linda Crabill, Fort Wayne, Ind., Leo cong., by Don Delagrange and John Newburg, June 2.

Hunsberger — Auker. — David J. Hunsberger, Chalfont, Pa., Blooming Glen cong., and Christina Auker, Oakland Mills, Pa., Cedar Grove Brethren in Christ Church, by Mark M. Derstine and M. Eugene Heidler, Aug. 19.

Kelly—Horst.—Wayne Kelly, Elkhart, Ind., and Mardene Horst, Elkhart, Ind., Locust Grove cong., by Aden Horst, Aug. 11.

Klassen — Brubacher. — Arthur Klassen, Rockway cong., and Patricia Brubacher, both of Kitchener, Ont., Breslau cong., by Erwin Wiens, July 14.

Malfait — Yoder. — Steven Malfait, and Brenda Yoder, both of Woodburn, Ind., at Central Mennonite cong., Fort Wayne, Ind., by Don Delagrange and Wayne Goldsmith, Aug. 11.

Martin—Metzler.—Keith P. Martin, Manheim, Pa., Salem United Methodist, and Naomi Metzler, Akron, Pa., Ephrata Mennonite cong., by Richard Yoder and Wilbert Lind, Aug. 18.

Martin — Schout. — Ray Martin, Kitchener, Ont., and Susan Schout, Baden, Ont., both of St. Agatha cong., by Nelson Martin (father of the groom), Aug. 11.

Mast—Stoltzfus.—John Mast, Goshen, Ind., and Lois Stoltzfus, South Bend, Ind., both of the Waterford cong., by Daniel Stoltzfus (father of the bride), and Del and Charlotte Holsopple Glick, Aug. 11.

Miller — Yoder. — Michael Miller, Topeka, Kan., and Janice Yoder, Irwin, Pa., Scottdale cong., by Stacy Cline, Aug. 18.

Peachey — Springer. — Douglas Edward Peachey, Belleville, Pa., Maple Grove cong., and Kay Beth Springer, Minier, Ill., Hopedale cong., by H. James Smith, Aug. 18.

Schultz — Erb. — Keith Schultz, Milverton, Ont., Poole cong., and Faye Ann Erb, New Hamburg, Ont., Crosshill cong., by David Brubacher and Steve Gerber. Aug. 11.

Schwartz — Miller. — Lanny Schwartz, North Newton, Kan., Faith cong., and Cindy Miller, Elverson, Pa., Hopewell cong., by Merle G. Stoltzfus, Aug. 19.

Tice—Dooley.—Enos Tice, Boynton, Pa., and Carolyn Dooley, Springs (Pa.) cong., by Steven Heatwole, Aug. 11.

Troyer — Litwiller. — Donald Ray Troyer, South Bend, Ind., Kern Road cong., and Beth Ann Litwiller, Delavan, Ill., Hopedale cong., by Bob Detweiler, June 30.

Wilkins — Schrock. — Larry Gene Wilkins, Mathias, W.Va., Salem cong., and Betty Ann Schrock, Irwin, Ohio, Shilah cong., by Leroy Schrock (father of the bride), July 7.

Yoder—Histand.—Robert A. Yoder, Clarence Center (N.Y.) cong., and Anna Lisa Histand, Sellersville, Pa., St. Agnes R. C. Church, by Ray K. Yoder, Aug. 4.

OBITUARIES

Frey, Philemon L., son of Elias L. and Anna (Short) Frey, was born in Fulton County, Ohio, Apr. 17, 1896; died at Fairlawn Haven Nursing Home, Archbold, Ohio, July 28, 1984; aged 88 y. On June 1, 1920, he was married to Mattie M. Wyse, who preceded him in death on Oct. 12, 1977. He was ordained deacon on Dec. 6, 1936, and minister on Mar. 9, 1952, and served both Central and Zion congregations in Archbold, Ohio. He is survived by 5 daughters (Fern—Mrs. Ceaphus Schrock, Betty—Mrs. J. B. Shenk, Zelma—Mrs. Clayton Martin, Maxine—Mrs. Paul Diller, and Cara—Mrs. Frank Ulrich), 19 grandchildren, 7 great-grandchildren, and one sister (Mrs. Mary Martin). He was a member of Zion Mennonite Church, where funeral services were held on July 31, in charge of Ellis B. Croyle and J. C. Wenger; interment in Pettisville, Cemetery.

Gingrich, Sarah, daughter of John and Elizabeth Martin, was born in Wallenstein, Ont., Jan. 1, 1895; died at Elmira (Ont.) Nursing Home, Aug. 3, 1984; aged 89 y. On Mar. 9, 1915, she was married to Elam Gingrich, who died on Apr. 20, 1969. Surviving are 3 daughters (Minerva—Mrs. Emil Martin, Leona Shantz, and Erma—Mrs. Vernon Sauder), 3 brothers (Amsey, Noah, and John), and 2 sisters (Elvina Clemmer and Lydiann Bauman). She was a member of the Elmira Mennonite Church, where funeral services were held on Aug. 5, in charge of Ray Brubacher and Kenneth Bechtel; interment in adjoining cemetery.

Gross, Phares L., son of Abram and Sara (Lapp) Gross, was born at Fountainville, Pa., Dec. 6, 1898; died at Eastern Mennonite Home, Souderton, Pa., July 8, 1984; aged 85 y. He was married to Kathryn Hangey, who preceded him in death on Apr. 3, 1982. He is survived by 2 sisters (Pricilla and Elizabeth) and a brother (Joseph). He was a member of the Doylestown Mennonite Church. Funeral services were held on July 11, at the Eastern Mennonite Home, in charge of Ray K. Yoder; interment in Indian Creek Church of the Brethren Cemetery.

Hartzler, Mildred M., daughter of Christian and Fannie (Stecker) Albrecht, was born in Illinois, Jan. 16, 1902; died of cancer at St. Joseph Hospital in Mishawaka, Ind., Aug. 11, 1984, aged 82 y. In 1933 she was married to Elmer J. Hartzler, who died in 1970. She is survived by a daughter (Marceil—Mrs. Donald Yoder) and two grandchildren. She was preceded in death by two brothers and a sister. She was a member of Willow Springs Mennonite Church, Tiskilwa, Ill. Funeral services were held on Aug. 13, at Yoder Culp Funeral Home, Goshen, Ind., in charge of Richard Yoder; and Aug. 14, at Willow Springs Mennonite Church, in charge of Don Heiser; interment in adjoining cemetery.

Longacre, John Arland, son of Arlan E. and Sarah (Kulp) Longacre, was born on May 25, 1931; died of a heart attack at Bally, Pa., Aug. 18, 1984; aged 53 y. On Mar. 30, 1952, he was married to Jean Ann Aschliman, who survives. Also surviving are 2 sons (Stephen S. and Jeffrey K.) a daughter (Brenda R.), and a sister (Ruth Anna—Mrs. Kenneth Greaser). One son (Gregory) preceded him in death. He was a member of Bally Mennonite Church, where funeral services were held on Aug. 21, in charge of Roy K. Yoder and James C. Longacre; interment in Hereford Mennonite Cemetery.

Yoder, Mabel Ellen, daughter of Ezra and Sarah (Metzler) Bleile, was born in Nappanee, Ind., Sept. 25, 1899; died at home in Fairview, Mich., June 11, 1984; aged 84 y. On Aug. 22, 1920, she was married to Dan B. Yoder, who died in April 1979. Surviving are 2 sons (Floyd and Robert), 4 daughters (Mrs. Ethel Handrich, Mrs. Ruby Handrich, Mrs. Mary Gerber, and Mrs. Ruth Sharp), 19 grandchildren, 34 great-grandchildren, 3 brothers (John, Paul, and Gerald Bleile), 3 sisters (Mrs. Grace Miller, Mrs. Mary Weldy, and Mrs. Ruth Sherman). She was preceded in death by her parents, a sister, a brother, and 4 children. She was a member of Fairview Conservative Fellowship. Funeral services were held at the Fairview Mennonite Church, in charge of Elmer Grove and Al Handrich; interment in adjoining cemetery.

CALENDAR

Mutual Aid Sunday, Sept. 16
Lancaster Conference fall assembly, Weaverland Mennonite Church, East Earl, Pa., Sept. 20
Conference Editors' Workshop, Salunga, Pa., Sept. 20-22
Mennonite Publication Board, Hesston, Kan., Oct. 5-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20
Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28.
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

P. 644 by Rachel Hessmaust; p. 646 by J. Allen Brubaker; p. 649 (1st Col.) by Jim King.

ITEMS AND COMMENTS

Canadians favor nuclear freeze

Most Canadians favor a multilateral freeze on the production, testing, and deployment of all new nuclear weapons and their delivery systems, provided the freeze can be verified by satellites to prevent cheating, according to a gallup poll taken in late June. The survey found that 85 percent of Canadians approve a multilateral freeze which would apply to the nuclear powers—Britain, France, China, USA, and USSR. The survey, involving 1,057 personal in-home interviews with adults over 18, found that approval of a nuclear freeze is consistently high in all parts of the country, among all age-groups and among supporters of all three major political parties.

Global Christianity: The church of the rich

"Jesus did not carry money or own any. He had no silver or gold, no cash income, no property, no stocks or bonds, no savings account, no hedge against inflation, no tax havens. He had nowhere to lay his head.... He founded the original church of the poor...." But today, says, David Barrett in an article entitled "The Church of the Rich" in the July *New Internationalist*, "he has 1.5 billion followers who receive annual incomes totalling $6 trillion and who own two thirds of the world's resources. On this basis, global Christianity has become overwhelmingly the church of the rich."

Barrett states that the worldwide average yearly income is around $2,400 per year. "But because Christians are concentrated in the Western world, their average yearly income is far higher at $4,500. Thus, though Christians number only 32 percent of the world's population, they receive 62 percent of the world's entire income. Non-Christians (who are concentrated in developing countries) average only $1,350. Since lifestyle depends on income, Christians across the world live on average at a level over three times higher than non-Christians."

Religious groups rebuke Reagan for school prayer remarks

The National Council of Churches and the American Jewish Congress have rebuked President Reagan for charging that opponents of organized prayer in public schools are "intolerant." The criticism by the two major religious groups came in response to President Reagan's public remarks that his efforts to put prayer back in the schools were being frustrated by opponents "in the name of tolerance, freedom, and open-mindedness." He added, at a prayer breakfast during the Republican National Convention: "Isn't the real truth that they are intolerant of religion? They refuse to tolerate its importance in our lives." Leaders of the national church council and Jewish agency, both of which helped defeat a school prayer constitutional amendment in the Senate last March, responded by accusing Mr. Reagan of being the intolerant one.

U.S., Vatican pleased with U.N. population parley outcome

The United States and the Vatican were both pleased at the outcome of the International Population Conference in Mexico City, as far as abortion is concerned. Among the 88 proposals adopted by the representatives of 149 countries who attended the United Nations conference was one stating that abortion "in no way should be promoted" as a family-planning method. The statement came short of a Vatican proposal that "abortion should be excluded as a method of family planning," but was sufficiently negative on abortion to win the approval of both the Holy See and the U.S.

Legal authorities in Britain say oath has become meaningless

Three of Britain's leading legal bodies are proposing that taking the oath in criminal and civil court proceedings should be abolished. The Law Society, Magistrates' Association, and Justices' Clerks' Society say it has become an out-of-date ritual with little or no meaning for the vast majority of British people. They say that in criminal proceedings, in which witnesses swear "by Almighty God" to "tell the truth, the whole truth, and nothing but the truth," the oath makes an insignificant contribution to the obtaining of truthful evidence. Witnesses repeat the words without any intention of being wholly honest. Instead, the legal bodies propose to seek legislation replacing the oath with a simple promise to tell the truth. Breach of the promise, as with the oath, would be considered perjury.

West German Baptists declare guilt for Nazi-era conduct

West German Baptists have issued a "Declaration of Guilt" for their behavior during the Nazi period—the first time the small Protestant body has taken such an action. The European Baptist Press Service reported that the statement was adopted by the Council of the Baptist Union on July 31, and was read at the seventh congress of the European Baptist Federation, held in Hamburg, Aug. 1-5. "While reviewing 150 years of our Baptist history in Germany, we must not omit the disconcerting period of time of oppression under the National Socialist government," the statement said. "Not only through but also among our people much injustice came to pass." In this connection, the statement said, "shame and grief fill us, especially when we consider the persecution and the mass extermination of the Jewish people."

Atheist's son out to save nonbelievers

William J. Murray, the son of atheist Madalyn Murray O'Hair, is no less determined than his mother once was. But Mr. Murray said in Greensboro, N.C., that the two have parted company when it comes to Christianity. Mrs. O'Hair, who remains an atheist, once fought for her child's rights all the way to the U.S. Supreme Court, and won the high court's famous 1963 decision removing prayer from public schools. Mr. Murray, 38, followed his mother's lead until 1979, when he renounced his atheism. A year later, he made a public profession of his newfound Christian faith. Today he is dedicated to leading other atheists to God, an effort carried out through his own organization, Murray Faith Ministries, in Dallas. The organization works to win back people by sending representatives to atheist conventions across the country.

Zoning board seeks to limit storefront worship

A proposed zoning law change in Portsmouth, Va., would require churches and religious institutions to stand on a minimum of one acre. The proposal is aimed at small storefront churches, which planning authorities say are hampering redevelopment of the city's decaying downtown section. State law doesn't permit condemnation of church-owned property. Some local ministers call the proposal discriminatory. "Under this amendment," said Jack Stallings, pastor of Collinswood Baptist church, "it would be illegal for 100 Christians to meet in the Carpenters Hall on Airline Boulevard, but it would not be illegal for 100 carpenters to meet there."

Most of the opposition to the amendment, said Tom O'Kane, director of planning for the city, is coming from independent Baptist ministers whose congregations move frequently. In Newport News, on the other side of Chesapeake Bay, the minimum requirement for church property is three acres.

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Young man, sit down!

There is a tradition that when William Carey first proposed to his fellow English Baptists the idea of a foreign mission, the leader of the meeting said, "Young man, sit down. If the Lord wants to save the heathen, he will do it without your help!"

Kenneth Scott Latourette's account of the beginning of Carey's work does not include this story, but he does imply that Carey's proposal did not bring immediate results. Latourette notes that Carey prepared a statement entitled *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* in which "he urged the practicability of doing something towards conveying the Christian message to non-Christians, and he suggested feasible steps" (*A History of the Expansion of Christianity*, Vol. IV, p. 67).

Now one can believe that a young man with such a comprehensive vision could be a problem. Whatever the response, Carey kept coming back, for as Latourette reports, "He continued to urge the project upon his fellow Baptist ministers. Finally . . . in May 1792, he presented his convictions in a sermon. . . . As a result of the sermon and of Carey's perseverance a meeting was called . . . at which was organized what was called the Particular Baptist Society Propogating the Gospel Among the Heathen" (pp. 67-68).

This effort promoted by Carey is generally seen as the beginning of modern Protestant foreign missions. Latourette says this is not entirely true, but he agrees that Carey represented a new period in mission endeavor because of his concern for the whole human race and not just segments of it.

Through Carey's work and the efforts of many who followed in his style, the Christian church has spread around the world. We Mennonites ourselves are found in some 50 countries. And we can agree that the leader of the meeting was wrong: God did need Carey's help. Today, although mission activity is not universally supported, we do not hear it opposed as a new idea. Nor does anyone insist that it will happen without human effort. If God is to evangelize, human help is needed.

But young people with new ideas continue to get the Carey treatment. One of the common issues today is peacemaking. Many people are concerned about peace, but relatively few are doing anything about it. Some of them are being told that their ideas are impractical or, in effect, that God doesn't need their help to save the world from destruction. There is no evidence to suggest that God can do peacemaking without human help any more than evangelism. Yet while we can understand that evangelism takes human effort, some appear to think that God pushes buttons to make peace.

Take Ron Sider's address "God's People Reconciling" at Mennonite World Conference. Much of what Sider said was so obvious it should not have needed saying. "Jesus would never have ended up on the cross if he had exemplified the isolationist pacifism of withdrawal nor would he have offended anyone if he had simply conformed to current values as we are often tempted to do when we abandon the pattern of isolation. Rejecting both isolation and accommodation, Jesus lived at the heart of his society challenging the status quo at every point that it was wrong."

So far, so good, but then Sider made the application. (The Scriptures are fine until the preacher begins to make the application. Then there may be trouble.) Sider applied the example of Jesus to the most threatening issue of our time, the threat of world destruction in warfare.

Like William Carey 200 years ago, Sider called for action. "Our world is at an impasse," he said. "The way of violence has led us to the brink of global annihilation. Desperately, our contemporaries look for alternatives. But they will never find Jesus' way to peace unless those of us who have proudly preached it are willing to die for it. . . . What would happen," he asked, "if we in the Christian church developed a new nonviolent peacekeeping force of 100,000 persons ready to move into violent conflicts and stand peacefully between warring parties in Central America, Northern Ireland, Poland, Southern Africa, the Middle East, and Afghanistan? Frequently we would get killed by the thousands. But everyone assumes that for the sake of peace it is moral and just for soldiers to get killed by the hundreds of thousands, even millions. Do we not have as much courage and faith as soldiers?"

If these were the words of some hippie type or even a mainline Protestant or Catholic, we might say that this message is not aimed at us. But Ron Sider comes from the Brethren in Christ, an evangelical group in the Anabaptist tradition, a people near to us. Recently he became a member of a congregation in the venerable Lancaster Conference of the Mennonite Church. He speaks from within our midst.

Like William Carey, Ron Sider has moved the discussion to a new level. Where his contemporaries "confined themselves to particular fields" Carey called for "giving the Christian message to all mankind" (Latourette, p. 69). But Carey's vision is not yet fully vindicated. As long as the nations of the world waste their citizens and resources in warfare, the mission is not finished.

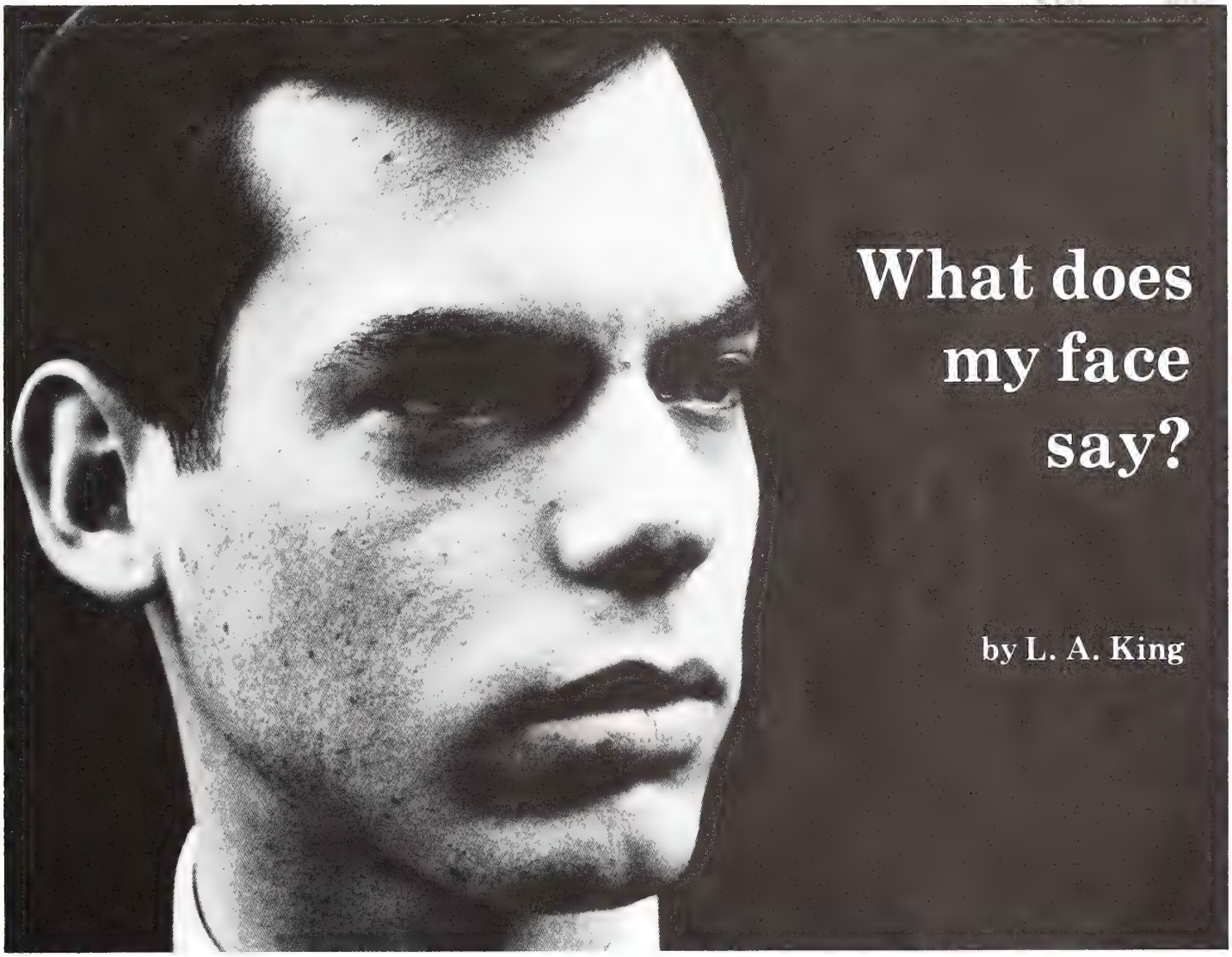
Young man, sit down. When God determines to bring peace on the earth, he will do it without your help!

Will God bring peace without human help? Or is this another William Carey sent by God to call us to a new mission?—Daniel Hertzler

September 18, 1984

GOSPEL HERALD

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What does my face say?

by L. A. King

There she stood, visibly long-suffering, at least visibly suffering. I was backing out of my place in the parking lot and in the blind spot of my rearview mirror had not seen her approaching along the line of cars. So I had backed out, and she had had to stop and wait. And her face was asking why I had not seen her and been courteous enough to wait for her to pass.

Not that she was going to scream at me nor say anything. No. She was a lady, and she would just be long-suffering. I'm not sure that she even knew what her face was saying nor that it was saying anything at all. But it was saying things to me.

That episode set me to thinking. What does my face say? Not when it's all carefully arranged to meet the new pastor or the unexpected visitor or that person I'd sooner not meet just now. No, not even when it's being inspected in the mirror for freckles or wrinkles. Not any of those times when I'm paying attention to it, but when it's on its own, going along on its own way and saying whatever it feels. I'm concerned because I suspect that my unguarded face tells observers how I feel about the world in general and the situation in particular, about others, about myself. So what is my face saying, behind my back?

Many faces that I observe on the street, in the supermarket, at various assemblies seem to me just vacant, empty. A large part of their owner's mind seems to have slid down somewhere inside and isn't really interested in

I do not know the man
who is holding the baby
in the frayed photograph.
I can see
he is young
and fatherly.
I can feel
the tenderness
and the strength
the beauty
of the bond
as I survey
the poignant portrait.
I know I know
my early identity
and his
but we both
are weathered
by all
that has happened
since
yet sustained
by our current
kinship
in memory
and love.
—Thomas John Carlisle

what is going on about them. Just enough is up and about to keep them from stumbling on the curb. But life for them, at least at the moment, is dull and empty. At least that's what their faces are saying.

Other faces aren't so much vacant as shut up. Their owners don't know anybody they see, they don't care about anything or anyone they are seeing, but they like it that way. There's a sort of "No Trespassing" sign set solidly on their faces. They have little or no interest in the world about them, and that's how they want it and plan it. You will oblige them by staying out. That's what their unguarded faces say. One wonders how they came to cut their ties with mankind.

Still other faces are grim. Maybe the people behind them are really nauseous and looking for a rest room. Or maybe they are on the way to the dentist, or coming back. But if their faces are true reporters, they are hurting, either physically or mentally right then. Do they feel grim all the time? Does the world, and men and they themselves look so grim to them? Not a pleasant prospect, living a life like that, with little peace and no joy.

I see other people whose faces say that behind them is a deep sadness. Maybe they are going to a funeral of a dear friend, and life for the moment looks dark indeed. But what if always, when not watched and lightened up for others, these faces sink back into the sadness I observed? Do these people go on through life in such a black cloud of sadness? Can this be their habitual feeling about themselves and their lot? One could feel sad with them if that were true.

Sometimes the faces are more than sad; they are in pain. Or so they say. Maybe their owners have a nagging toothache and can't get to the dentist. Or maybe it's arthritis. But could it be that life for them is actively painful because of what they must endure or see or believe?

Stanley Jones used to tell of a church committee waiting at a railway station for their new pastor. When all the alighting passengers had been scrutinized and decided against, the committee finally saw a lone man coming from the rear of the train. One look and they rushed to greet him: "Reverend Jones?"

"No. It's dyspepsia that makes me look like this." So—maybe it's a front felt necessary for one's self-image. But what a joyless burden to carry through life.

Perhaps most disturbing of all is the bitter face, the face that looks as if it has just come from the last of six fights with a spouse, a face that sees no hope for release from undeserved (it thinks) pain or loss and is angry at life and intends to suck out of it the last bitter drop. Happily, not many faces seem so close to the borders of despair. But what is behind a face that whispers such possibilities?

Doubtless you have observed other kinds of faces. Does a face ever give you a start? Raise for you the question, what is my face saying? I know that there is real physical and mental pain, enough for us all. And it is not always possible for a face to register peace and joy, not to speak of cheerfulness. But I am speaking of the habitual, lifelong message of our unwatched faces. What do they say about us and life as we experience it?

It would be incomplete not to report that I also see pleasant, cheerful, alert, peaceful, kindly faces. Not that they may not be lined and show the scarring of life, but somehow their owners have found resources that show through even when they are not watching their faces.

Of course I always hope that these faces belong to Christians whose resources have been the grace of God which has been promised as sufficient for our every need. For the faces are telling of inner strengths found sufficient and good. But what of the others, the majority?

Are there Christians among them, among the owners of the blank, shut-in, grim, sad, pained, bitter faces? I fear there are, and I wonder why they have not found the grace of God sufficient, and why the fruit of the Spirit like love and joy and peace does not show in their faces? Or if they have the grace of God, why don't their faces know about it? And say so?

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GOSPEL HERALD Volume 77 Number 38

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Update on the peace movement in the Mennonite Church

by J. Ward Shank

The ruling idea in the Mennonite Church today is that of peace action. It is not the exercise of nonresistant love, but rather of nonviolent resistance, or "waging peace," as it has been called. Peace as virtue, or obedience to the law of Christ is considered to be too passive, or neutral, although it may be regarded as originating in the love of Christ. Even the spirit of Christ is being interpreted, not as meek and gentle, but as bold, vigorous, aggressive, and even militant and political.

A marked change took place in the Mennonite Church with the advent of the New Call to Peacemaking. That idea originated with the Quakers, and was proposed to Mennonites and Brethren as a concerted effort that would impact upon the public the anti-war convictions of the so-called peace churches. Following the initial call, an ad hoc New Call organization was formed which is still active and which has lent encouragement to the peace action movement through various conferences, propaganda, and program proposals.

Prior to the New Call, and over a period of at least two decades, the church colleges have been centers of influence for militant peace action. Peace action groups have formed on the campuses, and have moved from there into the streets and on to Washington. In all this activity we can hardly blame the students, but rather their mentors. These people have now come to maturity and occupy seats of influence in conferences, boards, educational circles, and publication.

The Mennonite peace message has changed, holds the author, and the change is not for the good.

In large part the mental outlook has changed. The basis of belief has shifted from the biblical and personal to that of the communal and political. In this changed view all men are considered to be brothers, instead of Christians being nonresistant pilgrims in a hostile world. Whoever questions this latter statement should note how frequently the peace action advocates use of the pronoun "we" to include the whole humanity in a common struggle for "peace." It affects the doctrine of salvation. Salvation is for the here and now, with scarce reference to redemption through the blood of Christ. The larger mission of the church is sometimes represented as advocacy of the peace ethic. In effect, the quest for "peace" is emphasized so exclusively as to become a cult.

With those factors in mind, let us notice a few incidents as recently reported.

In *Gospel Herald* for April 3, 1984, almost a full page is given to the following news item: "Mennonite Pours Blood on Military Building in Colorado."

In that incident a woman representing herself as a Mennonite poured blood and sprinkled ashes on the white pillars of the North American Defense Command building in Colorado Springs. *Gospel Herald* reports: "This symbolic action was part of an ongoing witness of a group of Christian peace activists in Colorado Springs which has been having weekly prayer vigils in front of the Chidlaw Building on Tuesday mornings."

Is peace the heart of the Gospel? The account supplies a number of details: "Peace vigils" and demonstrations have been carried on regularly there for almost a year. Cleaning crews from the building have had to clean up the mess left by the demonstrators. The local church community is divided in its opinion regarding the activity. The demonstrators express themselves as "concerned that people see the faith motive behind their actions." The rationale is that "the peace message is the heart of the gospel."

We make several observations.

1. This activity is typical of the mode and manner of the liberal peace-action movement. Mennonites are involved at many places in similar activities.

2. Peace is a fruit of the gospel, not its basis, or necessarily the heart of it. The peace being pursued in this way is that of hope for the absence of war, not the "peace I leave with you" as promised by Jesus to his followers.

3. This kind of action speaks of fanaticism, not of the mind of Christ. In some similar cases red paint has been used on military installations to symbolize blood. A genuine Christian spirit might require that people who deface public buildings should clean up after themselves.

4. *Gospel Herald* gives this as a news item, without comment; but it may imply approval. Nothing is coming from official church circles to indicate otherwise. No definitive word, or standard, is being made apparent on these and other ramifications of the "peace" issue, including tax resistance and nonregistration.

Delton Franz, head of the Washington, D.C., Mennonite Central Committee office, in a letter to *Gospel Herald* (May 29, page 383), responds to an editorial by Richard Kauffman in the March 6 issue of the *Herald*.

J. Ward Shank is editor emeritus of the *Sword and Trumpet*.

Kauffman had indicated that Mennonites have become more politically sophisticated, like the Quakers, a stance which he mildly supports. The editorial concludes that "in our quest for political change we must draw upon the most powerful means for change which are at our disposal, the proclamation of the gospel in both word and deed." While Brother Kauffman seems to come down on both sides of the issue, we may be gratified that he recognizes the true source of Christian influence.

In his response to Kauffman's editorial, Franz advocates a more aggressive political address to government, and it indicates for us the sociopolitical approach of MCC Peace Section. Franz says, "More Mennonites are communicating concerns to government today than was true 10 or 20 years ago." He goes on to say, however, that "there are too few among us for whom there is a sense of urgency to utter the prophetic voice which our society and government should be hearing." He continues by citing three illustrations, or instances, in which Mennonites have apparently influenced government policy for good. He wants us to continue to "speak out."

What Brother Franz has not told us is that the MCC Peace Section is a part of the Washington church lobby. It occupies space in the Methodist Building, which accommodates a variety of lobbying groups. It apparently operates in consonance with other liberal church agencies in staking out positions on issues, legislation, and government policies. The MCC agenda seeks to influence congressmen, watches voting records, and keeps an eye on the Pentagon.

A pattern of advocacy. MCC, we were told originally, would be in Washington only in an observer role. In reality, however, it has adopted a pattern of advocacy. It conducts seminars in Washington, evidently stressing the MCC viewpoint, and then brings the participants into contact with legislators and officials. It promotes letter-writing campaigns from the Mennonite constituency to congressmen in the effort to influence legislation. These efforts are not confined to the matter of peace, but have been extended to cover a variety of social issues. A further extension is a special hot line mailing list, comprised of people who are willing to contact their congressmen immediately on particular issues as they may be alerted by the Washington MCC staff. This leads to the following additional observations.

1. We are given the strong impression that the church is being regimented. It is being told both how to think and what to do about the peace issue, almost in legalistic manner. The program is being orchestrated by the church bureaucracy, without valid conclusions on aspects of belief and policy as based on the Scriptures and the convictions of the truly spiritual eldership in the church.

2. We are being told that U.S. policies toward Nicaragua, the Philippines, the Middle East, and other places are in the wrong. Social agencies are, of course, entitled to their opinions, but not in a manner infallible, or so as to establish positions for the church. Some of them have been wrong before, as for example in Hanoi and Grenada. It should be recognized that the State Department and even the hated CIA may be aware of situations which must be dealt with in terms of advanced intelligence and national integrity, not necessarily from Christian motivation.

3. In the event of war or national mobilization, who would be legitimate spokesmen for Mennonites? MCC has worked commendably in most respects in representing the interests of nonresistance Christians and conscientious objectors. However, its recent record in peace advocacy has brought some serious questions. In a national emergency we could expect the representatives of a variety of organizations, agencies, and conferences to descend on Washington, each with their claim to represent the true peace and nonresistant discipline. These advocates will vary all the way from biblical nonresistance on out to socialistic pacifism. Conversations should be under way now toward better understandings, allocation of responsibility, and means for fair representation of minority conviction in the church—and by minority we mean evangelical, conservative conviction.

4. We can understand the burden of many people to do all that possibly can be done to avoid the dire event of nuclear war. Now *is* the time for any possible action. The differences occur in what can *best* be done. Is it effective or right, for several instances, to demonstrate in the capitol rotunda, pour blood (or red paint) on military installations, picket the white train, join the Witness for Peace on the Nicaraguan border, and try to establish the doctrine of peace on a humanitarian or theologically modernist base?

We may need now to assess the quality and depth of our nonresistant convictions in view of a possible nuclear holocaust. When the bombs begin to fall, a lot of these policy matters will have become moot in an instant. How might our convictions stand under extreme provocation or radiation sickness? Surviving populations from urban areas would likely move en masse to the countryside.

Would we fight to defend our last crumbs? Would we share our space and food in face of mass starvation? How would we react to terrorism or revolutionary forces? Such are some of the questions we may need to contemplate before the time of distress—not necessarily assuming that it is inevitable, but very likely to happen in spite of all our efforts to the contrary. Let us engage the crucial aspects of the issues, and in the right way.

Omnipotence

Suns burn.
Men fission atoms,
  Explode bombs,
    Build nuclear reactors;
All in the process of changing
  Matter
    into Energy.

Imagine God in the first place,
Changing so much Energy
    into Matter.
      —Esther Elaine Kauffman

Evangelism and social action

by Ray Gingerich

Evangelism is the proclamation of the good news of salvation in Jesus Christ. From a biblical perspective the medium is the message, therefore evangelism itself must be the presence of the kingdom of God.

To evangelize is to bring wholeness to individuals and, we would hope, to entire societies. It is to make present the qualitatively new kingdom of God in the midst of our fallen world.

But what then, we may ask, are we referring to under the rubric of evangelism *and* social action?

In the first part of this presentation I will state, on the basis of some of my own involvements, the direction which I think some of our key institutions—specifically Mennonite Central Committee and several of our mission boards—have moved in the past few decades. In the second part I offer four theses suggesting further analysis and direction.

We are in need of a new conversion, one that will free us from the fear of death and fill us with the power of Christ's resurrection.

What have we been doing? "Evangelism *and* social action" might be seen as addressing the distinction between relief work and preaching—the division of labor that was earlier respected (with some uneasiness) between the Mennonite Central Committee and our mission boards. How well I remember Peter Dyck, as director of MCC work in Europe, during our annual joint MCC and Mission conferences relate testimonies given by MCC workers. Then he would look at those of us who were working under our mission boards, and with that inquisitive smile of his, he would ask: "Is that mission? Is that social action?" Always Peter would suggest that whether under a mission board or under MCC, we were all engaged in one larger task, that there was something of a divine marriage between evangelism and social work, and that what God had joined together we should not seek to put asunder.

My limited knowledge of what is presently being carried on through many of our programs and congregations, both at home and abroad, suggests that the dichotomy between evangelism without social action and social action without evangelism is being worked at. It is understood that teachers, preachers, development workers, and medical personnel are all a *presence* of the saving power of Jesus Christ. It is understood that these various expressions of ministry are all endowed with healing, life-giving grace and are therefore all expressions of evangelism—albeit not an evangelism that is imposed upon the people, but one that intermeshes with the societal fabric so as to meet basic needs.

Whatever the arenas in the life of our church currently are which give impetus to a dichotomy between evangelism and social action—whether these areas include church growth, or political witness, or various local efforts at military tax resistance, or revivalistic evangelism—wherever there may be evangelism without social action or social action without evangelism, we are either not preaching the gospel of Jesus Christ at all or we are being less than faithful in the proclamation of that gospel. To state this is to say nothing new. It is only to state what some of our key institutions of the church have long recognized and have tried to express. (In this connection see also Article 9 of the 1963 *Mennonite Confession of Faith.*)

Now let us turn to a consideration of four theses which I submit as ongoing agenda for us. These are statements that reflect some of my understandings and convictions but are, by nature of their brevity, limited in the supporting evidence they provide.

What are we prepared to do? Thesis 1: Words are sounds and symbols. When they stand alone they are too fragile and too facile to communicate the gospel. Words need the embodiment of incarnation—of a people through whose life God's life-giving presence is perceived.

Where words fail to be accompanied by deeds of love and mercy, words, the apostle Paul suggests, may become as noisy cymbals. Without the presence of people embodying the good news, words constitute little more than a pretext for the good news. That is why God sent his Son into our midst. That is the meaning of an incarnational presence. We need to give greater attention to the incarnation, not only as model but as medium in the communication of the gospel.

Words addressed to a personal, social, spiritual, or political need constitute a form of action. But words devoid of substantiating embodiment are too fragile to be transmitters of the qualitatively new emerging kingdom. When Jesus proclaimed that the Sabbath was made for people, not people for the Sabbath, his message of freedom from the bondage of repressive rules was heard as good news, as evangelism, by the oppressed. Not so by those who saw themselves as the protectors of

Ray Gingerich teaches church history at Eastern Mennonite College. This article is the text of a paper read at the Conversations on Faith, sponsored by the Mennonite Church General Board, Feb. 28-Mar. 1, 1984.

the law. But Jesus' words had power and authority because he spoke them in the context of a courageous life-giving social event.

Thesis 2: The mere fact that we use the language of evangelism *and* social action at a church conference such as this, is indicative of how profoundly we have been shaped by a mold that is not ours—by patterns of thought that belong neither to the Scriptures which we claim nor the sixteenth-century Anabaptist heritage that is ours. It suggests that we would deem it possible to do evangelism without social action or that we would think it sufficient to do social action without evangelism.

If we mean by "social action" that which Michael Sattler calls "works of faith"—"as if man could be saved by Christ whether he does works of faith or not" (*Legacy*, p. 108), *then* surely we would not wish to separate social action from evangelism, for then we would be as the magisterial Reformers whom Sattler condemns.

Or *if* we mean by "social action" that which Menno refers to when he speaks of the regenerate beating their swords into plowshares, *then* surely we would not wish to stand in the way of righteous deeds on the basis that "they lack the fervor of evangelism." For not to take such action would be a failure to carry out our prophetic calling (Is. 2:4) and could itself constitute apostasy.

Or *if*, in our fervency for gospel efficiency we seek to reach large numbers in the name of evangelism, at the cost of not providing for physical needs, *then* is it not as though we had turned deaf ears to the Epistle of James? "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself," "if it has no works, is dead" (Jas. 2:15-17).

Or *if* we should think that faith in Jesus Christ can be separated from obedience to Jesus Christ and that faith normatively precedes obedience and that such a doctrine is taught by the apostle Paul, *then* we should read again his letter to the Philippians. Model your lives after Jesus Christ, remembering that he died the death of a criminal because of the kind of life he lived. "Therefore," you too, says Paul, "work out your own salvation with fear and trembling; for God is at work in you . . . " just as he was in Jesus (Phil. 2:4-13).

Or *if* in the name of evangelism we should fail to proclaim the kingdom of God by being change agents of salvation in this world (see Mt. 6:10 and Rev. 21:1-4) *then* let us heed again the words of our Lord and Master who warns that not everyone who *says* "Lord, Lord"—will enter the kingdom of heaven. Unless you *do* "the will of my Father who is in heaven," says Jesus, you will not enter into his kingdom (Mt. 7:21-24).

Thesis 3: We can no longer draw a line between social services and social action on the basis that one is apolitical and the other is political, or on the basis that one respects a traditional separation of church and state while the other runs interference with the state. To do so would be to profess provincialism as our creed. To do so would be to deny that Mennonites since World War II have become a people of power.

In our world of "haves" and "have-nots," wherever we are present in the world seeking to promote a qualitatively new life in the name of Jesus, our presence becomes a political presence; that is, we inject a component into the life and thought of the populace that shapes the structures and influences the governance of their society. This is true quite aside from our intents or desires. For over a decade now we have spoken of the politics of Jesus. His life and death was political. We, the followers of Jesus, are the body of Christ.

The time has come for us to acknowledge and joyously own the life-giving politics of health workers in Honduras, of educators in Bolivia, of development workers in Guatemala, or Mennonite Disaster Service workers in Mississippi. Evangelism, whether it be our intent or not, has a political dimension. Salvation, we are discovering, is both personal and political.

Thesis 4: The fracture between evangelism and social action is not one to be resolved merely through conversation. We need *conversion.* All of us need conversion.

All of us at this conference who were invited here have certain rather clearly recognizable professional and institutional identities which give us power. We North American Mennonites are in danger of being evaders of the cross, of proclaiming an evangelistic gospel that is "good news" only to those who preach it, of responding to the brokenness and suffering in our world while personally shielding ourselves from their suffering. "Why," wrote a student of mine in his journal, "am I being treated so well in a world that killed Jesus?"

We are in need of the conversion of a resurrection experience—empowerment that would release us from our captivity to profession, to property, to ideology, to homeland. We need a Holy Spirit conversion that would attune our ears to Christ's voice of the homeless and the have-nots, many of whom are not represented in this conference.

We need to redirect the focus of our political action. In the past we have been quick to address our government when our own perceived benefits were at stake. Mennonites campaigned for prohibition in the 1920s. Mennonites lobbied with General Hershey to gain special concessions to exempt our young men from military induction in 1941. Ten groups of Mennonites joined together in a planning session in June 1982 when it appeared that our conscientious objector status was in jeopardy. But we have yet to see ten groups get together to take action because our tax monies are being used to occupy Honduras, to threaten a government in Nicaragua, and to kill people in El Salvador. We have become more concerned about our own political welfare than about that of others. But by kingdom ethics they who would find life must learn to lose it.

We are in need—all of us are in need—of a new conversion to Jesus Christ, a conversion that would free us from the power of American consumerism and militaristic nationalism, a conversion that would turn us from individual and corporate self-orientedness to servanthood. We are in need of a conversion that would free us from the power of the fear of death and that would fill us with the power of God's resurrection. Then once again we might be prepared to endure the sufferings of his cross—the persecutions that await us as we learn to walk more faithfully.

Thank goodness there's someone out there who wants to help.

Andrew Goertzen left home with his parents, Gordon and Linda, to spend New Year's Day with his relatives. He returned home March 6 . . . after two months in the hospital being treated for scalds covering more than a third of his body.

Times were tough for Gordon and Linda. After bad weather defeated their attempts at farming, they took part-time jobs away from the farm. Then came Andrew's accident. Because they had no insurance, the young family's bills were more than they could cope with alone.

"Our church family *(Immanuel Mennonite Church of Delft, Minn.)* began a fund to help us," says Gordon. "We were very thankful for their love and concern." But the financial help of friends wasn't enough. So Abe Baerg, Immanuel's Mennonite Mutual Aid representative, stepped in to see how MMA could help.

He applied for an Emergency Aid grant from the Mutual Aid Sharing Fund . . . and soon a check for $2,200 arrived. The grant pays for Andrew's trips to St. Paul every other week for burn treatment. And for the skin-tight special suit he wears to help his skin heal.

It's still hard for Gordon and Linda to talk about the accident . . . and Andrew still has a long recovery ahead. But, says Gordon, "the thought of someone out there who wants to help is very comforting. Our appreciation can't be commented on enough . . . and will never be forgotten."

By participating with MMA, you are the "someone who wants to help." **It's one more example of mutual aid . . . all helping each in the body of Christ.**



Nine months later, two-year-old Andrew is recovering from his accident and enjoys life on his parents' Minnesota farm. ***(photos by Wilma J. Harder)***

Mennonite Mutual Aid
Goshen, IN 46526

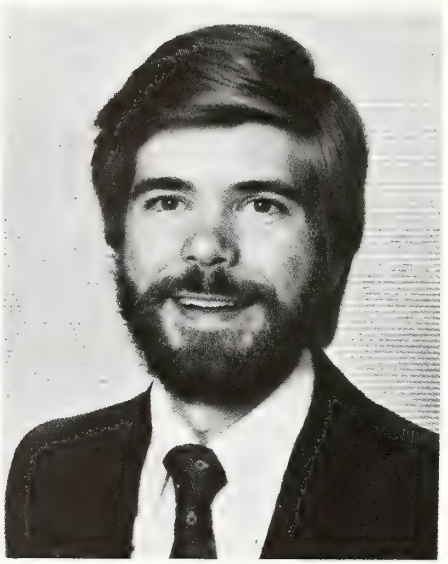
CHURCH NEWS

Steve Shenk to be *Gospel Herald* managing editor

Steve Shenk of Elkhart, Ind., is to become managing editor of *Gospel Herald* beginning on Oct. 8. As managing editor, Steve will concentrate particularly on the weekly assembly of material in the *Herald*, allowing the editor more time for article development and contacts in the church. The two editors will share responsibility for reporting of denominational meetings.

Steve, who grew up in Japan, has served recently as news and information manager at Mennonite Board of Missions in Elkhart, Ind., where he has been a member of the Church Relations staff for six years. Before that he spent three years in Japan as an MBM missionary and two years as a staff writer at Eastern Mennonite College, Harrisonburg, Va.

He is married to Karen Moshier and they have two small children. The Shenks are members of Prairie Street Mennonite Church in Elkhart, Ind.



Steve Shenk: Beginning Oct. 8 he will concentrate especially on the weekly assembling of material in the Gospel Herald.

Senior adult retreat: A time of wonder

There were 106 registered for the four-day senior adult retreat at Laurelville Camp the last week in August. The average age was over seventy. That meant according to Laban Peachey there were over 7,000 years of experience in front of him. Laban and his wife, Helen, tried to get some of those experiences out of us through interviews and sharing. It was a challenge for them and for us too. But they did a pretty good job.

Paul and Edna Shank of Goshen, Indiana, were the directors. Paul kept things going and made all the announcements and Edna had charge of the book display and answered all the questions. Paul and Leona Bender from Belleville, Pennsylvania, led in the Bible study sessions. Between these three couples we had a lively four days.

Everybody pays a lot of attention to the learning and development of the very young, but seniors aren't expected to learn anymore. Yet we need to pool our experiences, for learning is an ongoing experience.

It should be a time of "good times," we heard, a time to cut away the old wood. Like a shrub with its deep roots, new growth will come. Keep that sharp edge of wonder. A child will play and learn from a handful of clay. We oldsters need to discover the new things all around us.

Paul Bender talked about Mary, Martha, and Jesus. Mary recognized Jesus and sat at his feet and worshiped and learned. Surely our senior years should be a time to sit and learn.

Laban Peachey told how he was at a certain university and followed the same sidewalk every day. It was bordered by beds of beautiful flowers, but in his hurry he never really saw them or appreciated them. Then one morning in the late fall the flowers were all wilted, killed by the frost in the night. Now he remembered how really beautiful they had been.

The elderly at the retreat didn't all walk straight and upright, some had knee and hip joints replaced. Some wore braces and some used canes. Some were too fat and some were too skinny. But it didn't make any difference, none of these things took the gleam out of the eye.

The resource people brought in a lot of humor. We were told older people never had it so good. Sometimes we don't believe that, but it's true. The happiness of the group was still the best therapy. Proverbs says, "A merry heart doeth good like a medicine." We had big doses of it.—Sanford and Orpha Eash.

San Antonio Mennonites learn about Central America

The San Antonio Mennonite Fellowship spent Sunday, Aug. 5 learning about the situation in Central America, and specifically the plight of the refugee from that area. The morning service focused on the biblical concept of the sojourner with pastor Don Rheinheimer speaking on "Our Heritage of Pilgrimage."

A common meal at noon was followed by a slide presentation by Verda Mayer, a member of the fellowship who recently returned from 15 years in Central America—13 of those in Nicaragua—as a missionary with Rosedale Mennonite Missions. She focused on the climate, people, topography, and history of the region and created an invaluable image of these often-discussed countries and their people.

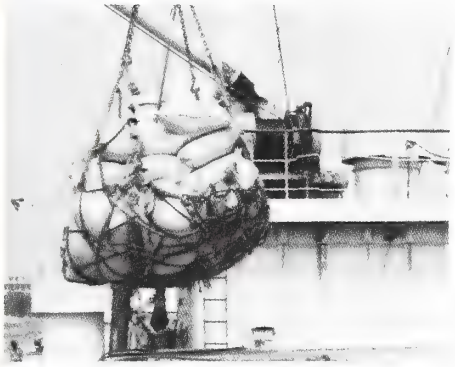
Another afternoon presentation was given by Jose, one of the few Salvadoran refugees who have gained legal residency in this country. He focused on the experience of traveling as a refugee and the situation he left in El Salvador. "The refugee is not a welcome person. At the southern border of Mexico most of our belongings were stolen and we traveled the rest of the way with the clothes we were wearing and a few personal possessions."

The afternoon was organized at the encouragement of Nancy Flinchbaugh, a fellowship member active in a local refugee-aid organization called Latin America Assistance (LAA). LAA was sponsoring Jose and 22 other Salvadoran refugees in a caravan to the Republican National Convention in Dallas.

Following the afternoon presentations, the church members gathered to make more than 200 popsicle stick crosses to send with the caravan as it passed through San Antonio on Aug. 12. The crosses, totaling more than 55,000 by churches and individuals on the caravan's route, were planted in the fence surrounding the convention site as a statement to the administration for a more just consideration of the plight of the Central American refugee.—Don Rheinheimer

Canadian wheat reaches Ethiopia

Mennonite Central Committee country representative in Ethiopia, Bob Hovde of Phoenix, Ariz., recently traveled to Massawa Port in Ethiopia to observe the arrival of 2,000 metric tons of wheat from the Canadian Foodgrains Bank. This wheat will be distributed in



Bags of Canadian wheat are unloaded from the ship Arafura Sea at Massawa Port in Ethiopia. This wheat, donated by Mennonite Central Committee, will be distributed to displaced families in Eritrea and Tigre.

Ethiopia by Catholic Relief Services (CRS).

Hovde reported that all went well at the unloading and that the wheat was in good condition.

He also visited the CRS feeding programs in Eritrea and Tigre.

Hovde took photos of both the wheat unloading and of CRS programs. For more information on this shipment we refer you to the July 20, 1984, issue of MCC News Service.

India churches collecting school kits for Kampuchea

Mennonite and Brethren in Christ congregations in India are seeking to collect 12,000 school kits for children in Kampuchea. Mary Krehbiel, of Pretty Prairie, Kan., who was working in India with MCC, kicked off the campaign at a March meeting between MCC and Mennonite Christian Service Fellowship in India (MCSFI). MCSFI is an association of the six Mennonite and Brethren in Christ conferences in India. Its constituencies have more than 42,000 members.

In response to Krehbiel's challenge, churches in all six conferences have promised to collect 12,000 school kits. "So often we people of India have been the recipients of foreign assistance. Thank you for allowing us to reach out to someone else in need," said one person attending the meeting.

And so the school kits are coming in. By mid-June 1,388 kits had been collected at the MCC office here.

MCC is responsible for shipping the kits to Kampuchea where they will be distributed to schoolchildren who could not otherwise go to school. Kampuchea's schools are just beginning to recover American bombing and guerrilla fighting closed most of the schools.

Schowalter Foundation: 3 million in 30 years

The Schowalter Foundation of Newton, Kansas, recently passed 30 years since it was chartered on May 7, 1954. According to a report by Tilman R. Smith, a total of $3,045,467 in grants have been made, an average of $100,000 per year.

At the same time the value of the estate has grown from $1,025,794 to $4,712,768. In line with Schowalter's will, the assets are not distributed, only earnings. The will also provided that three Mennonite groups were to receive the grants: the General Conference Mennonite Church, the Church of God in Christ Mennonite, and the Mennonite Church. Each of these groups elects two trustees to the foundation.

"Jacob Schowalter's interests were inter-Mennonite and worldwide," says Smith. He had a passion for world peace 'based on equal rights in social and economic opportunity irrespective of race, color, or nationality,' which he thought best be implemented through salvation in Jesus Christ. He also was greatly affected by the plight of displaced persons, particularly the Mennonites who went to the wilderness of the Chaco in Paraguay more than fifty years ago, and many who were displaced in World War II. To serve these interests best he thought in terms of the Mennonite Central Committee."

In line with Schowalter's interests, Mennonite Central Committee has received regular grants as well as the

Thirty years of Schowalter grants

Trustees directly	$978,537.00	32%
MCC	667,350.00	22%
General Conference	517,192.00	17%
Mennonite Church	491,788.00	16%
Church of God in Christ Mennonite	390,600.00	13%

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Theologian



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three groups represented on the foundation. Also about one third of the total funds granted have been distributed by the trustees themselves.

Current trustees are Raymond Becker and Adin Holdeman representing the Church of God in Christ Mennonites, Walter Graber and J. Winfield Fretz for the General Conference, and Daniel Kauffman and Warren Oswald for the Mennonite Church.



Alice Roth: She will have great opportunities in a competitive atmosphere.

Alice Roth to be Goshen College vice-president

Alice Metzler Roth, director of admissions at Goshen College, has been named vice-president for administrative affairs effective Jan. 1, 1985. She will oversee many areas now administered by provost John A. Lapp, who will become executive secretary of Mennonite Central Committee in the spring of 1985.

A 1956 graduate of Goshen College, Roth served as alumni director from 1977 to 1980, acting director of college relations from 1980 to 1981 and as admissions director during the past academic year. "There has been so much change here with a new president and a new dean," President Victor Stoltzfus said. "Her experience will be a valuable asset. I am also enthusiastic about Alice because she has gifts that go beyond management to leadership. She has strong support from the people she'll be supervising. She has already earned their respect as a colleague, and they want her to be their supervisor."

Stoltzfus praised Roth's internationalism and cross-cultural experiences as crucial strengths in view of Goshen's global emphasis. She and her husband worked from 1968 to 1973 with churches in Ghana, West Africa, under the Mennonite Board of Missions (MBM) in Elkhart. In 1983 she completed a master of arts degree in the history and literature of religion from Northwestern University in Chicago, with an emphasis on religion in Africa. She spent six months in 1982 doing graduate research at the University of Birmingham, England.

Roth said her life has been shaped by close ties to Mennonite Church institutions. In addition to Goshen College and MBM, she has worked for the Mennonite Publishing House in Scottdale, Pa., for the Mennonite Board of Education as communications coordinator, and since 1983 has been a member-at-large for the Mennonite Church General Board.

"I am familiar with the relationship between a church and its institutions," she said. "I think denominational support will determine whether Goshen College will just survive or really thrive in these next several decades when there are so many pessimistic things being said about higher education."

"Alice will have great opportunities and a more competitive atmosphere in which to do her work," Stoltzfus said. The college now faces a declining pool of students, continued inflation in the cost of higher education, and new competition for private gifts from state universities, he said. "She will be vice-president over the areas that need to respond to this higher competitiveness.

"She has the advantage of a unified campus that believes in its distinctive values and loyalty from church and alumni. If she can help keep us strong, she will experience tremendous satisfaction."

Roth and her husband, Willard, who is director of church relations at Mennonite Board of Missions, are members of Southside Fellowship church in Elkhart.

Renewal at Martha's Vineyard

A Celebration of Life was the name of an evangelistic thrust on Martha's Vineyard, Massachusetts, Aug. 19-26. Myron Augsburger, pastor of Washington (D.C.) Community Fellowship, was the evangelist.

Held in a pavilion used by Wesleyan revivalists over 100 years ago, the celebration brought together an average of 350 people each night. A total of 3,000 persons registered as having attended sometime during the event. Bruce Rechtsteiner pastor of New Life Mennonite Church, estimates that 2 percent of these made first-time commitments to the Lord. More significant than the meetings, according to Rechtsteiner, was the cooperation of the churches in planning for the event.

He estimates that two-thirds of the island's church membership of 700 persons were involved in some way in the Celebration of Life. Over 100 trained counselors from the Methodists, Baptists, Assemblies of God, Episcopal, and Mennonite churches learned how to share the gospel without using religious jargon.

A powerful witness to the community was the working together of the churches. To see a Pentecostal and an Episcopalian study together how to present the living Christ to others helped make the event an overwhelming success, according to Rechtsteiner. Individuals who found the Lord led family members to discover him also.

Sixteen students, 10 of them from Eastern Mennonite College, under the direction of Intervarsity leader Skip Swartz, secured summer jobs on the island and witnessed by word and song on the job, on the streets, on the beaches, and in the churches. The island population of 65,000 in the summertime was aware that something was happening, Rechtsteiner said.

The last community-wide revival held on the island dates back to 1881.

To develop Spanish education manuals

Marta Quiroga de Alvarez was named coordinator of a Children's Anabaptist Education Materials Consultation by CAEBC's (Congregational Education Anabaptist Spanish Curriculum) Board of Directors at its annual meeting in Mexico City, June 29 to July 2, 1984. The Children's Consultation will be held July 10-12, 1985, in Cachipay, Colombia.

The purpose of the consultation will be to call together Spanish children educators and Latin Anabaptist children Sunday school teachers for the formulation of a project to write and produce Spanish Anabaptist Christian education manuals similar to the adult Anabaptist education manual released in June 1984 by CAEBC.

Marta Quiroga de Alvarez of Buenos Aires, Argentina, has a long history of involvement in children's Anabaptist education. For many years she produced *Luz y Verdad* (Light and Truth), an Anabaptist radio program which many Latin American children grew up listening to. She also has written many articles on Christian education for children.

As a participant of the 1980 Cachipay adult Christian education consultation, Mrs. Alvarez was a strong advocate of children's Christian education materials. On July 2, 1984, after the CAEBC Board passed the children consultation resolutions, Mrs. Alvarez

exclaimed: "I have waited four years, and after reviewing the quality of the adult manuals, I am confident we can now arrive at my long awaited goal!"

The CAEBC Board will name regional representatives to the 1985 Children Conference and will also extend invitations to children Sunday school educators. For more information, contact Arnoldo J. Casas, Executive Director, CAEBC, P.O. Box 1245, Elkhart, IN 46515; (219) 294-7536

Gulf States youth hold peace rally

Teach peace and nonresistance to a group of teenagers? Sue Steiner considered it a challenge when she met with Gulf States Mennonite Fellowship youth for their annual youth rally. Though nearly 75 percent of the eighty-five young people did not come from a peace heritage, they joined with interest in the discussions held on Aug. 4 and 5.

Sue Steiner, a youth minister and author from Ontario, gave the record number of youth attending the rally the opportunity to rethink their views on peace and war. Using games, small-group discussions, and work sheets, she individualized the study. Her book, *Joining the Army That Sheds No Blood*, served as source material for the weekend's input.

The MBCM film, *The Weight*, was shown on Saturday evening. It prompted discussions on peacemaking as well as personal commitments to Christ.

The recreation, discussion, and fellowship combined to create a good experience for those who attended. The young people did not agree on the actual form peacemaking takes, but they did conclude that Christ must make a difference in the way we treat our enemies.

—Elaine Maust

Canada asked to accept more refugees

Representatives of the Inter-Church Committee for Refugees (ICCR), of which Mennonite Central Committee Canada is a member, met with Canadian government officials early in July. The representatives of ICCR called on Canada to double its current intake and accept 25,000 refugees in 1985: 8,000 from Central America; 8,000 from Southeast Asia; and the rest from Eastern Europe, the Middle East, Africa, and elsewhere.

ICCR also wanted Canada to do more to help Central American refugees in Mexico and the United States, and to institute special programs for the handicapped, for minors from Southeast Asia, and for minorities from the Middle East.

In responding, government officials stated that for Central American refugees they aimed, not for mass resettlement, believing that to be counterproductive, but to protect endangered individuals. Hence the numbers would be more limited.

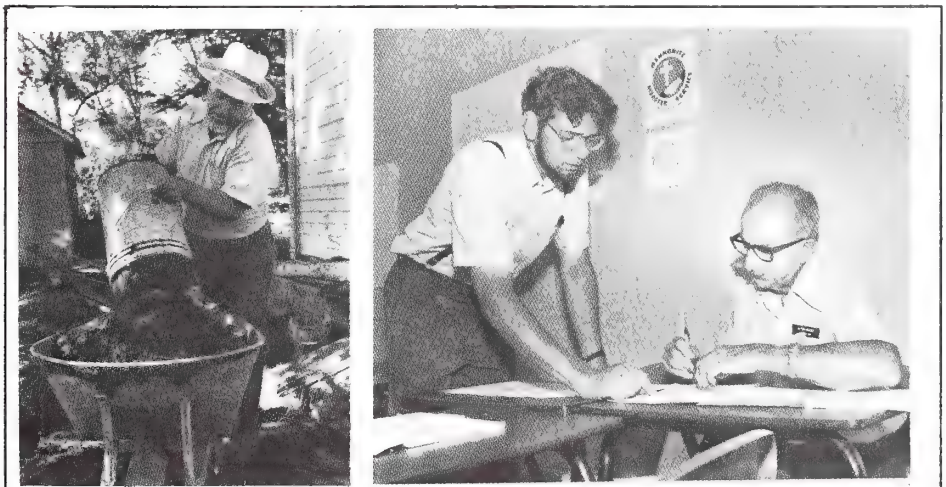
For those in Mexico, they said Canada was already giving $1 million to the United Nations High Commission on Refugees to care for them and that to do more there could irritate Mexico. For those in the U.S., they were trying to take those in greatest danger of being deported but that this too was sensitive.

Officials also said that to greatly increase the refugee intake would require a substantial increase in the immigration staff in Canada's embassies and consulates abroad. Also noted was the decrease in the number of refugees sponsored by churches.



Fifty-two workers participated in a Mennonite Central Committee orientation from July 17 to 27. Forty-two are beginning assignments in Asia, Africa, the Middle East, and Latin America. Ten are beginning assignments in North America. Thirteen of the overseas orientees are serving under SALT (Serve and Learn Together) International, an MCC program for young people ages 18 to 22 interested in serving overseas for one year. Volunteers in the picture are: Back row (left to right): Judy Gingrich, Milton and Esther Falb, Jeff Yoder, Nathan and Elaine Zook Barge, Jeanette and Lowell Miller Ewert, Doug Zehr.

Front row (left to right): Desiree Adkins, Carolyn and Carmen Albrecht, Miriam Frey, Cheryl Martin.



Ernest Miller (left) of Grantsville, Md., clears mud from a basement in Hyndman, Pa., (south of Bedford in southwest Pennsylvania) devastated by a flood on August 13. At right Nathan Kauffman of Bedford reports to Alton Miller, area coordinator for Mennonite Disaster Service. As of September 1, a total of 535 volunteer days had been directed by Alton's office, set up jointly with the Brethren and Friends. Alton reported on September 7 that cleanup was about finished but that long-term repair and rebuilding are to begin soon.

READERS SAY

Franklin D. Semkow, Litchfield, Ohio. In "Talking About Money" (May 15, 1984) Eugene Kraybill says, "The unreturned church surveys concluded that our finances are a very private and sensitive issue." Today some companies require salaried people to sign a general statement that all information about the company is confidential and not to be revealed or discussed. (This includes salary rates.) This is a condition of employment.

Some information given out may cause loss of business to a competitor or may harm someone personally. On the other hand we cannot "cover up" injustices and be partners in wrongdoing, but more to the point, does this type of agreement interfere with the task of the church to speak out on economic moral issues?

Rich Sider, Secretary for Central America, Mennonite Central Committee, Akron, Pa. Thank you for your recent editorial "Getting to the Truth in Central America" (Aug. 28). Your references to differing views even among church leaders and missionaries are certainly accurate. And I am pleased you have given some exposure to Henri Nouwen's pamphlet "Christ of the Americas."

But most helpful is your indication that in the midst of ambiguity, there is underlying spiritual truth that we as the church must wrestle with. I couldn't agree with you more and would only hope that in the future you might expound a little more on what you think that underlying spiritual truth is and its meaning for us.

Joyce Clemmer Munro, Harleysville, Pa. Thanks to J. R. Burkholder and Daniel Hertzler for your August 28 reminders about how we must approach learning about the struggles in Central America. The strong religious predisposition of the people, the little communities of faith there, and the long history of oppression make it for me more than a struggle of ideology.

Yet to call it a struggle between good and evil is also dangerous, unless I can accept the way I am implicated. And for that reason, the argument that we must listen to those who have been there, who have seen with their own eyes, or who have lived there can be a place to *start* but not a place to *end* my understanding. If we stop there, the focus of attention becomes my sources versus yours.

Isn't there somewhere a little truth in each lie, in each misstatement? Behind the Reagan, Kirkpatrick, and Kissinger views are many people (like me with my love of coffee and of bananas at 3 lbs./ $1.00) who need to see things this way. Behind the Berrymans, Stams, and Wiebes are many people who can't see things any other way either. It's an act of privilege to see with one's own eyes.

But can't each of us in some way see with our own eyes?

When I look at Central America with the "eyes of my heart," I suffer some painful truth. I have to accept sorrowfully my American oppressiveness. I have to accept that what I theoretically believe about peacemaking may have another expression there. I have to accept that it was the poor who believed Jesus' good news. I have to accept that speaking out here may endanger those there; that not speaking endangers us here. I have to believe that God will work through the situations in Central America if I give him my faith. Then somehow I have to change—my thirst for coffee, my prayer for protection, my hunt for evil outside myself, my intolerance for the wrongness in others.

For me, any of those changes are significant. Yet each of those changes in some way must happen because spiritually they are the struggles in me that are informed by the struggles of Central America. At the same time, they are the biases I bring to bear on learning about Central America.

It seems that beginning by accepting the way I am implicated and accepting that I can become more responsible brings some truthfulness to whatever I hear about Central America. God help us, please, in searching for truth.

Richard Wilson, Whitesburg, Ky. On the whole I find the message of the Mennonite World Conference Peace Committee commendable (Sept. 4). It is a very concise statement of the biblical and Anabaptist view of the role of the church in "witnessing to the will of God in society . . . without imposing the will of God on government" when it is disobedient. The social problems of hunger, disease, war, the human costs of militarism, and the threat of nuclear holocaust are all appropriately highlighted.

Nevertheless, I think that the "expectations of peace and justice" in society, of which the committee spoke may tend to be stifled by the acceptance of the statement of Takio Tanase who understands Scripture to "direct governments to punish those who do wrong and to praise those who do right." Neither 1 Peter nor other New Testament Scriptures "direct" government to do these things. The pertinent New Testament passages are exhortations to Christians to accept (in subordination, not necessarily obedience) the function of the state in these capacities. In 1 Peter government is simply described (not mandated by God) as a purely human institution, and in Romans 13 existing governments are assumed to be ministers of the wrath of God by providential order rather than by command.

The punitive role of the state is a provisional ordering of God ordained "indirectly." It administers the wrath of God in the same way Assyria was sent as an instrument of God's wrath (Is. 10:5f.), or as Cyrus was "anointed" for service without knowing God or his will (Is. 45:1f.). If God has given governments "directions" to punish wrong and praise the good then it is proper to think of the state as a religious institution to be maintained by his covenant people. This is, of course, the Constantinian view of the state! Since the new covenant in Christ has superseded the old covenant theocracy this conception of the state is inconsistent with New Testament thought.

It might help to ask just what "right" and "wrong" are in relation to what God *has* commanded, what he has "directed" people to do through the teaching and example of Christ and the apostles. In this light we will see that for ruling authorities to approve, praise, and even follow these "directions" would mean that they would join in the mission of the church and leave the "ministry" of the state; a further implication would be that punishing disobedience through coercive force would be seen as disobedient.

God's will is one even as he himself is one. Let our minds be single also.

Denton Yoder, Archbold, Ohio. Thank you for the fine magazine that you put out week after week. You must have the patience of Job to continue finding quality material to publish time after time.

I am writing especially to say thank you to Joel Kauffmann for the *Pontius* strip he produces every week. It always stimulates me, and Joel seems to have a way of poking fun at the weaknesses and sore points that we Mennonites have. I have heard it said that we should always be able to laugh at ourselves. I believe that Joel helps us to do that as a Mennonite church. It seems that every time I read *Pontius,* I can identify with the characters and the thoughts behind the words.

To all that work at Mennonite Publishing House . . . thanks for all the good work and keep up the good, high quality work.

MENNOSCOPE

Daniel Yutzy of Upland, Ind., is resource person for a "singles advance" sponsored by the Board of Congregational Resources of Southeast Mennonite Convention to be held Sept. 28-30 at Lakewood Retreat, Brooksville, Florida. Contact Lakewood Retreat, 25458 Dan Brown Hill Rd., Brooksville, Fla. 33512. Tel: (904) 796-4097.

Staff members of the Mennonite Church General Board were startled when a check of $1,000 arrived from the Kingview Mennonite Church at Scottdale, Pa. The check was part of the tithe of a legacy received from the estate of a woman living near the meetinghouse who was not a member but had relatives who were and had included in her will both the Kingview Mennonite Church and a nearby Baptist Church. The Allegheny Mennonite Conference and the Mennonite Publishing House were also major benefactors of the tithe.

The annual convention of Mennonite Economic Development Associates (MEDA) will be held at Perrysburg (Holiday Inn) near Toledo on Oct. 25-28, 1984. The three evening meetings are open to the public with key presentations to be made by three well-known speakers. Subjects to be shared are "Blessed Are the Peacemakers," "The Christian Businessperson as Peacemaker Reconciling Business Conflict," and "Economic Conflict and Peace." The evening meetings are on a no-charge basis.

Faye D. King of Goshen, Ind., has begun a one-year term as campus hostess at Eastern Mennonite College and Seminary, Harrisonburg, Va., under the school's "Associates in Servanthood" volunteer program. King will be in charge of the campus guest house, located at the southwest edge of campus on the corner of the Smith Street and Mount Clinton Pike. She also will arrange for campus receptions and provide information to the EMC&S community on local housing options.

John and Naomi Lederach of Mount Gretna, Pa., will be the speakers for Eastern Mennonite College's fall spiritual emphasis week, Sept. 24-28. The Lederachs currently work in pastoral services at Philhaven Hospital, a mental health center sponsored by Lancaster Conference. They will speak in college assembly from 10:00 to 10:40 a.m. on Monday, Wednesday, and Friday on "Spirituality in Perspective," "Spirituality in Action," and "Spirituality in Community." They also will speak in classes and evening meetings in dormitories.

A head librarian is needed at Associated Mennonite Biblical Seminaries beginning summer of 1985. Desired qualifications include a Master's of Library Science and a theological education. Send résumé and references to Jacob W. Elias, Dean, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517.

Position in biology: Ph.D. required. Teaching/research experience in human anatomy-physiology and vertebrate morphogenesis necessary. Publications desirable. Begin fall, 1985. Send résumé: Lee F. Snyder, Dean, EMC, Harrisonburg, VA 22801.

Mennonite Disaster Service, Region I, 22nd Annual Meeting, Saturday, Oct. 13, 1984, at Greenwood Mennonite Church, R. 1, Greenwood, Del.

Assistant director needed at Diakonia (emergency shelter/VS unit run by Allegheny Mennonite Conference) beginning January 1985. One-year VS commitment. For information and job description contact Laurel Martin, R. 1, Box 351, Ocean City, MD 21842. (301) 289-0923.

Restoration 84, a spiritual renewal conference for southeast Iowa, is being planned for October 5, 6, and 7 at Iowa Mennonite School near Kalona, Iowa. The conference will follow the theme, "Kingdom of Life," and will feature the following speakers and teachers: Thomas Gildow, Iowa City, Iowa; Allen Yoder, McMinnville, Ore.: Ivan Yoder, Belleville, Pa.; and Dan Yutzy, Upland, Ind. Activities will include mass meetings, teaching sessions, activities for children ages 3-12, and a Saturday morning breakfast. Baby-sitting will be available for children from infancy through age two. For information contact Gary Mullet, Box 197, Kalona, IA 52247. (319) 656-2170.

Missionary arrivals: Glen and Sylvia Hess and son Andrew returned to the U.S. on Aug. 9 following a two-year term of leadership training in Kenya. Their address is Box 117, Bowmansville, PA 17507.

Missionary departures: Mark and Jean Martin and children Krista and Andrea, of the Bahia Vista Mennonite Church, Sarasota, Fla., returned to Kenya on Aug. 22 for a two-year term at Rosslyn Academy, P.O. Box 14146, Westlands, Nairobi, Kenya. Mark will teach physical education and work in maintenance and Jean will teach second grade.

Ira and Evelyn Kurtz and children, Audrey and Bruce, returned to Hong Kong on Aug. 25 for a four-year term of service as church planters. Their address is: EMBMC, 76 Waterloo Road, I/F, Kowloon, Hong Kong.

Jerold and Beth Yoder of the Perkasie Mennonite Church, Perkasie, Pa., left on Aug. 26 for a one-year teaching assignment through the China Education Exchange program at Nanchung Teacher's College, Nanchung, Sichuan Province, People's Republic of China. The Yoders will teach English.

Tim and Juanita Weaver and daughters, Rachel and Sara, of the Pleasant Valley Mennonite Church, Bath, N.Y., left the U.S. on Aug. 28 for a three-year term in Venezuela. The first year will be spent in language study in Calle El Kinder, QTA Laura, La Soledad, Maracay, Aragua, 2101 Venezuela. Following language study the Weavers will be involved in leadership training and church planting.

Henry and Millie Buckwalter, and sons, Patrick, Philip, and Steven, of Welsh Mountain Mennonite Church, Terre Hill, Pa., left the U.S. on Aug. 30 for another two-year term of leadership training in Belize. Their address is P.O. Box 30, Orange Walk, Belize.

Missionary Transfer: Tom and Elaine Dunaway and children, Tyler and Lucy, who served with the Tanzania Mennonite Church in Tarime since January 1983, transferred to Rosslyn Academy, P.O. Box 14146, Westlands, Nairobi, Kenya, on Aug. 8. The Dunaways will serve as houseparents.

The German Culture Museum of Walnut Creek, Ohio, continues an exhibit called "Sonnenberg, Swiss Mennonites in Ohio, 1819-1900" until Oct. 27 according to Stanley A. Kaufman, curator. Museum hours are Tuesday through Saturday, 12:30-4:00 p.m. The exhibit includes historic documents and artifacts of the early settlers in Sonnenberg, a rural community near Kidron in Wayne County, Ohio.

Gospel Sunrise of Dayton, Va., has distributed almost one million gospel tracts since 1980, according to the president, Leonard Shank. They also have distributed cassette tapes, New Testaments, and Bibles in 48 states and in foreign countries. Each of their 17 tracts is based on a saying of Jesus and is entitled "Jesus Said. . . ."

The Protection (Kan.) Mennonite Church celebrated its 75th anniversary on Sept. 1-2, 1984. The congregation was organized on Oct. 6, 1907, with 32 charter members. The present pastor is Robert Troyer and the membership is 130.

Special meetings: Curt Ashburn at Bethel, Gettysburg, Pa., Oct. 21-23. Eugene and Mary Herr, Elkhart, Ind., at Forest Hills, Leola, Pa., Sept. 27-30. Ed and Gloria King, Honduras, at Bethel, Elora, Ont., Oct. 24-28. Richard Bartholomew, North Lima, Ohio, at Smithville, Ohio, Nov. 4-9.

New members by baptism and confession of faith: Crown Hill, Rittman, Ohio: Janelle Hilty.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Allison, Ed and Marla (Hamsher), Smithville, Ohio, first child, Laura Christine, Aug. 29.

Bounket, Chiamsack and Khim (Sirichamphone), Cambridge, Ont., second child, first daughter, Sudara, Aug. 8.

Bowman, Murray and Helen (Stoltzfus), Goshen, Ind., first child, Kristine Amanda, Aug. 24.

Burkholder, Stanley and Christina (Gross), Bluesky, Alta., first child, Jolene Christy, Mar. 4.

Cressman, Bruce and Esther (Witmer), Cambridge, Ont., second son, Jonathan Bruce, Aug. 18.

Emery, Len and Kathy (Nafziger), Goshen, Ind., first child, Tyler Paul, Aug. 15.

Gerber, Steve and Delores (Nussbaum), Apple Creek, Ohio, first child, Sonya Lynn, July 26.

Heiser, Dennis and Linda (Harshbarger), Goshen, Ind., first child, Ryan Alan, Aug. 20.



Hershberger, Dee and Brenda (Miller), Hesston, Kan., first child, Chad Aaron, Aug. 9.

Hill, Phil and Carol (Sarver), Lagrange, Ind., third child, first daughter, Nicole Dawn, Aug. 1.

Inram, Ted and Heiki (Gross), Bluesky, Alta., first child, Leah Heidi, Mar. 6.

Krause, Jay and Jean (Groff), Waynesboro, Ga., second child, first daughter, Melody Joy, Aug. 21.

Landis, Robert and Joyce (Souder), Harleysville, Pa., second child, first daughter, Abigail Elizabeth, Aug. 27.

Marner, Stan and Joann (Roth), Washington, Iowa, first child, David Benjamin, born on Aug. 14, 1984; adopted on Aug. 21.

Nafziger, John and Margo (Westerbeek), Goshen, Ind., first child, John Matthew, Aug. 14.

Oswald, Gene and Janice (Heller), Pilger, Neb., third child, second daughter, Kandace Kaye, Aug. 8.

Schultz, Scott and Barbara (Rabenstein), Bellefontaine, Ohio, second daughter, Rebekah Grace, Aug. 22.

Simmons, Charles and Alexis (Nagel), Cambridge, Ont., third daughter, Rachel Dawn, Aug. 24.

Watson, Mark and Marilyn (Wenger), Goshen, Ind., first child, Melanie Joy, Aug. 21.

Yoder, Dennis and Donna (Apenzeller), Hartville, Ohio, second child, first son, Andrew Karl, Aug. 17.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Aeschliman — Grieser. — Philip Aeschliman, Wauseon, Ohio, and Lisa Grieser, Archbold, Ohio, both of Central Mennonite Church, by Charles H. Gautsche, Aug. 25.

Allen — Haase. — Randall Leigh Allen and Debra Sue Haase, both of Orlando, Fla., by Doyle Bowers, Aug. 4.

Bishop — Allebach. — Gilbert Lee Bishop, Telford, Pa., Blooming Glen cong., and Bonnie Lou Allebach, Telford, Pa., Souderton cong., by David F. Derstine and Glenn Egli, Aug. 25.

Bitting — Brokaw. — Daniel Warren Bitting, Tiskilwa, Ill., Willow Springs cong., and Julie Brokaw, Christ New Covenant Church, Princeton, Ill., by Don Heiser, July 21.

Ingold — Klassen. — Jay Ingold, Goshen, Ind., College cong., and Joyce Klassen, Scottsdale, Ariz., by John Klassen, Aug. 18.

Kudobe — Schumann. — Darrell Kudobe, Mt. Pleasant, Iowa, Baptist Church, and Deb Schumann, Wellman, Iowa, Wellman cong., by Ron Kennel, Aug. 25.

Miller — Dilbone. — Kevin Miller, Elkhart, Ind., Methodist Church, and Janet Dilbone, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 19.

Neuenschwander — Mumaw —Kurt Neuenschwander, Kidron, Ohio, Sonnenberg cong., and Angie Mumaw, Orrville, Ohio, Orrville cong., by Ken Stoltzfus, Aug. 11.

Ray—Moyer.—Randall Ray, Fredericktown, Ohio, Gilead cong., and Joan Moyer, Philadelphia, Pa., Doylestown cong., by Ray K. Yoder, May 5.

Shelman — Boshart. — Randy Shelman, Winfield, Iowa, and Jan Marie Boshart, Wayland, Iowa, Sugar Creek cong., by Ed Miller and Jonna Jensen, Aug. 18.

Thomas—Pfaunmiller.—Carl E. Thomas, Millersville, Pa., Masonville cong., and Sharon Pfaunmiller, Elizabethtown, Pa., Christian Missionary Alliance, June 30.

Yoder — Slaubaugh. — Lester Yoder and Carolyn Slaubaugh, both of Wellman, Iowa, West Union cong., by Merv Birky, Aug. 17.

OBITUARIES

Brunk, Zelma V., daughter of Jesse H. and Myrta C. (Berry) Brunk, was born at Newton, Kan., Apr. 20, 1915; died of a heart attack at Goshen, Ind., Aug. 19, 1984; aged 69 y. Surviving are 2 sisters (Mrs. Olive Geil and Mary—Mrs. Paul Yoder) and one stepsister (Esther—Mrs. Durbin Yoder). She was a member of College Mennonite Church. Funeral services were held at Rieth, Rohrer, and Ehret Funeral Home on Aug. 23, in charge of Rachel S. Fisher and Arnold C. Roth; interment in Prairie Cemetery.

Francis, Eva, daughter of Henry and Leah (Bowman) Baer, was born in Mannheim, Ont., May 15, 1886; died at K-W Hospital, Kitchener, Ont., Aug. 23, 1984; aged 98 y. She was married to John Francis, who survives. Also surviving are 2 daughters (Violet—Mrs. Cecil Cressman and Grace—Mrs. Carl Cressman), 7 grandchildren, 9 great-grandchildren, and one great-great-granddaughter. She was preceded in death by one son (John) and one grandson. She was a member of First Mennonite Church, where funeral services were held on Aug. 25, in charge of Brice Balmer; interment in First Mennonite Cemetery.

Kawira—Baby boy, son of Josiah and Esther (Lehman) Kawira, was prematurely born and died at Denver, Colo., Aug. 22, 1984. Surviving are one sister (Sara Dede) and grandparents (Earl and Areta Lehman). Graveside service was held at Elkhart Prairie Cemetery on Aug. 25, in charge of Rachel S. Fisher.

Kulp, Katie D., daughter of Lewis and Sallie (Drissel) Moyer, was born at Harleysville, Pa., Dec. 22, 1896; died at Grand View Hospital, Sellersville, Pa., Aug. 6, 1984; aged 87 y. On Oct. 24, 1915, she was married to Linneaus F. Kulp, who died on Dec. 30, 1982. Surviving are one daughter (Ruth Godshall), 2 sons (Stanley M. and J. Wesley), 4 grandchildren, 6 great-grandchildren, and one sister (Mamie Bucher). She was a member of Salford Mennonite Church, where funeral services were held on Aug. 10, in charge of John Ruth, Paul Glanzer, and Willis Miller; interment in Salford Mennonite Cemetery.

Miller, Mary Amy, daughter of Peter S. and Sarah (Miller) Yoder, was born in Johnson Co., Iowa, Apr. 16, 1893; died of a heart attack at Kalona, Iowa, Aug. 11, 1984; aged 91 y. On Dec. 5, 1920, she was married to Melvin Miller, who died on Nov. 21, 1961. Surviving are 2 sons (Cecil and Orval), 7 grandchildren, 4 great-grandchildren, and a twin brother (Marion Yoder). She was preceded in death by one daughter (Helen Miller Yoder). She was a member of Kalona Mennonite Church, where funeral services were held on Aug. 14, in charge of Elton Nussbaum; interment in West Union Cemetery.

Morris, Wilda Mae, daughter of Paul R. and Katherine L. (Bell) Brydge, was born at Waynesboro, Va., Mar. 25, 1929; died at University Hospital on Aug. 17, 1984; aged 55 y. On Nov. 28, 1977, she was married to George W. Morris, who survives. Also surviving are 3 sisters (Mrs. Barbara Tomlin, Mrs. Judy Via, and Patty Brydge). She was a member of Lynside Mennonite Church. Funeral services were held on Aug. 18, in charge of Charles C. Ramsey and Vance R. Brydge; interment in Staunton, Va.

Mumaw, Anna, daughter of Amos and Catherine (Schaum) Mumaw, was born in Indiana in 1894; died at Walnut Hills Nursing Home, Walnut Creek, Ohio, June 17, 1984; aged 89 y. Surviving is one brother (John R. Mumaw). She was preceded in death by one sister (Martha) and 6 brothers (George, Levi, Amos, Adam, Harry, and Daniel). She was a member of Salem Mennonite Church, where funeral services were held on June 20, in charge of Fred Augsburger and Leon Schrock; interment in Martins Mennonite Church Cemetery.

Nussbaum, Persis, daughter of Peter J. and Barbara (Schneck) Amstutz, was born at Kidron, Ohio, June 5, 1904; died in the Brenn-Field Nursing Home, Orrville, Ohio, Aug. 29, 1984; aged 80 y. On Aug. 31, 1924, she was married to Amos J. Nussbaum, who died on Dec. 23, 1968. Surviving are 1 daughter (Ruth—Mrs. Delvin Nussbaum), one son (Roy), 11 grandchildren, 2 great-grandchildren, and 3 sisters (Fairy—Mrs. Grover Gerber, Frieda—Mrs. George Amstutz, and Verda—Mrs. Ivan Zuercher). She was preceded in death by one daughter (Betty—Mrs. Dana Cash), 3 brothers, and 2 sisters. She was a member of Kidron Mennonite Church, where funeral services were held on Sept. 1, in charge of Bill Detweiler; interment in Kidron Mennonite Church Cemetery.

Rutt, Mahlon S., son of Christian B. and Fiana (Sensenig) Rutt, was born in Lancaster Co., Pa., Nov. 30, 1898; died at his home in New Holland, Pa., June 18, 1984; aged 85 y. On Nov. 24, 1921, he was married to Alice R. Rutt, who survives. Also surviving are one son (Warren S.) one daughter (Marian Jane—Mrs. Titus Stoltzfus), 5 grandchildren, 3 great-grandchildren, one brother (Wilmer), and one sister (Ada). He was a member of Goodville Mennonite Church, where funeral services were held on June 21 in charge of S. Weaver Martin and Harold Reed; interment in adjoining cemetery.

Steckley, Nancy E., was born at Milverton, Ont., Jan. 9, 1895; died at Midland, Mich., Aug. 24, 1984; aged 89 y. Surviving are one sister (Agnes—Mrs. Chester Yoder) and one brother (Milton Steckley). She was a member of Midland Mennonite Church. Funeral services were held at Miner Funeral Home on Aug. 27, in charge of Bradley A. Miller; interment in Poseyville Cemetery.

Wagler, Josephine, daughter of Victor and Marie (Hirschy) Isch, was born at Alsace-Lorraine, Germany, Feb. 28, 1905; died as a result of a traffic accident at Riley, Kan., Aug. 23, 1984; aged 79 y. On Feb. 28, 1924, she was married to Alfred Wagler, who survives. Also surviving are one daughter (Vada—Mrs. Albert Reimer), 5 sons (Allen, Glen Harold, Willis, Edwin and Delmar), 25 grandchildren, and 11 great-grandchildren. She was preceded in death by 2 grandchildren. She was a member of Sugar Creek Mennonite Church, where funeral services were held on Aug. 27, in charge of Ed Miller, Vernon Gerig, and Glen Richard; interment in Sugar Creek Cemetery.

CALENDAR

Lancaster Conference fall assembly, Weaverland Mennonite Church, East Earl, Pa., Sept. 20
Conference Editors' Workshop, Salunga, Pa., Sept. 20-22
Mennonite Publication Board, Hesston, Kan., Oct. 5-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20
Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28.
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

Cover by Wallowitch; p. 661 by Bob Hovde; p. 663 (top) by Jim King; p. 663 (bottom) by David Hiebert.

ITEMS AND COMMENTS

Jimmy Carter serves as carpenter for a week

Saying he was putting his Christian beliefs into action, former President Jimmy Carter worked with hammer and saw for 11 hours on Labor Day, renovating a six-story apartment building in the drug-infested, poverty-stricken lower East Side of Manhattan. Mr. Carter, his wife, Rosalynn, and 48 other volunteers mostly from Georgia, began five days of work on a construction project sponsored by Habitat for Humanity, an ecumenical organization based in Americus, Ga. Inundated by news media at the work site, the former president evaded questions on politics and religion. Instead, he promoted the Habitat organization as a new member of its board of directors.

Habitat for Humanity also provides an opportunity to "put into effect my philosophy of human rights, my concern about people who need help, encouraging those who want to stand on their own feet, but who need help," he said.

Habitat for Humanity sponsors projects to provide low cost, interest-free housing for the poor in 11 countries and 51 sites in the United States, he explained. Millard Fuller, founder and executive director of Habitat, said the organization is committed "to the economics of Jesus: no interest, no profit, and 20 years to pay."

Activists charge perjury in government study of homeless

A group of activist Christians has asked the U.S. attorney in Washington, D.C., to investigate charges that Reagan administration officials committed "perjury" in defending a controversial government report on the homeless issued last May. The Washington-based Community for Creative Non-Violence (CCNV) filed a formal complaint charging that Housing and Urban Development (HUD) officials have conducted a "criminal conspiracy and cover-up" in written documents submitted to a federal court and Congress. Meantime, a U.S. District Court here was set to hear a request by CCNV and 18 other groups which work with the homeless for a "preliminary injunction" against the government study. The groups say that study hurts homeless people by underestimating their numbers. The HUD study put the number of homeless people at 250,000-350,000 nationwide, far below the 2 million estimated in late 1982 by the CCNV, which runs a large shelter in Washington, and some national organizations.

Publishing houses prepare to do 'battle for the Bible market'

In the 1970s, "the battle for the Bible" was a phrase used by conservative evangelicals to promote what they believed to be the correct translation of Scripture. In the 1980s, "the battle for the Bible market" seems to be the new campaign, as Bible publishers seek to promote popular versions of the Scriptures in a competition for sales in the growing market of unchurched Bible readers. Though Bible marketing personnel play down the competitive nature of the campaign, they are already spending hefty amounts to conduct a twofold campaign. First, the publishing houses are making efforts to persuade denominations to give particular versions "official" status for pulpit reading and Christian education. Second, the planned ads will try to persuade the Bible-purchasing public to buy modern-language versions for personal use.

Churches developing a consensus on a 'Christian economy'

When three major business magazines attacked the U.S. Catholic bishops recently for their upcoming pastoral letter on the economy, the first ones to speak up in defense of the bishops were Protestant theologians. This unusual reaction reflected, as well as a spirit of ecumenism, a consensus developing among churches on what constitutes a "Christian economy." Just about every mainstream religious denomination has adopted, or is in the process of drafting, a position statement on the economy, even though the headlines have been dominated by the controversy that has surrounded the upcoming Catholic document. Msgr. George Higgins, a leading "labor priest" and adviser to the bishops, says he sees "broad agreement" developing among Christian and Jewish groups on "basic principles" of economics.

Ex-Klansman says racism destroys the soul

Testifying before a panel of U.S. Congressmen and others at a hearing conducted in connection with the annual meeting of the Southern Christian Leadership Conference, a former Ku Klux Klansman told the panel and some 250 convention delegates that racism spawned by the frustration of poverty can destroy one's soul. C. P. Ellis, now business director of the International Union of Operating Engineers based in Durham, N.C., said, "I am considered a traitor to the white race. But if I had continued in the Klan, I'd be a traitor to my soul and my very conscience. Racism can destroy you folks."

Priests' convention urges ordination of married men

Ordination of married men and broader use of laymen in administration of sacraments were urged by priests of the Roman Catholic Archdiocese of Portland, which covers western Oregon. The recommendations will be forwarded to Archbishop Cornelius M. Power of Portland. The priests, holding their yearly convention at the University of Portland, suggested unanimously that laymen be allowed to baptize, lead funeral services, direct liturgies of the word and holy communion, preach, have pastoral care of parishes, and witness marriage. They also recommended that laymen who work for the church be represented on the Archdioceasan Committee for Pastoral Planning.

Inmates donate money to MCC-supported program in Saskatchewan

Inmates at the Prince Albert, Sask., penitentiary donated $900 to the Christian Outreach Program of Prince Albert in July. The money was presented to program directors Doug and Ruth Barwell, MCC volunteers from Waterloo, Ont. Sponsored by the Grace Mennonite Church of Prince Albert, the Christian Outreach Program aids first-time young offenders between the ages of eight to 12 by offering diversion from the court process, recreation, spiritual development, counseling, and family support.

The third world: the cigarette's last frontier

Hit by declining sales in developed countries, tobacco companies are turning to the developing world, where the dangers of smoking are less well publicized. "The Third World is the tobacco industry's last frontier," said Kurt Baumgartner, secretary-general of the recently held Fifth World Conference on Smoking and Health. "Smoking has moved from men to women to teenagers. There is no place to go now but to developing countries." The conference reported that over a million lives are lost prematurely because of smoking. Tobacco companies are, in their search for new markets, turning to the developing world—with considerable success. In 1980, nearly 33 percent more Africans, 24 percent more Latin Americans, and 23 percent more Asians smoked than in 1970. Their success is attributable to hard-sell advertising techniques which are not banned in many developing countries.

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Broken home, broken house?

It takes a heap o' livin' in a house t' make it home."—Edgar A. Guest (1881-1959).

Mary and I took a few days vacation recently to help our third son and his wife with the rehabilitation of an old house they bought in the spring. Apparently solid at the core, the house was showing its age at the edges (how that south side did need paint) and we labored valiantly toward restoration.

We also wondered vaguely how a house could be allowed to run down in this fashion. Didn't people care about their investment? Absentee landlords, one is given to understand, allow properties to decay because repairs cost money and it is cheaper to let them run down. But owners who live in a house are expected to keep it up.

Then we looked at the house's official records and we thought we found a clue. Although for nearly half its more than 60 years the house was owned by one family, since 1962 it has had about six different owners and half the couples divorced.

Now I have heard discussions of the effect of divorce on wives and children, for example, but I do not recall having read any study of what divorce does to houses. Clearly one house is too small a sample from which to draw firm conclusions, but the sequence in the abstracts of this one old house did impress us. As poignant as any was the case of the wife who was under age at the time of the purchase and within three years was divorced and was awarded the house. No doubt keeping the house in good repair was the last thing on her troubled mind.

None of us can fully comprehend the complex of factors pushing married people toward divorce. Surely one of them is the easygoing attitude in our culture toward contracts and promises. While we show mercy to those caught in a marital breakup, as we must in the name of Christ, we may at the same time support faithfulness and stability in marriage as called for by loyalty to God. We may also call attention to some of the positive side effects of good marriages, such as what they may do for houses as well as for the partners and their children.

There is doubtless no captivity quite like that of being married to an irresponsible mate. The evidence for this is documented repeatedly by letters to the answer girls syndicated in newspapers. It is illustrated also in an offhanded fashion by stories such as that of a wife in a denomination of the Anabaptist tradition who did not believe in divorce—so she poisoned her husband! Further support comes from reports that the home is the most violent sector of our society.

Yet Jesus in his sweeping defense of marital fidelity insisted that marriage vows have cosmic significance. And Paul wrote to the Corinthians that sexual intercourse is similarly binding. It is good to remind ourselves that commitments are not to taken lightly.

It is also worthwhile noting that many resources are available today for the support of troubled marriages. Though it may not be expected that all of these can be untangled, the word from marriage counselors is that almost nothing unsucceeds like divorce. And look what it does to houses!

The humor in the Bible is generally subtle, especially when viewed through translation. And because we take the Bible seriously, we may not expect to find jokes in it. But the writer of Jonah must surely have expected some people to chuckle over his closing lines.

As you may recall, in the last chapter of the book, Jonah is sitting outside to see what will happen to the city of Ninevah. A vine grows up to shade him and then is killed by a worm. This "useless" death of the vine makes Jonah bitter.

God chides him for the bitterness and points out that if Jonah is concerned about a plant it is appropriate for God to be concerned about a city with thousands of people, "and also much cattle" (Jon. 4:11). Surely, Jonah if you don't care about the people, at least think about all the money tied up in those cows!

So in the spirit of Jonah we might say, Beware of divorce. It's bad for your partner, it's bad for your children. And if you don't care about them, look what it does to houses!—Daniel Hertzler

SEP 24 '84

September 25, 1984

GOSPEL HERALD

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Christ has set us free

by Walter S. Friesen



Jesus healing a deaf man with an impediment in his speech (Mark 7:32-37). Art by Barbara Sahli.

"For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.... For you were called to freedom, brothers and sisters" (Gal. 5:1, 13a, RSV).

Introduction. Paul's letter to the Christians in Galatia has been called the *magna charta* of Christian liberty. It is a passionate argument against the legalism of certain Jewish Christians, called Judaizers, who had followed Paul's original gospel mission of salvation by grace through faith in Jesus Christ. These Jewish Christians had grown up in the same environment as Paul, and like the pious, elitist sect of which he had been a member, used to pray every morning. "I thank thee, God, that you did not create me a woman, a Gentile, or a slave."

These Judaizers had reluctantly come to the conclusion that Gentiles could become Christians, but were convinced—and therefore taught dogmatically—that Gentiles who wanted to follow Christ must first become Jews. To become a Jew meant to become circumcised if one were a male; and it meant subscription to the law of Moses, participation in Jewish baptism, and the keeping of various ceremonial laws, regulations, and traditions.

Small wonder that the Christians in Galatia became disturbed at these new requirements for induction into the body of Christ! On the other hand, there must have been a certain attractiveness in these requirements, for there seems to be a pervasive and persistent human inclination to earn merit. Indeed, this notion of doing something to deserve grace and freedom still lies very close to the heart of the human predicament we var-

iously call sin or estrangement.

Paul's letter to the Galatians is direct and emotional. His understanding of the problem is crystalized: if one agrees to even one small legal demand as prerequisite to salvation (freedom), then one has in spirit destroyed in full the dynamics of grace and one has opened the matter of spiritual life entirely to the tyranny of keeping laws and earning merit. As a means of freedom (salvation), law and grace are, according to Paul, mutually exclusive.

Paul's attitude toward the Judaizers who were subverting the gospel was particularly harsh. He says (in 5:12) that those who teach that circumcision is necessary for spiritual life should then go ahead and castrate themselves as a logical extension of their position. In effect, Paul was saying that human wholeness is a mocking illusion and a categorically hopeless project—by way of law. He was impatient with all who did not see this clearly.

What do we mean today when we speak of spiritual freedom? Freedom *from* what? Freedom *for, to* what?

The human predicament of sin and estrangement has not changed so very much from the first century after Christ. We still experience ourselves as enslaved persons—enslaved to our past, enslaved to bodily limits and physical demands, enslaved to our cultural understandings, enslaved to habitual ways of defending our inner selves, enslaved to old persistent longings, and enslaved to destructive behaviors. On the whole, we fall far short of wholeness and completion, miserably short of actualizing our potential as persons made in the image of God. "What we would do, we don't do; and what we would not do, that we do," is Paul's altogether too familiar lament in Romans 7:15. "Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:24).

Tradition, for all its assistance to us, is not of itself able to release the inner power of a person.

When we speak of freedom, then, we speak of having the power to be and to do in a way which will mirror the image of God in us.

In working together on our understandings and experiences of freedom, we will make no distinction between freedom and salvation. We will be making no distinction between spiritual health and mental or emotional health. We will make no distinction between spiritual truth and secular truth. Our Lord is one God.

Nor do we think of our work together as inclusive or conclusive. Much remains un-thought and un-said. Much that is thought and said is incomplete and tentative, probing rather than exhausting the grand, sweeping theme of freedom.

Tradition and freedom. Two common threads run through the three Bible readings appointed for today, the third Sunday after Pentecost: wholeness and reversal of tradition. In 1 Kings 17:7-24, Elijah, the Hebrew prophet is sent to a Canaanite woman for food and shelter. The remaining handful of meal and small bottle of oil never run out through the course of the worldwide famine. The Gentile woman nurtures the Hebrew man of God.

In the gospel story (Lk. 7:11-17), Jesus comes to a poor, distraught widow in an obscure village (Nain), disregards Jewish laws of purity by touching the casket and body of the deceased son, and restores life and vitality, bringing wholeness and freedom. Traditions are broken and salvation has come.

In our epistle reading (Gal. 1:1-24), Paul recounts his own dramatic spiritual conversion. Powering his way down the road of deepest tradition (actually on his way to Damascus to preserve that tradition), Paul experienced these reversals:

from persecutor to preacher,
from arrogance to humility,
from righteousness to brokenness,
from authoritarianism to doubt, and trust,
from totalitarianism to freedom,
from external authority to internal power,
from works to faith,
from law to grace,
from narrowness to universality,
from overpowering to empowering,
from judging to listening,
from shouting to hearing,
from fear to love,
from involuntary enslavement to voluntary enslavement.

What are the relationships among *freedom* and *tradition?* By freedom we mean broadly the power *to be* and *to do* constructively. Freedom is also salvation, literally the making and saving of the human spirit. By tradition we mean broadly the formations and structures which give shape and meaning to life and which are passed on culturally to succeeding generations. Tradition includes legend, lore, ritual, regulation, requirement, and prohibition.

Tradition is installed by way of instruction and training. It is the conventional, time-honored way of doing, perceiving, behaving. Just as training belongs to tradition, education—that is, the evoking and drawing out of insight and inner connections—belongs to freedom. And while good education depends much on training and tradition, it is not at all synonymous. Education *(edu-*

Walter S. Friesen is pastor of First Mennonite Church, Denver, Colo. This is the first of five articles taken from sermons preached there between June 5 and July 3, 1983.

GOSPEL HERALD Volume 77 Number 39

Editor: **Daniel Hertzler**

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cere) deals with integration, with wholeness, with oneness.

Of course tradition is a good thing; we hardly have enough of it in our time, in our culture. Its chief benefactions are safety, boundary, identity, roots, belongingness, continuity, history, and even skills. Without such structuring elements every newborn would have to start all over again with primitive questions and tasks. There would be no cumulative progress on any front of the human scene.

Tradition gives us a history, but not a being.

Tradition gives us a map, but not a journey.

Tradition gives us boundaries, but no real authority.

But tradition, for all its great assistance to us, is not of itself able to release the inner power of a person, is not able to move the spiritual essence from potential to reality. In fact, tradition may abort the soul and prevent the individuation of that person who hides and seeks ultimate refuge in the given answers to life.

No. Risk, faith, venture, and adventure are required if we are to become persons, if we are to transcend the past and make use of accumulating knowledge, if we are to become powerful with an inner authority.

It is to freedom that we are called, so that we may be the daughters and sons of God, sharing his creating Spirit in love. It is to freedom that we are called, so that as the sons and daughters of God we may accept the awesome power and responsibility of being God's companions in deepest communion. It is to freedom that we are called so that we may become all that we can be.

Freedom may enter our lives slowly and pervasively, inch by inch, as it were; or it may come in sudden, dramatic epochal events. Either way, freedom involves transformation; its basic job is conversion, a turning back home. Tradition may serve the process of freedom by erecting signs and creating events which point to the inner experience of transformation and freedom, but the sign or tradition can only point; it is not itself the event.

Some examples of freedom accepted. Dag Hammarskjold was General Secretary of the United Nations when in his diary, *Markings*, he entered this notation on Pentecost, 1961, just four months before his tragic death in a plane crash in Africa: "I don't know Who—or What—put the question.... I don't even remember answering. But at some moment I did answer *Yes* to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal."

The process of conversion and transformation is described by Michael H. Marchal in "Feelings, Conversion and the Liturgy," *America* (February 27, 1982): "Conversion on the affective level does not mean that the person is simply a new set of repressions and a fresh type of guilt; rather, the convert is at last experiencing full psychological *liberation.* The traumas of the past are faced and accepted; the desires and anxieties we feel about the present and future are handled with a new responsibility. By the power of the Spirit, all the powers of the subconscious can at last be touched and transformed into positive personal traits.

"In other words, the person becoming a Christian discovers Jesus to be not only *the Truth*—the reality of God and his faithfulness made visible among humankind; and *the Way*—the teacher, pattern, and model of righteousness; but also *the Life*—the energy, the ongoing dynamism, indeed the spring of joy within the deepest self."

Finally, I turn to Charles Dickens who provides us the conversion experience of Ebenezer Scrooge in that timeless story, *A Christmas Carol.* (After the dream and Scrooge's decision to act): "The chuckle with which he spoke and the chuckle with which he paid for the turkey, and the chuckle with which he paid for the cab, and the chuckle with which he recompensed the boy, were only to be exceeded by the chuckle with which he sat down breathless in his chair again and chuckled till he cried.

"He went to church and walked about the streets and watched children hurrying to and fro, and patted children on the head and questioned beggars, and looked into the kitchens of houses and up to windows; and found that everything could yield him pleasure. He never dreamed that any walk—that anything—could yield him so much happiness."

My own story of my two major conversions, which I have shared with you* in the past, provides me with inner validation of the issues we have talked about today. Tradition supported me in my first decision to follow Christ and to accept the gift of salvation freely. But then, all too quickly, I began to serve tradition rather than Christ—although, of course, I was hardly conscious of the shift since my first experience was so firmly attached to tradition. By and by the tradition became not my coach but my tyrant, and my inner life dried up. When grace crashed through my defenses once more, the transformation of perception and feeling was climactic; and the biggest change of all came in the sense of renewed integrity, of new honesty. The freedom was utterly empowering. And the primary location of life had shifted radically from "out there" to the deepest personal interior.

Tradition may point us to freedom, but it can not deliver the event. For that we depend utterly on grace.

"He who had set me apart before I was born . . . called me through his grace . . . to reveal his Son . . ." (Gal. 1:15-16).

*The congregation at First Mennonite Church, Denver, Colorado.

Counter point

I do not like
to hear myself
tell others how to be.
When I condemn,
I have to say:
The thief is also me.

—Thomas John Carlisle

An interview with A. J. Metzler

by Helen Good Brenneman



A. J. Metzler in the mid-fifties, when he was general manager of Mennonite Publishing House.

When I was doing some research about my family connections with Eastern Mennonite College, I checked with A. J. Metzler to see if my parents, Lewis and Lois Good, gone now for six years, really did meet at Eastern Mennonite School.

"They surely did," he responded, "and I was there on that momentous occasion!" A. J. double-dated with my parents and his date was the daughter of President J. B. Smith. The destination of the foursome was nearby Mole Hill, where my father had grown up.

When A. J. (his name is Abram Jacob Metzler) first went to EMS, he accompanied his father, Abram Metzler, who taught at winter Bible school in 1918. A. J. returned a year and a half later, in 1919, taking high school and Bible and graduating in 1922.

He said, "As a sixteen-and-seventeen-year-old, my eye caught those nice girls around there."

The double-date with my parents took place in the spring of 1920. "It would be nice to go out to Mole Hill again and find our initials carved on a tree there," A. J. continued.

"Alta Maust came to EMS after the date we talked about. It wasn't long until we became good friends and the friendship developed into courtship for a number of years. We were married on May 16, 1924. So this is really anniversary year for us—of our wedding in May and our ordination in November, sixty years ago."

Helen Good Brenneman is a Mennonite free-lance writer from Goshen, Ind. She is the author of *Meditations for the New Mother* and a number of other Herald Press books.

A. J. thinks of his first jobs and says, "I have a high regard for working as part of one's education. Following graduation from EMS, I had a job at a food-processing plant at Inwood, West Virginia. I went there at nineteen years of age and worked as a foreman. I must have taken this job very seriously because when some young folks came up from Harrisonburg to visit, after I had shown them around the plant, one of the fore ladies came to me and said, 'Mr. Metzler, we never knew you could smile before this morning.' "

A. J. went on: "Just past my twenty-first birthday I was made superintendent of the entire plant with 300 employees. I didn't know it then, but that experience in industrial management would be very valuable in later service for the church."

Ordination sixty years ago. At this point A. J. talked of his ordination, sixty years ago, and his early service in the church. His home congregation at Martinsburg, Pennsylvania, 120 miles from Inwood, was planning to ordain two ministers. "I was voted into the lot, with four others," he says, "and two of us were ordained on November 16, 1924. It took a full year to get my successor at the plant and move back to Martinsburg in 1925. I remained there one year, working in the railroad shops and pastoring a small congregation 45 miles away in Bedford County, going there for the weekends every two weeks. During that time we had invitations to Ontario and one to Masontown, Pennsylvania, 60 miles south of Pittsburgh in the Southwestern Pennsylvania (now Allegheny) Conference. Having been ordained in that conference, we took the Masontown congregation, and moved there on Thanksgiving in 1926. We lived there nine years and then I was invited to become general manager of the Mennonite Publishing House at Scottdale, 30 miles from Masontown. I began there in 1935, continuing to commute to Masontown for a year and a half, making a total of ten years there.

Masontown and Scottdale were two of the early churches in Southwestern Conference, being founded in the 1790s. When I arrived, Masontown was a combination of an old congregation and work in the mining town there." He went on, "Then the invitation came to the publishing house. We reflected on our training at EMS and training and experience in business management, as well as with the congregation. At this time I was doing more work in Bible conferences, revival meetings, and some administrative work for our denomination. All this seemed to give the experience the publication board felt was essential to taking on the work at the publishing house."

A. J. remembered, "The years at the publishing house were very, very interesting. I was general manager

there until 1961, when I turned it over to my successor, Ben Cutrell. During those years I was rather active in too many things, probably, such as some evangelistic work, some Bible conferences, frequent weekend conferences, and helping to organize a new unit in our brotherhood, the Commission for Christian Education and Young People's Work, which I chaired for some years.

"Also in those years I was a partner with a few others in founding the first summer camp in the Mennonite Church, Laurelville Mennonite Camp, in 1943. Laurelville is 10 miles east of Scottdale."

Before A. J. retired in September 1968, he spent several years as full-time director of Laurelville Church Center, which was moving into a year-round program. For six years he filled interim pastorates: for three churches in Ohio and three in Pennsylvania.

A. J. continues, "After six years we felt it was time to settle down more permanently. We finally accepted the Roth family invitation to join them in a common household. This home is in Elkhart, where A. J. and Alta moved in 1974. Alice Roth, the Metzlers' daughter, is an administrative assistant at Goshen College and son-in-law Willard Roth is one of the administrators at the Mennonite Board of Missions.

The Metzlers have six children. The oldest is Dorothy, Mrs. Lawrence Brunk, who had been a missionary in Argentina for 30 years and now lives in Aurora, Ohio. Edgar, married to Ethel Yake, is responsible for peace concerns at Mennonite Board of Congregational Ministries. Carl, married to Doris Gunden, is a bio-statistician for Upjohn Pharmaceutical Company in Kalamazoo, Michigan. Alice Roth is next in line, followed by twins. Joyce, who is married to Jeptha Hostetler, of Kidron, Ohio, has her master's degree in nursing and works in a psychiatric hospital. Her husband is a professor in the medical school at Ohio State University. Jay, the other twin, was a minister and pastor in the United Church of Christ, and is now engaged in social work in Wisconsin. He is married to Joan Stoker. A. J., who is now 82 years of age, is proud to relate that he has nineteen grandchildren, and four great grandchildren.

Retirement in quotes. When I use the word "retirement" in speaking of A. J. Metzler, I have to put the word in quotation marks. A. J. has now completed sixteen years of retirement, and he says that he has enjoyed it to the full. "There has never been a day when I have not had a scheduled program," he says. "However, the biggest release sixteen years ago was that I started to withdraw from all administrative committees, boards, and directorships. In the ten years since we moved to Elkhart I have been fairly busy, with appointments of one kind or another in the church, on very few committees, but have been more active in community work."

Before interviewing A. J. I knew of some of his retirement projects and was interested in hearing more.

A. J. went on: "During the past few years I have helped in founding Elkhart Community Hospice and have served the American Cancer Society as area vice-president. We do some visitation work for the Elkhart Council for the Aging, and I find great satisfaction in the large garden and lawn and household maintenance where we live with Alice and Willard. About five years ago, at the request of Mennonite Board of Missions, I helped to organize and establish an auxiliary where I'm still a member. A recent activity has been an eight-lesson series on the "Mission of the Church" on four Sunday evenings in March, at the Roselawn congregation. Another subject that I have done a lot of work in is the subject of death and dying. The past seven years I have given considerable study to this, including a term which I took at the seminary and studies (four to eight) which I have led in a dozen congregations in Ohio and Pennsylvania. I am presently serving on a committee under the Board of Congregational Ministries on this subject.

At this point I felt it appropriate to ask A. J. a probing question: What are your hopes for the Mennonite Church?

High hopes for the church. He responded optimistically. "I have high hopes. Obviously, I came through the years when things were different. Having been a minister for sixty years, I've seen some changes. Most of these changes have been positive, for the good. However, the implications of some of those changes were not fully anticipated and probably should be looked at again. I think the significant changes are probably the locus of authority moving from conferences to congregations. This is good, but congregations were not very well prepared for the decision-making process that was pushed on them when questions relating to divorce and closed communion and other such things were pushed into their laps.

"Other changes include the matter of leadership. A generation ago we moved from an almost exclusive clergy leadership, congregational, conference, and general church work, to include lay people in the leadership role. In the past decade or two we recruited good leadership in other areas: youth, women, and minorities. All these are good moves, but some of the implications may need a second look. However, at a recent meeting at Laurelville, when two hundred folks from across the church were brought together to look at some of the differences in the interpretation of the Scriptures, it was encouraging to see how people with diverse views could openly and frankly and freely talk with one another. Meetings like this continue to assure us of more unity in the church. Our denomination has an unfortunate record of division which we need to be ashamed of. We hope this does not need to continue."

At the close of our interview I asked A. J., "What would you like most to pass on to your grandchildren?"

He answered, "Well, the first thing which comes to my mind, of course, is a spiritual heritage. And this, more than anything else, concerns us, that they may have an understanding and appreciation for the Scriptures and for the church, and that they may enjoy an experience with the Lord and a dedication to his work. Alta and I pray much about this, talk much about it, and our grandchildren are slowly coming in that direction. We fear that a number of them have not made that very vital and strategic step into the fold of Christ."

As I thought of Abram Jacob Metzler, I felt that I had been blessed with an opportunity to observe the wisdom of a patriarch of the Mennonite Church, one who still lives richly, inspiring the present generation with wisdom gained over a long and fruitful lifetime.

Training the new missionaries

by Ronald Collins



Hispanic ministries class in Isaiah. From left: Jose Ortiz, director of the department; Jose Matamoros, Costa Rica; Elvin Snyder, guest lecturer; Brigido Lopez, Chicago; Amparo Guevara, New York; Gilberto Gaytan, Texas; Wanda Aquino, Puerto Rico; Felipe Cantu, Iowa; Aureliano Vasquez, Ohio; Jose Mojica, Indiana.

The Mennonite Church has been active in mission work since the first of this century. The church has called individuals, planned and paid for their training, and sent them out with its blessing to extend the call of God's kingdom. Faithfulness has brought fruit as outposts of that kingdom have been established from Argentina to Zimbabwe, from Chicago to Immokalee. This concerted effort has brought near the exciting prospect that soon there will be more Mennonites outside of North America than within. Our culture and our complexion have changed.

The method of mission has also changed. For the first eighty years the method of mission was to call individuals from North America, provide for their training, at least in language skills if not in cultural adaptation, and then provide financial support as they went to far-off places to spread the good news of the kingdom. For many of these pioneers, learning a new language appeared to be the most difficult part of becoming a missionary. In reality, learning to understand a new culture and how to separate one's own culture from the message of the kingdom was much more difficult. You usually know when you don't understand the spoken word. Misunderstanding or lack of understanding is not as apparent when the communication is nonverbal.

I suggest that the method of mission has changed because we now have leaders in the Mennonite Church who are more at home in the culture where the church is taking root. Leadership in many areas has passed from foreign missionary to local leaders. We are slower than Paul in making this transition, but it is happening. The same thing is happening in our churches in North America among non-Anglo populations. The fastest-growing sector of the Mennonite Church in the United States is among Hispanics, and leadership in these churches is now over 95 percent Hispanic. I am certain that Paul would approve.

But what about training for these emerging North

Ronald Collins teaches in the department of Hispanic Ministries at Goshen College.

American Hispanic leaders? For nearly fifty years Hispanic Mennonite Christians had to get training where they could. And they did. They attended a wide variety of Bible institutes. We now have some Pentecostal, some Calvinist, and some Dispensationalist Hispanic Mennonite Church leaders. But what about Anabaptist Mennonite Church leaders? In 1976 the Mennonite Church began a training program in Spanish. This program, now located at Goshen College, has been producing leaders for the Hispanic Church since the first graduate in 1980. Among the graduates are three who work at the church board level, six pastors and four who continue to study at the seminary level.

In a period of declining enrollment in our colleges this is one department with continued growth potential. The number of persons in the program has continued to increase: 7 in 79-80 and 80-81, 11 in 81-82, 12 in 82-83 and 14 in 83-84. Now I have good news and I have bad news. First the good news. Six new students have applied and been accepted by the college. This could bring the number of majors to 17 or more this year. But I said that there was also bad news. I was informed in the spring that we will have funding for only two new students in 84-85 unless new funds are found. New funds have not yet been found but by keeping assistance at minimum levels we were able to provide assistance for three new students. Four had to be informed that they had been accepted but that there is no financial assistance.

This is particularly bad news because the lack of support is saying that if these students had chosen to study biology or education or art, or any other major offered by the college, they would have access to financial aid. But since they want specific training to serve as leaders in the Hispanic Mennonite Church, there are no more funds available. I can also tell them that if they had just had the opportunity to complete college and could function well in English, they could attend one of our seminaries because our church subsidizes them extensively. I have to tell them that the Hispanic Ministries Program has financial aid for only three new students.

But perhaps I am at fault in this bad news situation. Maybe the church doesn't know. I am certain that the church cares. We could train more Hispanic students, more church leaders that already know their language and culture but it does cost money. The Mennonite Church is voting with its dollars and the returns so far indicate that we prefer to train Anglo students in Bible, science, or education, and then pay the additional training in language skills and then send them out to preach and teach and heal. If we believe that "in Christ there is neither slave nor free" (Gal. 3:28) how can we vote for the continuation of past methodology rather than the "new" methodology that is as old as Jesus who said, "Go home to your people and tell them how much the Lord has done for you" (Mk. 5:19). My vote is for training that this might happen. The ballot boxes are still open. Your vote for training the new missionaries can be sent to Mennonite Board of Education, designated for Hispanic Ministries. I can assure you that when your vote is received it will be counted!

Letter to God on skipping church

Dear God,

I come to you because you're always there, willing to listen to me and because you really understand what it is like to be human like me.

I'm not sure what to do. You see, the pastor is upset with me because I plan to skip church tomorrow. He doesn't understand that I expect to be tired and just won't feel like getting up to come and worship you.

Our preacher is an odd sort of bird. He thinks that people should be excited about the worship experience, that we should be praying for and anticipating the time we spend praising and learning about you. He just doesn't understand what it is to be a working man who gets worn out. It's all right to be excited about church and all that, but I'm tired and I'm sure I will be tomorrow morning too. The preacher acts as if I should consider it a great honor and privilege to be there—he just doesn't understand.

He thinks it is wrong to plan to miss church. Why, one day last winter I had a cold and felt miserable and when I talked to the preacher on Wednesday and told him I didn't think I would be in church on Sunday, he asked me why. You know, Lord, with all the education that boy's got you'd think that he would know that I would need my rest after that cold, especially since I was trying to get back to work by Saturday. I skipped that Sunday.

And then there was the time my relatives came to visit. I didn't think it was fair to them to expect that they get up and go to church with me on Sunday, so I told the preacher I wouldn't be there and he'd have to get someone else to teach my Sunday school class. He thought that I ought to bring them with me—he just doesn't understand. Besides, Lord, even if I had come and brought all of them with me, someone would have had to stay at home to prepare the meal. I mean, after all we need to set priorities, right? It's not fair to make people wait to eat, so we just skipped that Sunday too.

Then he really didn't understand why I couldn't come to church the Sunday my non-Christian friend was there to visit. The preacher thinks I should have come and brought my friend. He said something about me showing my friend how I lived instead of me living like him.

Then the morning it was raining and the bed felt soooo good.... Ah, Lord, you understand why I skipped those Sundays and I'm glad. Now, Lord, if you could just work with that young preacher. He's good, but he just doesn't understand. He thinks we should love the church as much as he does, or worse yet, as much as you do and he thinks that we show our love to you by worshiping together. Help him to understand, Lord.

And Lord, while I'm talking, please be with my children. They just don't think church is important at all and I've told them what it means to me.

Faithfully yours,
Menno Tired

CHURCH NEWS

Mennonites serve at Los Angeles Olympics as part of larger Christian ministry



Youth outreach team co-leader Kathy Cavinder (right) with neighborhood children at the Hospitality House sponsored by Mennonites during the Los Angeles Olympics.

Mennonites from various parts of North America gathered in Los Angeles, Calif., to provide a presence of witness and service during the Summer Olympic Games, July 28-Aug. 12. They were part of a larger Christian effort called Outreach '84—involving some 16,000 people.

Coordinated by Stephen Beachy, a 1984 Goshen (Ind.) College graduate, the Mennonite ministry was sponsored by Greater Los Angeles Area Mennonite Council, Mennonite Board of Missions, and Southwest Conference of the Mennonite Church. The ministry was headquartered at a rented house near the Los Angeles Coliseum—the major site of the Olympic Games. The house served as both outreach base and hospitality center.

"Our plans didn't develop like we thought they would because our expectations were a bit off," said Stephen. "Like many other hospitality centers, we didn't get the high exposure we had hoped for."

Because the center was attracting neighborhood children, team members decided to change the emphais of the center's outreach—conducting a special children's time every afternoon. Kathy Cavinder, one of the team leaders, said that the children were eager to draw the whole neighborhood to the center. "One little Hispanic girl followed me from house to house as I visited the neighbors," she said. "In fluent Spanish she told them, 'These people are Christians and they want to tell you about Jesus!' "

The team continued to do street outreach in the mornings, although it didn't get out as much as Stephen had hoped. "Although I felt like there wasn't as much happening as there should have been, I still felt that overall the ministry was a positive experience," he said.

Other outreach efforts included an emergency housing and food hostel located at Calvary Mennonite Church. Staffed by volunteers from Outreach '84, the hostel provided refuge and counsel for needy people—both travelers and local people.

"The emergency hostel was very successful and proved to be a definite highlight in our ministry," said Stephen. "I was impressed with the relationships that formed between the volunteers and the Calvary Mennonite Church members.

Team members are available to speak in churches. They can be contacted through Simon Gingerich at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Leadership training program to begin in Brazil Mennonite Church

A formal leadership training program is getting underway in Brazil Mennonite Church under a plan developed by Mennonite Board of Missions workers Bob Gerber and David Powell.

Supported by MBM and by Commission on Overseas Mission of the General Conference Mennonite Church, David and Bob were asked by Brazil Mennonite Church in 1982 to develop a proposal for preparing pastors and other church leaders.

David and Bob traveled throughout Brazil, contacting 23 of the 26 congregations there. They also visited 18 leadership training schools of other denominations and reviewed texts used by the schools.

The two men's work was the result of a growing sense among members of the Brazil church that they lack a strong identity and suffer from diverging theologies and practices.

"These problems are largely due to the fact that Brazilian Mennonite pastors have been trained at a variety of schools, resulting in a lack of unity," David said. "In 1980 the church strongly felt the need to have its own training program and requested MBM to help look at the problem." David, a missionary in Puerto Rico, has done graduate study in adult Christian education, equipping him to help create training programs such as this.

The survey of the 23 Brazilian congregations revealed that the leadership program should allow students to continue serving in their local churches, using distant residential schools only briefly. "In the past, many leaders who went far away to school didn't return to their congregations, thus there is a fear that this could happen with a new program as well," David said.

Church members also felt that the program should be practical (not only theoretical), have academic integrity, provide several levels of studies, and give diplomas upon completion of courses.

From the results of the survey, David and Bob proposed five long-range projections for the program:

(1) It will have several academic levels.
(2) Students will use the resources of some existing institutions.
(3) It will offer courses on Mennonite faith and history.
(4) Students will be encouraged to study in their local area.
(5) It will tend to be decentralized.

"Training will not start until January at the earliest, after the program is approved by Brazil Mennonite Church and promoted," David said. "It is hoped that the program will eventually be completely controlled by the church."

Short-range goals currently being implemented include work on Anabaptist-oriented Sunday school materials for adults and youth and development of a text on Mennonite history and doctrine.

MCC Canada food bank almost empty

For the first time since its inception in 1976, the MCC Canada Food Bank is almost empty.

"We've always had a large reserve of grain before," says Food Bank director Arthur Driedger. "But an unusual number of food requests this year have reduced the bank to a reserve of only 1,500 metric tonnes (MT)."

The Food Bank, which receives donations from 2,500 contributors, has delivered 29,000 MT of food grains to India, El Salvador, Peru, Mozambique, Upper Volta, and Ethiopia since January. The Food Bank has requests for 2,000 MT for Mozambique and 3,000 MT for Ethiopia to fill before the end of this year.

Farmers donate above-quota grain to the Food Bank through the Alternate Grain Gathering and Export (AGG&EX) method. The Canadian government, through the Canadian International Development Agency (CIDA), gives the Food Bank $3 for each $1 contribution of grain.

"We need enough grain to meet the two requests and enough for requests we expect to receive for 1985," says Driedger, noting that the Food Bank will need at least 20,000 MT to meet food needs next year. "We are now considering requests at a time when we only have full faith in the generosity of our contributors," he says. "They've come through in the past."

Since 1976 the MCC Canada Food Bank has shipped around 70,000 MT of food grains—2.7 million bushels—to meet food needs in many parts of the world.



The Wyse family (left to right): Lynn, Dean, Joyce, Berneda, and Rebecca.

Wyses complete term in remote area of Nepal

Trading an Ohio farm life for one in a remote area of Nepal is something few people have the opportunity to do. Dean and Berneda Wyse have done that not only once but twice as they returned to Nepal in 1982 after serving there in 1976-77. Sponsored by Mennonite Board of Missions, Wyses worked through United Mission to Nepal, an international and interdenominational Christian organization composed of 37 mission agencies.

They recently returned to North America after completing a 30-month term in Jumla, a small town in the sparsely populated northwest region of Nepal. There are no roads to Jumla, so the town can be reached only by air or a one-week trek through the mountains.

"The training we provided was enough beyond local methods to make a substantial contribution to development in western Nepal," Dean said.

About 100 boys are currently enrolled in the school, which held graduation ceremonies for the first time this past summer. Each graduate is promised a job by the Nepali government. Graduates are required to work two years in the district before they can apply for transfer to areas with less difficult working conditions.

The project staff currently includes about 20 foreign workers, with plans to turn their responsibilities over to Nepali people in the next few years. The



Thirty-three persons were prepared for Voluntary Service assignments with Mennonite Board of Missions in an Aug. 20-29 orientation in Elkhart, Ind.

(First row, left to right) Amy Schrock, New Carlisle, Ind., child care worker in Elkhart, Ind.; Brian Kimber, Stockton, Calif., military counselor in San Francisco, Calif.; Martha Neufeld, Elkhart, Ind., Discipleship program in Richmond, Va.; Laura Slabaugh, Strasburg, Ohio, activity aide in West Liberty, Ohio; Mary Entz, Newton, Kan., registered nurse in Albany, Ore.; Nadine and Virgil Books, Waynesboro, Pa., MBM guesthouse hostess and host in Elkhart, Ind.; Sherry Thomas, Wilkes-Barre, Pa., foster care worker for the elderly in San Antonio, Tex.; and Larry Thomas, Wilkes-Barre, Pa., foster care worker for the elderly in San Antonio, Tex.

(Second row) Edna Shank, Goshen, Ind., Maple Lawn Homes in Eureka, Ill.; Beth Swantz, Wellman, Iowa, teacher aide in Wayne County, Ohio; Nevin Nussbaum, Dalton, Ohio, sheltered workshop for mentally retarded and developmentally disabled in Aurora, Ohio; Mary Rowe, Blantyre, Malawi, Discipleship program in Richmond, Va.; Carolyn Crider, Hesperia, Calif., Discipleship program in Richmond, Va.; Mary Yoder, Middlefield, Ohio, Mennonite Offices assistant in Elkhart, Ind.; Annamae Begly, Seville, Ohio, child care worker in Aurora, Ohio; and Tracy Jantzen, Madera, Calif., teacher aide in Wayne County, Ohio.

(Third row) Paul Shank, Goshen, Ind., director of Aging Cooperative in Eureka, Ill.; Arletha Kehl, Floradale, Ont., activities aide in West Liberty, Ohio; Rodney Swantz, Wellman, Iowa, supervisor of sheltered workshop in Wayne County, Ohio; Connie Nussbaum, Dalton, Ohio, volunteer coordinator at Hattie Larlham Foundation in Aurora, Ohio; Karen McElmurry, Goshen, Ind., child care worker in Aurora, Ohio; Randy Coblentz, Northfield, Ohio, carpenter in Champaign, Ill.; Lynn Zehr, Hamburg, Ont., home repair worker in San Antonio, Tex.; Annette St. Germain, Goshen, Ind., teacher aide in Wayne County, Ohio; David Drescher, Harrisonburg, Va., carpenter in Mashulaville, Miss.; Brad Faler, Pioneer, Ohio, home services worker for the elderly in Eureka, Ill.; Vivian Faler, Pioneer, Ohio, home services worker in Eureka, Ill.

(Back row) Charles Stone, Manchester, Conn., carpenter in Champaign, Ill.; Stan Martin, Fresno, Calif., Mennonite Offices general assistant in Elkhart, Ind.; Jerrold Jost, Newton, Kan., land management in Pearl River, Miss.; Brenda Maneval, Cocolamus, Pa., secretary in Champaign, Ill.; and Nancy Burkhardt, Petersburg, Ont., teacher aide in Elkhart, Ind.

project's weekly worship service was held in the Wyse home—attended mostly by students and teachers from the school. "There was some freedom to worship," Dean said, "but police were suspicious of Nepalis who attended the services." Nepalis are forbidden by law to change their religion.

Wyses have returned to their home in West Unity, Ohio, to farm for several years.



Laura B. Boll (left), chair of the Wholistic Health Committee; John Liechty (center), MMA Fraternal Activities manager; and Estelle Grady (right), member of the Board of Directors for the Diamond Street Community Center.

Diamond Street health center: one step closer with MMA grant

Over five years ago Diamond Street Mennonite Church and community members took a hard look at the conditions in their North Central Philadelphia neighborhood ... and decided once again to confront the 28 percent unemployment rate, high infant mortality rate, and overcrowded living conditions in the area.

Members of the congregation have worked to solve these problems for nearly 40 years. This time they struck upon a new way to meet those needs: they are restoring a former Masonic Temple into a multipurpose community center. Costing over $1 million to prepare, the community center largely relies on congregations and private donations for its funding.

A congregational project grant of $14,200 from Mennonite Mutual Aid will help pay for the repair work of the health center and may also help fund the salary for a pastoral counselor, says Laura B. Boll, chair of the Wholistic Health Committee.

"Our goal is to provide a comprehensive ministry of physical, emotional, and spiritual care at affordable costs," says Boll. A team of doctor, nurse, pastoral counselor, nutritionist and social worker will focus on preventive health programs, as well as traditional health care, she adds.

"In the wholistic concept, the patient also is considered an important member of the health team," explains Boll. "Relationships between professionals and patients will be of utmost concern, as a means of achieving health and wellness."

The health center received the $14,200 gift on August 24 from congregations who designated their MMA project grants to the center. Each year fraternal funds become available to congregations with MMA medical plan members. Congregations are encouraged to use the grants for local sharing projects, or to contribute to an annual inter-Mennonite project. Unused portions of the grant budget also were designated to the center.

Boll projects July 1985 as the opening date for the wholistic health center.

Church planting underway in 13 North American cities

Church planting by the Mennonite Church is currently under way in 13 North American cities.

Initial contacts for church planting locations are made by local Mennonite Church conference leaders who consult Mennonite Board of Missions to assist them in planning and in securing church planters.

Church planters focus on establishing stable congregations rather than just short-term rescue mission-type efforts. Both the conference leaders and MBM believe that this way inner-city needs can be met more effectively by church members who are long-term residents.

"I think the Mennonite Church has a new self-confidence in evangelism," said Ray Horst, director of Evangelism and Church Development at MBM. "We Mennonites are now risking new creative forms of ministry, realizing that we may have some answers to the questions so many people are asking."

Recent developments in church planting are:

—Mario and Shirley Bustos moved to El Paso, Tex., in August to start a church in that city.

—Diane Stitt is giving leadership to an emerging fellowship in Philadelphia, Pa.

—Art McPhee and Nate Showalter are working with a new 45-member fellowship in Boston, Mass.

—Mike Morrow, a former Roman Catholic, has returned to his hometown of New Orleans, La., to begin a church there.

—The Evangelism Commission of Ohio Conference is planning a new ministry in Cleveland, Ohio, under the leadership of Edward Taylor.

—Lorenzo and Carmelina Lago began a new ministry among Cuban refugees in Miami, Fla., in May.

—Terry and Rhonda Longenecker moved to Browning, Mont., in August to start a church among the Blackfeet Indians.

—Two businessmen in Erie, Pa., want to start a rescue mission in a fast-growing suburb of Nashville, Tenn.

—A 30-member congregation under the leadership of Lee Lowery has been meeting for almost a year in a middle-class, black, southside neighborhood of Chicago, Ill.

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Mennonite Mutual Aid

READERS SAY

Jonathan D. Miller, Washington, D.C. I expect that many people will be as deeply hurt and disappointed as I am by Martin W. Lehman's Sept. 4, letter. By simply stating that "homosexuality is sin," when the theological and biblical issues are so complex, is, as Martin says, simply adding his "judgment to the heavy burden" which gay people already bear rather than helping to shed greater understanding on the issue.

Most of the scholarly studies on this issue in the last twenty years or so argue for at least a reevaluation of the contemporary notion that all homosexual behavior is sinful. What, then, would be a Christlike response on the part of those who believe that homosexual behavior as an expression of love in a permanent, loving relationship is sin? Would not a good start be to stop making simple pronouncements, which only hurt people, in favor of engaging in careful, informed discussion, explaining why they feel as they do—and doing this in dialogue and full partnership with homosexual persons, the very persons whose lives they wish to affect?

Ironically, while Martin does call for gentleness toward homosexual persons, it seems that what he has done by his letter is to cast yet another stone at people who are already battered, bleeding, and largely alone.

Freeman J. Miller, Philadelphia, Pa. The September 4 issue of *Gospel Herald* on page 616 misnamed the soloist from Diamond Street Choir as Marie Clemens. The soloist's name is Beatrice Macon. Apologies to Sister Macon.—Ed.

Audrey Metz Frey, Sarasota, Florida. There was only one thing wrong with your Strasbourg '84 issue. You should have done what the greeting card companies are doing—insert a disc that would play the music of MWC as the readers turned the pages! Along with everything else at Strasbourg, the music was topnotch.

When I returned to Stateside-earth from that heavenly experience, I found that my memories and scrapbook of travel trivia were missing details here and there. *GH*'s review supplied the missing pieces and added depth. It also brought back the exhilaration, the challenge, the whole delightful smorgasbord of ethnic backgrounds, dynamic speakers, varied events. It is incredible that somebody is actually considering bringing an end to future Menno World Conferences.

D. Lowell Nissley, Sarasota, Florida. I just read the article "Why I Teach in a Mennonite School" by David Klahre (Sept. 9). It was a warm and uplifting presentation. Obviously David has a great talent to be sensitive and to communicate basic values to children.

For some reason, however, I missed the answer to why he teaches in a Mennonite school. Would not all five of David's reasons apply even more in a public school? If it's true, as Jesus suggested, that we are light and salt in the world, would not his light shine farther and his salt penetrate deeper in a school where many children have not the opportunity to learn these values at home or in a Christian atmosphere at church?

Marc Waddell, Chambersburg, Pa. I read David Klahre's article (Sept. 11) and came away with the impression when I finished that perhaps the other side of the coin needs a word or two. I teach in a public school and I feel very strongly about my role there. Here's why.

I remember seven and one-half years ago I was an unsaved college freshman in California who carried two packs of cigarettes wherever I went and an ample supply of marijuana to go with it. A professor reached out to me from across the public school desk and offered me the first encounter with Christlike love I had ever experienced. I was subsequently led to the all-healing Christ. Aaron Martin was just another public school teacher but with one difference: he didn't allow the petty state paranoia about the gospel stop him from witnessing via his friendship. Aaron never preached to me. (I had heard all that before) but rather, he said one thing which got me started toward salvation! "If you need a friend, or just want to talk about anything, come and see me; my door is always open." I came. From then on, it was just a matter of time before I was burning with the desire to know what made this man so kind and loving. I didn't need to hear the gospel; hearing is little in comparison to the touch of the gospel. In all of our early relationship Aaron quoted to me only one Scripture passage and that was Joel 2:25.

Each day I see 160 students. This comes to 800 pupil hours a week. I open each semester with the same line that Aaron gave me. I have 800 potential opportunities each week to present the gospel in the way I teach literature. When a young person seeks me out to share life with me as a friend, I do not proselytize nor do I wave a Scofield Chain Reference Bible at anyone. Aaron did not judge me, God did. I do not judge. God does. Each day I see it all, from divorce, loneliness, and rejection, to rape, incest, and pregnancy. Some of these young people are desperately in need, calling out for one, just one, adult who will really care for them without an agenda of their own. I think and pray every day about how many Marc Waddells there may be in my classroom. You see, I have a sense of community with them, too. Jesus said that he came to heal the sick and minister to the poor. He also said in the so-called "Great Commission" that (according to the original Greek) "while you are going into the world (in other words while you go about your business of daily life) make disciples and baptize every nation."

Last year a student in our school was crushed to death by a stone at a local creek bed. He was one of the "low level" students who is on nearly every teacher's hate list. He was a discipline problem. When he was killed, the reaction of the ninth graders at school was shock. Many of them had never experienced death at all, much less one of their own age. When fourth period came around, my lowest-level section came to class in glassy-eyed disbelief. Some teachers had said cruel things about the dead student and they were obviously hurting. My well-prepared English lesson flew out the window as I felt my heart breaking for them. I stopped and all 27 of us talked about death and the grief process. For days these problem kids with whom I had already had much difficulty were seeking out *my* classroom for sanctuary. No one in the administration expressed much concern, except for order. I had the opportunity to share peace and understanding that day, and there were very few dry eyes in that group.

I get to share in the public school classroom all aspects of life too. I too am "unashamedly interested in all aspects of a child's life. . . ." The public school system can no more stop me from sharing my values, beliefs, and concerns than it can stop truly godly students from praying whenever they want to.

I, too, am a Christian and teach from a Christian world-view. Christian teachers in the public schools don't switch off their faith when they stand up in the classroom. We, like other believers, are Christians wherever we go and whatever we teach. Perhaps now, more than ever, is the time for the Mennonite teacher *in* the public schools.

MENNOSCOPE

Principals from Mennonite elementary schools will convene for the annual retreat of M.E.E.C. (Mennonite Elementary Education Council) on October 11 and 12, 1984, at Camp Hebron, Halifax, Pa. Resource persons for this year's event will be Orville Yoder, associate secretary of the Mennonite Board of Education, and Gerald Shank who has conducted various seminars on management and communications. Persons interested in attending should contact Kay Predmore, Penn View Christian School, 420 Cowpath Rd., Souderton, PA 18964; (215) 723-1196.



Timothy Burkholder

The Northwest Conference of the Mennonite Church hired Timothy Burkholder of Bluesky, Alta., as executive secretary. He assumed this position on September 1, 1984, and will move to Edmonton as soon as the family's property near Bluesky is sold. The Northwest Conference serves 17 congregations in Alberta, one in Saskatchewan, one in Manitoba (Hispanic), one in Alaska, two in Montana, plus scattered workers in mission points throughout northern Alberta.

Eastern Mennonite College has a total enrollment of 848 students this fall. Total enrollment is 43 students fewer than last year's 891. Eastern Mennonite Seminary's enrollment figures are nearly identical to last year's. Forty-two full-time and 47 part-time students are enrolled for a total of 89.

Goshen College has a tentative full-time enrollment for the fall trimester of 940 students, nearly 4.8 percent less than last year's full-time figure of 987.

Director of admissions needed at Goshen College as of Dec. 1. Skills in administration, planning, and communications essential. Send résumé, transcripts, and references to John A. Lapp, Provost, Goshen College, Goshen, IN 46526.

The Prince of Peace Chapel in Aspen, Colo., became the responsibility of a local committee appointed by the Trustee Board on July 30. Mennonite Board of Missions continues to offer consultative services and has a member on the committee. "Although the Prince of Peace Chapel doesn't fit the typical MBM mold, we feel good about what is happening there," said Ray Horst, director of Evangelism and Church Development at MBM. "We found the people in Aspen to be very open, needy, and receptive to ministry." The Prince of Peace ministry grew out of a vision held by the late E. M. Yost that a Christian ministry stressing peace and community was needed for those in the resort city of Aspen.

Norman and Ruth Kraus, coordinators for leadership training in Japan Mennonite Church since 1980, will conduct forums at First Mennonite Church, Middlebury, Ind., on Oct. 20 and at Holdeman Mennonite Church, Wakarusa, Ind., on Nov. 3. The forums are open to men and women of all ages. Conference mission leaders, mission workers, lay leaders, pastors, and youth leaders are especially encouraged to attend. The six-hour forums will consist of two formal addresses, interspersed with group discussion periods and a fellowship meal.

Mennonite Board of Missions is seeking five people for service positions that urgently need to be filled in Nepal. Workers will serve under United Mission to Nepal, an interdenominational mission organization composed of 37 mission agencies, of which MBM is a member. Some of the most urgent positions needing to be filled are general practitioners, community health nurses, midwives, nurse educators, agriculturalists, teacher trainers, and senior consultants with experience in industrial accounting, management, and marketing of small-scale agro-based industries. Interested persons should contact Tom Bishop at MBM, Box 370, Elkhart, IN 46515; phone 219-294-7523.

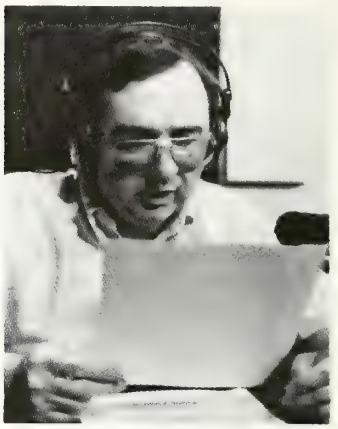
Pastors and other congregational leaders now have access to a series of videotapes for in-service training. The set of five videotapes offers practical insights on crucial matters of congregational leadership, organization, and administration. The videocassettes are available in ¾-inch U-matic or ½-inch VHS sizes from MBM, Box 370, Elkhart, IN 46515, or from Virginia Conference, 901 Parkwood Dr., Harrisonburg, VA 22801.

John Wieler, MCC Canada Overseas Services Coordinator, concluded 21 years of service with Mennonite Central Committee in August. Wieler began his service with MCC in 1963 when he and his wife, Betty, served as country representatives in Greece. They went to Germany in 1967 to serve as a liaison between MCC and the then newly formed European International Mennonite Organization (IMO). After three years in Europe they returned to Canada where John became associate executive director of MCC Canada in what was then a four-person office. In 1977 he became MCC Canada Overseas Services Coordinator, a position he held until August.

"Television and the Churches," a one-hour religious TV special, Sept. 30, 5:00-6:00 p.m. EDT on NBC, will review whether or not religious television ministries lure members and money away from local churches. The show will draw on the data collected by both a Gallup and Annenberg School of Communication research project sponsored by 39 mainline Protestant and Catholic groups.

Two members of the San Antonio Voluntary Service unit participated in a pilgrimage for peace on bicycle to the Pantex nuclear weapons plant near Amarillo, Tex. Kenton Swartley (Elkhart, Ind.) and Neil Amstutz (Hesston, Kan.) were among seven bicyclists from the local Fellowship of Reconciliation group who departed on July 29 on the 550-mile trip. The 6-day trek culminated in a nonviolent protest for nuclear disarmament. The Pantex pilgrimage was sponsored by the Red River Peace Network, a coalition of peace groups from Texas, Oklahoma, and New Mexico. Approximately 300 people took part in the peace witness.

Blanche Sell, a missionary in India for 35 years with Mennonite Board of Missions, returned to North America on Aug. 15 to retire. A registered nurse, she first went to India in 1949. Blanche spent much of her time training Indian nurses, first at Dhamtari Christian Hospital School of Nursing and then at the Graduate School of Nurses in Indore. Blanche's temporary address is c/o Stanley and Doris Shenk, 1406 S. 12th St., Goshen, IN 46526.



Art McPhee

A second set of short radio programs for congregational outreach has entered production. Entitled *The Jesus Connection,* the 20-part series of 60-second programs uses incidents and questions from daily life to grab attention and help answer the question, "Who is Jesus?" The series was produced in Harrisonburg, Va., by Mennonite Board of Missions. Art McPhee, writer-narrator of the new series, said the programs address some of the expressed needs of radio listeners and suggest Jesus as the way to an answer for these needs.

More information about *The Jesus Connection* is available from Don Reber at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Five Friendship Evangelism seminars have been scheduled for October and November by Mennonite Board of Missions. The dates and the host churches are Oct. 1-6, Faith Mennonite Church, Oxford, N.J.; Oct. 19-20, Bergthaler Mennonite Church, Altona, Man.; Nov. 9-10, Calvary Mennonite Church, Aurora, Ore.; Nov. 9-10, Bethany Mennonite Church, Virgil, Ont.; Nov. 30-Dec. 1, Yellow Creek Mennonite Church, Goshen, Ind. Art McPhee will lead all the seminars except the ones in Manitoba and Oregon. Those two will be led by Don Yoder. More information on the seminars is available from Melba Martin at MBM, Box 370, IN 46515.

Pontius — Joel Kauffmann



Stan and Marilyn Kamp, Mennonite Board of Missions workers in Nepal for 15 years, completed their work in that country and returned to North America on Aug. 4. Stan, a builder, helped construct facilities for leprosy treatment. Marilyn, a nurse, was involved in community activities and in the local church. Kamps' temporary address is c/o Silas Kamp, 213 Washington Blvd., Orrville, OH 44667.

Ben and Kathleen Kenagy, Mennonite Board of Missions workers in Israel for six years, completed their work in that country and returned to North America on Aug. 14. They served in Nazareth at Edinburgh Medical Missionary Society Hospital, where Ben was a physician and Kathleen helped with typing and sewing projects. Kenagys' temporary address is c/o Dave Copley, 1590 Scandid, Eugene, OR 97402.

Jean Smucker, a Mennonite Board of Missions worker in Nepal for six years, completed her work in that country and returned to North America on Aug. 1. She was a nursing instructor in Kathmandu. Jean's address is Hesston College, Hesston, KS 67062.

Ken and Grace Schwartzentruber, missionaries in Brazil for 23 years with Mennonite Board of Missions, came home on Aug. 5 for a one-year North American assignment. They manage a Christian bookstore in Campinas and serve Brazil Mennonite Church in the area of literature distribution. Schwartzentrubers' temporary address is c/o Michael and Virginia Hostetler, 230 N. High St., Harrisonburg, VA 22801.

Robert and Lois Witmer, missionaries in France for 20 years with Mennonite Board of Missions, came home in August for a one-year North American assignment. They have started churches and established facilities for the handicapped in the Paris area on behalf of the French Mennonite Church. Witmers' temporary address is MBM, Box 370, Elkhart, IN 56515.

Paul and Esther Kniss, missionaries in India for 34 years with Mennonite Board of Missions, returned to that country on Aug. 5 following a three-month North American assignment. They serve the Mennonite Church in Bihar state and manage a chain of Christian bookstores. Knisses' address is Box 50, Ranchi P.O., Ranchi District, 834 001 Bihar, India.

Jim and Judi Miller, missionaries in India for three years with Mennonite Board of Missions, returned to that country in early August following a three-month North American assignment. They serve at a school for missionary children and others. Millers' address is Kodaikanal International School, Kodaikanal 624 101, Tamilnadu, India.

Roy and Florence Kreider, Mennonite Board of Missions workers in Israel for 31 years, returned to that country on Sept. 6 following a three-month North American assignment. They are leaders of the Immanuel House congregation and study center in Tel Aviv. Kreiders' address is 13 Shanaan Street, 52453 Ramat Gan, Israel.

Lee and Mary Alice Hertzler arrived in Brazil on Aug. 24 to begin a new term of service there with Mennonite Board of Missions. Their temporary address is C.P. 1013, 13100 Campinas, S.P., Brazil.



Don and Marilyn Brenneman have been appointed to a long-term assignment with the emerging Mennonite Church in Chile. They will work alongside Keith and Nancy Hostetler—the first MBM missionaries sent to the Chile church in 1983—in the areas of Bible teaching, leadership training, and evangelism. Brennemans began their assignment in Chile on Sept. 4. Their address is Casilla 2146, Santiago 1, Chile.

A.D., **a 12-hour mini-series** scheduled to air on NBC television, Feb. 10-14, is recommended for viewing by Media Ministries of Mennonite Board of Missions. The five episodes reenact the biblical and historical events surrounding the birth of the Christian Church as experienced in the lives of the apostles, Roman emperors, and common people.

Dale Stoll joined the staff of Mennonite Board of Missions on a half-time basis on Sept. 4 as evangelism and church development consultant. He continues as half-time pastor of Tri-Lakes Mennonite Chapel, Bristol, Ind., where he has served since 1979. A native of Montgomery, Ind., Dale is 1978 graduate of Purdue University in West Lafayette, Ind. He has also attended Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Elaine Rich is compiling a book of prayers, including prayers for personal use, family use, and use in the congregation, as well as for the traditional "seven times a day"—dawn, morning, midmorning, noon, midafternoon, vespers, night. If you have much-used original prayers you would like included, please submit them to her for consideration by December 1, 1984. Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817.

Sunshine Children's Home supporters are invited to a dedication and open house of the new Sunshine Home on Sunday, Sept. 10, 1984, from 2:00 to 4:00 p.m. The home is located on U.S. 20-A, two and one half miles west of the Andersons in Maumee, Ohio.

The 9th Annual Rocky Mountain Mennonite Central Committee Relief Sale is scheduled for Saturday, Oct. 20, at Arkansas Valley Fairgrounds in Rocky Ford, Colo. Last year the sale raised over $31,000.

The board of Pleasantview Home, Kalona, Iowa, is accepting inquiries for a head administrator from persons with administrative experience and/or experience in development and fund-raising. Those interested should write to Dr. Dwight Kauffman, c/o Pleasantview Home, 811 - 3rd St., Kalona, IA 52247.

Beaver Camp is in need of a married couple beginning on Nov. 1 or earlier to live at camp year-round. Maintenance, kitchen, and cleaning skills needed. Room, board, and a VS salary furnished. Call (315) 376-2640, or write to: Beaver Camp, Star Route, Lowville, NY 13367.

Eastern Mennonite College will hold its 1984 alumni homecoming, Oct. 12-14, with events to highlight the music of George Frederick Handel. Concerts Friday and Saturday and special music during the Sunday worship service will feature Handel's works in recognition of the 300th anniversary in 1985 of the German composer's birth. Saturday a "Messiah" sing-in will be open to anyone who wishes to participate. A core orchestra will be ready in advance, but any alumni string players may bring their instruments and join the orchestra. Reunions will be held Saturday for college classes that graduated in years ending in "4" or "9." The class of 1934 will gather to celebrate its 50th anniversary.

Special meetings: William R. Miller, Harrisonburg, Va., at Salem, Baker, W.Va., Sept. 23-30.

New members by baptism: Assembly Mennonite Church, Goshen, Ind.: Don Wert and Lynda Gingrich. Trinity, Morton, Ill.: Phyllis Lane and Linda Payne by confession of faith.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Albrecht, Jerry and Linda (Ingold), Gibson City, Ill., third child, first son, Jeremy William, Aug. 24.

Blaker, Gregory and Reva (Matthews), West Liberty, Ohio, second child, first daughter, Marie Yvonne, Aug. 29.

Diener, Daniel and Chris, Uruguay, S.A., Katrina Ruth, May 16.

Edwards, Jim and Doreen (Kiefer), Goshen, Ind., first child, Micah James, Aug. 28.

Garber, Steven and Claudia (Ulrich), Metamora, Ill., Codi Duane, July 31, 1984.

Henry, Randy and Christine (Witmer), Hagerstown, Md., third son, Simon Christopher, July 31.

Jantzi, Jeffery and Debra (Becker), Kitchener, Ont., second daughter, Stacy Lynn, Aug. 22.

Jantzi, Terrance and Debra (Alexander), Kitchener, Ont., second child, first daughter, Lauren Victoria, Aug. 19.

Lambright, Keith and Doreen (Arnott), Shipshewana, Ind., third child, first son, Brian Keith, Aug. 31.

Michalek, Thomas and Donna (Zehr), Shakespeare, Ont., first child, Tanner Thomas, July 10.

Nafziger, Roger and Laurie (Neumann), Goshen, Ind., first child, Katelyn Neumann, July 1.

Neumann, Mark and Gail (Schrock), Metamora, Ill., first child, Bethany Elizabeth, Aug. 22.

Nicklas, Bruce and Darlene (Ruby), Tavistock, Ont., first child, Denver George, Aug. 29.

Orbes, Eduardo and Debra (Brunk), Streetsboro, Ohio, first child, Matias Brunk, July 14.

Reist, John and Miriam (Mast), Richland Springs, Tex., first child, Marie Elizabeth, July 18.

Roth, Keith and Bonnie (Chambers), Tavistock, Ont., first child, Leanne Janelle, Aug. 14.

Sevison, Greg and Carmen Yoder, Elkhart, Ind., first child, Michael Ryan, Sept. 2.

Shank, Charles and Beth (Brunk), McGaheysville, Va., second child, first son, Stuart Aaron, Aug. 31.

Stutzman, Donald and Karen (Yoder), Sandy Lake, Pa., first child, Ryan Lynn, Aug. 20.

Troyer, Firman and Freda (Schlabach), Millersburg, Ohio, third child, second son, Christen Eric, July 21.

Weaver, Dale and Lisa (Groff), Perkiomenville, Pa., first child, Andrea Jill, Aug. 5.

Weaver, Eli and Laura (Mullet), Millersburg, Ohio, first child, Earl Anthony, Aug. 9.

Weaver, Maynard and Gayle (Suter), Waynesboro, Va., second child, first son, Darren Suter, Aug. 14.

Witzel, James and Donna (Lichti), Tavistock, Ont., third child, first son, Bradley James, Aug. 7.

Zehr, Robert and Marilyn (Brown), Tavistock, Ont., third son, Garrett Jordan, Aug. 24.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Dean—Schertz.—Tony Dean, Metamora, Ill., Methodist Church, and Jennifer Schertz, Metamora, Ill., Metamora cong.,

by Larry Augsburger and Nelson Litwiller, grandfather of the bride, Aug. 11.

Desch — Brenneman. — Eric Desch, Normal, Ill., and Rosalind Brenneman, North Goshen cong., Goshen, Ind., by Elno W. Steiner, July 21.

Eberly — Stahl. — Charles Eberly, Harrisonburg, Va., Weavers cong., and Sonya Stahl, Harrisonburg, Va., Lindale cong., by James Stauffer, July 14.

Hezlep — Egli. — Steven Hezlep, Metamora, Ill., and Mary Egli, Metamora, Ill., Metamora cong., by Larry Augsburger, Aug. 2.

Jones—Yoder.—Dale Jones and Donna Yoder, both of Greenwood, Del., Laws cong., by Jesse Yoder, uncle of the bride and John Ivan Byler, Sept. 2.

Kraybill—Roth.—Leon S. Kraybill, Elizabethtown, Pa., Bossler cong., and Audrey J. Roth, Lancaster, Pa., East Chestnut Street cong., by Glen A. Roth, father of the bride, Aug. 11.

Leis — Bender. — Timothy Peter Leis, Wellesley, Ont., Crosshill cong., and Joanne Mae Bender, Waterloo, Ont., East Zorra cong., by Homer E. Yutzy and Ervin Erb, June 9.

Mast—Mead.—Jon Mast and Teresa Mead, both of Sarasota, Fla., Bay Shore cong., by Donald Mead, father of the bride, Sept. 1.

Rudy—Peachy.—Jon Rudy, Emmanuel cong., La Junta, Colo., and Carolyn Peachy, Allensville cong., Allensville, Pa., by Carl J. Rudy, father of the groom, Aug. 25.

Smith—Miller.—Walter L. Smith, Raleigh, N.C., Durham cong., and Leanne M. Miller, St. Louis, Mo., St. Louis Mennonite Fellowship, by Tom Voth, and Meta Cramer, July 21.

Speigle — Thomas.— Robert Carl Speigle, Thomas cong., Hollsopple, Pa., and Danita Maye Thomas, Kaufman cong., Hollsopple Pa., by Don Speigle, father of the groom and Stanley Freed, Aug. 11.

Thompson — Miller. — Kevin Thompson, New Philadelphia, Ohio, Baptist Church and Brenda Miller, New Philadelphia, Ohio, Walnut Creek, cong., by Alvin Kanagy, July 21, 1984.

Van Pelt—Castillo.—Todd Van Pelt, Hesston, Kan., and Yvette Castillo, Hesston, Kan., by Roger Hiebert, Aug. 4.

Wall — Bender. — Michael Charles Wall, Brampton, Ont., United Mennonite Church, and Deborah Loraine Bender, Toronto, Ont., East Zorra cong., by Homer E. Yutzy, July 21.

Warfel — Swartzentruber. —Everett Eugene Warfel, Greenwood, Del., Greenwood cong., and Marlene Joy Swartzentruber, Talbert, Ky., Turners Creek cong., by Earl Swartzentruber, July 28.

Yoder—Shields.—Alan Yoder and Linda Shields, both of Columbiana, Ohio, Midway cong., by Ernest Martin, Sept. 1.

Zehr — Swartzentruber. —Edwin Zehr, Harrisonburg, Va., and Rose Swartzentruber, Winesburg, Ohio, Walnut Creek cong., by Alvin Kanagy, July 14.

OBITUARIES

Branham, John C., son of John Earl and Pearl Branham, was born on Feb. 12, 1925; died Aug. 21, 1984; aged 59 y. On Nov. 4, 1950, he was married to Margaret Underwood, who survives. Also surviving are 3 children (John C. Branham, Jr., Deanna Branham, and Darcel Mims), 7 grandchildren, 5 stepgrandchildren, 4 step-great-grandchildren, and 2 sisters (Lois Mickey and Katherine Johnson). He was ordained to the chaplaincy ministry for prison work in the Ohio Conference. He was an associate pastor of Lee Heights Community Church, Cleveland, Ohio, where funeral services were held on Aug. 30, in charge of Vern Miller.

Brenneman, Martha, daughter of Isaac and Mary (Miller) Marner, was born in Johnson Co., Iowa, Sept. 17, 1893; died at Pleasant View Nursing Home on Aug. 31, 1984; aged 90 y. On Oct. 4, 1914, she was married to Erlis Brenneman, who died in January 1984. Surviving are 3 sons (Glen, Dayle, and Mearl), 6 daughters (Ollie—Mrs. Clyde Hershberger, Wilma—Mrs. Pete Yoder, Iona—Mrs. Roy Swartzendruber, Leta Mae—Mrs. Forrest Schneider, Arlene—Mrs. John Snyder, and Lucine—Mrs. Ted Morrison), stepmother (Mrs. Mary Marner), 34 grandchildren, 57 great-grandchildren, 14 great-great-grandchildren, 4 sisters (Cora Marner, Gertrude—Mrs. Joe Miller, Amy Hochstetler, and Leta—Mrs. Ed Maust), and 3 half sisters (Lola Marner, Elmarie—Mrs. John Capper, and Anna Mae Marner). She was preceded in death by one son, one grandson, 3 great-grandchildren, and 2 brothers. She was a member of Kalona Mennonite Church, where funeral services were held on Sept. 3, in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

Brenneman, Ralph D., son of Peter C. and Mary (Otto) Brenneman, was born in Iowa Co., Iowa, Apr. 15, 1905; died at Mercy Hospital, Iowa City, Iowa, Sept. 4, 1984; aged 79 y. On Sept. 9, 1928, he was married to Edna Swartzendruber, who survives. Also surviving are 2 sons (Elwood and Marlin) and 4 grandchildren. He was a member of Kalona Mennonite Church, where funeral services were held on Sept. 7, in charge of Howard Keim and Elton Nussbaum; interment in East Union Cemetery.

Eichelberger, Ada Lydia, daughter of Joseph and Katie (Eigsti) Musselman, was born at Hartford, Kan., Nov. 25, 1895; died at Trinity Regional Hospital, Ft. Dodge, Iowa, Sept. 2, 1984; aged 88 y. On Oct. 21, 1916, she was married to Elmer Eichelberger, who survives. Also surviving are 2 sons (Elmer and Glen Eichelberger), 2 daughters (Lucille—Mrs. Verle Egli and Gladys—Mrs. Larry Murphy), 11 grandchildren, 15 great-grandchildren, 2 sisters (Mrs. Sadie Egli and Mrs. Ella Byler), and one brother (O. R. Musselman). She was preceded in death by one son (Stanley). She was a member of Manson Mennonite Church, where funeral services were held on Sept. 4, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Gross, Bertha, daughter of B. Clement and Martha (Alderfer) Alderfer, was born in Lower Salford Twp., Pa., Oct. 20, 1905; died at Doylestown, Pa., Aug. 28, 1984; aged 78 y. She was married to Joseph L. Gross, who survives. Also surviving are one daughter (Doris—Mrs. Virgil Stoltzfus), 4 grandchildren, one brother (Jacob M. Alderfer), and 2 sisters (Marion Filling and Sallie Ruth). She was a member of Doylestown Mennonite Church, where funeral services were held on Sept. 1, in charge of Ray K. Yoder; interment in Doylestown Mennonite Cemetery.

Hochstetler, Lydia, daughter of Emanuel and Lydia (Helmuth) Oswald, was born at Charm, Ohio, Feb. 11, 1900; died of cancer at Millersburg, Ohio, Aug. 25, 1984; aged 84 y. On Apr. 2, 1927, she was married to Perry Hochstetler, who died on May 29, 1979. Surviving are 2 daughters (Freda—Mrs. Lynn Hochstetler and Erdine—Mrs. Ammon Swartzentruber), one son (David Henry), 8 grandchildren, and 2 half brothers (Oren and Levi). She was preceded in death by 2 infant children and 11 brothers and sisters. She was a member of Martins Creek Mennonite Church, where funeral services were held on Aug. 28, in charge of John R. Smucker and Homer Kandel; interment in Martins Creek Mennonite Cemetery.

Martin, Arthur B., son of John H. and Lizzie (Brandt) Martin, was born on June 22, 1888; died at Mennonite Home, Lancaster, Pa., Aug. 24, 1984; aged 96 y. He was married to Katie Floyd, who survives. Also surviving are 2 sons (Cloyd and Arthur) and 2 brothers (Luther and Christian). He was a member of Elizabethtown Mennonite Church. Funeral services were held at the Boyer Funeral Home on Aug. 28, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Nissley, Fannie K., daughter of Tillman S. and Lizzie (Rutt) Kraybill, was born at Bainbridge, Pa., Aug. 14, 1889; died at the Mennonite Home, Lancaster, Pa., Aug. 28, 1984; aged 95 y. On June 16, 1917, she was married to Alvin E. Nissley, who died in September 1965. Surviving are a foster daughter (Pauline Matheny), 2 brothers (John R. and Norman R. Kraybill), and 2 sisters (Gertrude Miller and Laura R. Kraybill). She was a member of Good Mennonite Church. Funeral services were held at the Mennonite Home Chapel on Aug. 31, in charge of John Henry Kraybill, Ralph G. Ginder, and Jay M. Bechtold; interment in Good Cemetery.

Sommers, Barbara, daughter of Chris J. and Barbara (Borntrager) Miller, was born at Haven, Kan., Nov. 30, 1896; died at Walnut Hills Nursing Home on Aug. 25, 1984; aged 87 y. On Oct. 14, 1914, she was married to Samuel J. Miller, who died on Apr. 24, 1926. On Jan. 16, 1937, she was married to Manasses Sommers, who died on July 7, 1971. Surviving are 4 sons (Henry S. and Ora C. Miller and Howard and Lloyd Mishler), 4 daughters (Alma—Mrs. Dan Kandel, Mrs. Beulah Flinner, Oleta—Mrs. Marvin Lehman, and Mrs. Esther Wyss), 32 grandchildren, 64 great-grandchildren, and 10 great-great-grandchildren. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Aug. 29, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Thomas, Freeman J., son of Reuben S. and Ella M. (Croyle) Thomas, was born in Jenner Twp., Pa., Sept. 27, 1910; died at his home in Johnstown, Pa., Aug. 21, 1984; aged 83 y. He was married to Fannie Kaufman, who preceded him in death. He was later married to Cora M. Hostetler, who survives. Also surviving are 5 children (Ethel P., Dorsey E., Harley L., Grace—Mrs. David Stayrook, and Floyd J.), 18 grandchildren, 8 great-grandchildren, and one sister (Ethel Yoder). He was preceded in death by an infant son. He was a member of Thomas Mennonite Church. Funeral services were held at the John Henderson Co. Funeral Home on Aug. 23, in charge of Donald Speigle and Aldus Wingard; interment in Thomas Mennonite Church Cemetery.

CALENDAR

Mennonite Publication Board, Hesston, Laurelville Mennonite Church Center, Oct. 5-6

Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20

Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28.

Fall Missions Month, November

Stewardship Sunday, Nov. 11

Bible Sunday, Nov. 18

CREDITS

Cover, Barbara Shali; p. 677 (2nd Col.) by Tom Bishop; p. 680 by J. Allen Brubaker.

ITEMS AND COMMENTS

Thirty-two Lutheran missionaries

The Lutheran Church-Missouri Synod is sending out its largest single group of new missionaries in 17 years. The 32 missionaries recently completed a five-week pre-field orientation course in Fresno, Calif., and are preparing for service in 14 countries.

Christian broadcast into Albania

Albania considers itself the world's first atheist state, and all religious liberty has been denied in the East European country since 1967. But a weekly Christian broadcast is now being beamed into Albania through the facilities of Trans World Radio in Monte Carlo. It began on July 2, and is jointly sponsored by the Southern Baptist Foreign Mission Board and the European Christian Mission.

U.N. investigators report slavery abolished in Mauritania

"Slavery as an institution has been genuinely abolished in Mauritania, although certain situations of de facto slavery might still persist in some remote corners of the country," advises a U.N. human rights report. The document updates recurring reports of slavery in the African state. Over the past few years, the U.N. Working Group on Slavery has investigated the situation, but now concludes that the practice has largely been eradicated. Such findings are based on a U.N. human rights team visit to the Islamic state of 1.8 million inhabitants. Peter Davis, director of Britain's Anti-Slavery Society, said that the Mauritania report "was an important landmark in the long campaign against slavery." Human rights advocates praised the Mauritanian government for cooperating with the U.N. and for its serious efforts to deal with the problem.

'Bible Review' a new publication for the nonspecialist

A magazine designed to bring the latest in Bible scholarship to interested nonspecialists will be launched later this year by the *Biblical Archaeology Review*. To be called the *Bible Review*, it will be issued quarterly in a glossy, full-color format. Hershel Shanks, editor of both publications, says *Bible Review* will be nondenominational and will respect "all faiths and all religious viewpoints." Articles will examine the lives of Bible personalities, feature literary analyses of the psalms, explore problems of translation, and describe the oldest texts in existence. Regular departments will review books and films about the Bible, as well as current artistic and musical portrayals of Bible themes.

British church delegation travels to Soviet Union

A seven-member delegation of British churchmen and women left for Russia on Sept. 1 following what is believed to be the first official Soviet invitation of its kind to British Christians. The historic trip, which has the blessing of the British Council of Churches, follows an invitation from Mr. Yuri Zhukov, president of the Soviet Peace Committee. The purpose is to explore key issues of East-West relations.

Bishop Muzorewa released by Zimbabwe after year in prison

United Methodist Bishop Abel T. Muzorewa, former prime minister of the interim government of Zimbabwe/Rhodesia before it became officially independent in 1980, has been released from prison. He had been detained by the Zimbabwe government without charge for almost a year. The bishop, who also leads the United African National Council (UANC) party in the Zimbabwe Parliament, was detained last October, after he returned from what he said was a Bible-study trip to Israel. At the time of his detention, the 59-year-old churchman was described by government ministers as a suspect in intrigues with the white-minority government of South Africa against the Zimbabwe government of Prime Minister Robert Mugabe.

IRS removes tax exemption for mail-order 'church'

The Universal Life Church, noted for its mail-order ministerial credentials, has been removed from the Internal Revenue Service's list of tax-exempt organizations. "We can't publicly say that all tax-exempt status has been revoked," said IRS representative Larry Wright. "All we can say under the law is that the organization is not listed as a tax-exempt organization." The church was incorporated in California by its founder, Kirby J. Hensley, in 1962. It claims 11 million members worldwide, and sells ministerial credentials and church charters by mail to anyone on payment of a fee.

Pope recommends sexual abstinence as a 'spiritual exercise'

Pope John Paul II delivering another in a series of speeches on family planning, recently urged Catholics to use natural methods of birth control and recommended abstinence from the conjugal act as a spiritual exercise. "The true concept of responsible paternity and maternity is connected to the honest regulation of fertility from an ethical viewpoint," he said. An honest practice of birth control consists of respecting "true values of life and the family" and "acquiring perfect mastery of oneself," he said. "This discipline, which comes from the purity of the married couple, gives them a higher human value. It demands a continuous effort but, thanks to its benefits, the couple integrally develops their personalities enriched by spiritual values," John Paul explained.

AIDS victims called lepers of the 20th century

Jess Rodriguez, at 26 a twisted shadow of the vigorous man he once was, spent the last night of his life at St. Francis Memorial Hospital in San Francisco. Suffering the pain of numerous ills, he screamed to a nurse to call the police to rescue him from what he called a prison. Then he laid down and died. Now, a year later, his mother, Gloria, still agonizes over her son's suffering and death from AIDS (Acquired Immunity Deficiency Syndrome). Though she says she has made peace with the fact of his death, she fills with rage at the attitudes toward and treatment of gay men with AIDS. Traditional church ministries shun them, at least one hospital chaplain has refused to minister to a dying AIDS victim, and those concerned with caring for AIDS victims have been left to their own devices.

"They are the lepers of the 20th century," says Presbyterian minister Robert McKenzie, who devotes part of his inner-city ministry to AIDS victims.

Waldensian Synod meets in Italy

Sexuality and terrorism dominated the discussions at the recent annual synod of the Waldensian Church in the Alpine mountain village of Torre Pellice near Turin, Italy. At least 180 pastors and as many lay believers representing more than 100 communities as widely scattered as Germany, the U.S., and Uruguay, participated in the colorful ceremonies and heated round-table discussions. The synod is the highest doctrinal authority and organizational body for the approximately 200,000 members of this highly active Protestant body, founded in the 12th century. In Italy, Waldensians have been united with the Methodist Church since 1980 and have been traditionally interested in social reform, ecumenism, the problems of individual faith, and moral behavior.

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Kisare: a memoir with candor

Autobiographies typically describe the author's ancestry, place and circumstances of growing up, marriage, family, adult experiences and view of life.

The autobiography of Mennonite bishop Kisare of Tanzania (*Kisare, A Mennonite of Kiseru,* Eastern Mennonite Board of Missions and Charities, 1984) follows this classic approach. Written with and translated by Joseph C. Shenk, the book is not tightly constructed, but it stands out in my mind for the candor with which this Tanzanian Mennonite leader expresses himself. He speaks frankly of his own failings as well as of the characteristic foibles of the Mennonite missionaries with whom he has worked.

Published by the Eastern Mennonite Board of Missions and Charities, the book becomes a kind of public confession of wrongs done to Africans by missionaries who managed to preach the gospel in spite of themselves. At the same time one is amazed by this story of the son of a polygamist who came eventually to be the first African bishop of the Tanzanian Mennonite Church.

After 50 years, nicknames the Africans gave to early missionaries stand out sharply. One was called *Obano* (The One Who Resists) because they observed in him a singlemindedness which they could not change, "recognizing that as a leader Stauffer couldn't be pushed around, and it meant too that we thought he was too inflexible." Another earned the moniker *Bwana Misawa* (Mr. Hello) because he was friendly, but also never seemed to go to the trouble of learning any more specific and sophisticated greetings than hello.

Kisare is frank about problems within the African church and between Africans and missionaries which were much relieved by the influence of the East African Revival in the forties. Through these revival experiences and through long-term association, he came to know missionaries beyond the level of the earlier observations.

Several themes are repeated throughout the narrative. One is his disappointment at the failure to attain the level of education he hoped for. "The principal way in which the missionaries kept us out of their white village was by refusing to help us to get educated. . . . They taught us the Bible and church history and theology many times over, but they saw no need for giving us more than just a taste of geography, commerce, science, mathematics, administration.

"Their standard answer to our pleas for education was that they had come to preach the gospel" (pp. 73-74).

Since the missionaries would not teach him, Kisare at one point studied privately for two years. He nearly passed the government middle school exam, but since he was a few points under the passing grade his teaching career was finished. But after a period of uncertainty, Kisare became in 1950 one of the first two African pastors ordained by the Mennonite mission and some 15 years later, the first African Mennonite bishop in Tanzania. This opened a whole new area of opportunity to him.

Another theme returned to repeatedly is his frustration over the lack of a living son. Then finally in 1951, his son Abner was born. Abner studied in the States and became the professional educator his father might have been, but at the time of writing, had not married. After detailing his eleven living children, 42 grandchildren, and seven great-grandchildren, Kisare notes sadly, "But when I look at my village, it is empty because Abner has not yet married. A village does not grow until there is a daughter-in-law" (p. 91).

Another repeated emphasis is Kisare's interest in technology and things modern. His attitude is summed up in the following: "I like new things and I like variety, new styles, new songs, new cups for tea, new shoes. I love to travel to see new places. . . .

"Travel has spoiled me. I can no longer be content living under a thatched roof in a mud hut. I am not happy without light at night and without water on tap" (p. 112).

This interest extends to his use of the Scriptures. "Every time a new translation of the Bible comes out, I buy it, in order to see how my favorite passages have been worded" (p. 94).

Throughout the memoir there are also regular references to the East African Revival and its effect on the Mennonite leaders and Mennonite churches. Kisare has been involved with this emphasis since the early forties and he describes its effect on both American missionaries and African leaders. "The Holy Spirit showed us that Jesus' sacrifice made it possible for all of us to be brothers and sisters in the same village.

"At first I could not accept that God wanted me to become the brother of the missionary. . . .

"But that evening we all saw Jesus" (p. 81).

As memoirs often do, this one suffers from a rather narrow focus. It is based, after all, on the observations of one man. No doubt it can be supplemented by Mahlon Hess' *The Pilgrimage of Faith of Tanzania Mennonite Church,* 1934-83, also published by Eastern Mennonite Board of Missions and Charities.

Like many other persons his age, Kisare has lived in a period of incredible change: social, political, and technological. He has sought to respond creatively through faith in Jesus. "When the Lord met me in 1942, I saw how good it is to be a bearer of the gospel of Jesus Christ. I praise God for the opportunities he gives me to preach this gospel in so many places."—Daniel Hertzler

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A word to Mennonite Jonahs

by Harvey Yoder

CHAPTER ONE [1]The word of the Lord came to modern Jonahs, sons and daughters of Menno, in twentieth-century North America, [2]"Go to the great cities of the nations and preach against them, because their wickedness and violence have come up before me."

[3]But Mennonite Jonahs ran from the presence of the Lord, and fled into a suburb known as The Good Life. From there they ventured further down to a port called Respectability, where they booked a vessel bound for Financial Success. After paying their proper dues, they went aboard and sailed off toward Success, and to escape from following the Lord.

[4]Then the Lord sent a great wind on their sea, and there arose such a violent turbulence of recession and unrest, precipitated by great and costly military expenditures, that the ship, called the *U.S. Economy*, threatened to break up. [5]All of its sailors and merchants were terribly afraid, and began crying out to their gods—Mammon, Sensuality, and the Good Life. They began to lay off their employees and sell off many of their holdings in order to lighten the ship.

But Mennonite Jonahs had already gone deep into the ship's hold, where they had settled down in comfort and fallen into a deep sleep of apathy. [6]When the captain found them he said, "How can you sleep? Get up and call on your god! Maybe he'll take notice of us so we will not perish."

[7]The sailors then said to each other, "Let us find out who is responsible for this great calamity." And when they had cast lots blame fell on the sons of Menno.

[8]So they asked them, "Tell us, why this great recession and all this trouble? Who are you and who are your people?"

[9]The Jonahs answered, "We are followers of Christ, and we belong to the worldwide fellowship of Christians who worship the Lord, the God of heaven, the one who made the sea, the earth and everything and everyone on it."

[10]This alarmed them and they asked, "Where have you been, and what have you done?" (They knew they had gotten far away from the Lord, because they had already admitted this to them).

[11]Meanwhile the sea became more and more turbulent, until the sailors cried out, "What shall we do to make the sea calm?"



"The Prophet Jonah," a sculpture by Antonio Francisco Lisboa (Brazilian, 1730-1814).

[12]The Jonahs answered, "We must get off this boat. We have been unfaithful, and the storm is a part of our punishment."

[13]The sailors, wanting to keep the Jonahs on board, did their best to steer the ship back to land, but all efforts failed. The winds grew even wilder, and the times became harder than ever. [14]Finally, in desperation, they cried out to the Lord, [15]then threw the Jonahs overboard. [16]When they saw that their departure calmed the sea, they themselves greatly feared the Lord, offered their worship, and made vows to God.

[17]But the Lord provided a great fellowship to rescue

the Jonahs from the sea, and they remained a part of that close fellowship for three days and three nights. CHAPTER TWO [1]And during this time of soul-searching and repentance, the sons and daughters of Menno cried out to the Lord in their distress, [2]saying,

"Lord, what a misery we've gotten ourselves into!
We had strayed so far away
It's a wonder you still hear us.
[3]How foolish we were to think you were a respecter of persons,
To believe that good North American Mennonites would be safe
Not only from persecution
But from the heavy hand of judgment as well.

[4]Yet it was good you caused us to lose everything,
Because now we realize what we had lost long before—your favor.

[5]When the world offered us its open arms,
We gave it our embrace.
When it gave us its smile of approval,
We offered it our silent support.
[6-8]We began to depend on the world's propaganda for our wisdom,
To trust in national security for our safety,
To pursue the love of money to buy us our heaven right here on earth.

[9]Now, Lord, if it's not too late,
We'd like a second chance.
We'd like to get back our first love, then offer it all back to you."

[10]And the Lord God heard their cry, revived their spirits, and set them on solid ground again. CHAPTER THREE [1]Then the Lord came to the sons and daughters of Menno a second time. [2]"Now go to the great cities of the nations and repeat the warning I gave you before."

[3]This time the Jonahs obeyed the word of the Lord and went to Ottawa and to Washington and to the other great cities to which they were sent, [4]to the very heart of them, where they boldly announced, "In forty days—very soon—all of these cities will surely be destroyed in the great holocaust for which the nations of the earth have prepared, a destruction such as the world has never seen."

[5]Much to their surprise, some people, wherever they went, began to listen. The anxiety of the times, along with a clear word from the Lord, brought about such a dread of death and such a fear of nuclear destruction that persons from all walks of life began to fast, repent, and change their ways.

[6]When the news of these changes of heart reached the ears of the mayors and presidents and prime ministers of the nations, they too began to reconsider their ways and to repent. Here and there some began to sincerely humble themselves in the sight of the Lord and in the sight of their people. [7]Some made new proclamations to their citizens, "Let us all, men, women and children, turn from our selfish ways. [8]Let us call urgently on the God of heaven, and turn from our evil doings and our violence. [9]For who knows, God may yet relent and with compassion turn from his fierce anger so we will not all perish."

[10]And to the Jonahs' astonishment, God responded to the cries of those who turned from their evil, and God began to have compassion and to delay the sure destruction that was to come.

CHAPTER 4 [1]When the sons and daughters of Menno saw this, they became disturbed and greatly confused. [2]They cried out to the Lord, "Is this according to your 'sure word of prophecy'? We should have known you would weaken and change your mind! Is it any wonder we ran away when you called us the first time? For we knew you were a gracious and compassionate God, slow to anger, and abounding in steadfast love, one who is eager to turn away from sending calamity. [3]We have lost face by taking you at your word. How can we go on now?"

[4]But the Lord replied, "Really, what right do you have to be so angry?"

[5]In their displeasure, the sons and daughters of Menno once again went into retreat, becoming the quiet in the land, passively waiting to see what would now happen to the rest of the world. [6]And for a time the Lord appeared to prosper them, allowing Menno farms and businesses to flourish, thus greatly easing their discomfort. Indeed, Mennonite Jonahs became quite satisfied with their lot.

[7]But before long, adversity struck once again. First their crops withered, [8]then their small fortunes also dried up, and they again experienced great depression and despair. "It would be better to die than to have to live like this!" they said.

[9]But God said, "Do you really have a right to be angry about your farms and your fortunes?"

"We do," they insisted. "We're angry enough to die."

[10]Then the Lord answered, "Very well, you've been concerned about lands and about investments, though you did not create any of the wealth you have enjoyed. It sprang up over night and disappeared overnight. [11]But the great cities of the earth have millions of inhabitants in them who are lost and confused and who live in great fear. And there is the rest of my beautiful creation, every form of life under threat of total extinction. Should I not be much more concerned about the fate of this good planet of mine?"

Harvey Yoder is pastor of the Zion Mennonite Church, Broadway, Va.

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Two communities

by Clyde G. Kratz

In America the wagon train was instrumental in moving groups of people from the Eastern regions of the country to the Midwest and West. The wagon train was mobile and durable for the long trek, and it symbolized hardship, adventure, and a new beginning. The church is also a symbol in America. The church stands for freedom for the oppressed, rest for the weary, and hope for the future. When we understand the church as a body of people, it is comparable to a wagon train community.

The wagon train community and the church each have a destiny. The wagon train community was a group of people traveling together to a new location. For some, the purpose was a new business venture and for others it was a better place to raise their family. However, even though there were different reasons for joining the community, the destiny was still in the West. There is also a destiny for the church. Like the wagon train community, there are different reasons for joining the church.

Some young people join the church because their parents have asked them to, others join out of a need to belong to a group, and still others to work for the mission of the church. The destiny of the church remains the same even though the reasons for being a part of the community are different.

A second similarity between the wagon train community and the church is that both are concerned for the needs of the members. The wagon train community was concerned with the physical needs, such as food, water, clothing, and protection from the weather and hostile Indians. Conscious effort was made by the community to ensure adequate supplies were available for everyone. There were times that collectively they gathered water and food during the trip, and of course, all contributed to their protection when attacked by Indians. Even though the church members do not have to band together to fend off Indians, they still are concerned for the needs of individuals.

The church is primarily concerned about the spiritual needs of the members; however, it also takes care of the social and sometimes physical needs as well. The spiritual needs are taken care of by worship services, small-group fellowships and pastoral counseling. But as members participate in the spiritual activities of the church, a social need is also being met as they communicate with fellow members. The physical needs are also addressed through the emotional stability provided by belonging to a caring community. Belonging to a community is an effective way to have personal needs met, whether in wagon train or church.

Third, both the wagon train community and the church can breed a sensitivity to the emotions of others. On the trail and in the church the members continue to interact with each other throughout the journey. The whole time together there is a learning process, a learning to know each other's strengths and weaknesses. By learning to know each other, feelings for each other become more than superficial. When one member loses a spouse or child, all mourn the loss because all knew the individual; all will sense the loss of his presence. However, when someone has cause to be happy because of a victory or accomplishment, all rejoice with the individual. Sensitivity to the emotions of others is a sign of community in both wagon train and church.

Another similarity between the wagon train community and the church is that each member has a responsibility in the community. In the wagon train men were responsible in the community. In the wagon train men were responsible for the livestock and for scouting the path ahead seeking food and water and protecting against intruders. The women were busy with cooking the meals, making clothes, and caring for the children. Each one had a responsibility, and was important to the existence of the community.

However, in the church male and female distinctions of responsibility are not as clearly defined. Each member is responsible to use the gift received from the Holy Spirit. Whether the gift is teaching, giving, encouraging, or administration, each one should use his gift to build up the community of believers, the church. In the wagon train or in the church everyone needs to accept responsibility.

The final comparison is that when both the wagon train and the church change their purpose, they dissolve. When the wagon train reaches its destination, all the members go their own ways and establish their own separate destinies. They concentrate on building houses, farms, and businesses rather than on each other. Their major concern becomes how they will survive.

The church, like the wagon train, stops being the church when the members start seeking separate identities and establishing their own destinies. Individualism becomes more important than a corporate identity. When attention is thus refocused the purpose is changed and the church stops being the church.

Clyde G. Kratz is a licensed minister in the Franconia Mennonite Conference studying at Eastern Mennonite College.

Integrity and freedom

by Walter S. Friesen

Genuineness, integrity, sincerity, and honesty simply are basic requirements for human life to flourish. Listen to this little vignette entitled "Sincerity" and printed in a recent *Wall Street Journal:* "I wish I were big enough to honestly admit all my shortcomings; brilliant enough to accept praise without it making me arrogant; tall enough to tower above deceit; strong enough to treasure love; brave enough to welcome criticism; compassionate enough to understand human frailities; wise enough to recognize my mistakes; humble enough to appreciate greatness; staunch enough to stand by my friends; human enough to be thoughtful of my neighbor, and righteous enough to be devoted to the love of God."

How are integrity and freedom interrelated? That is the question we explore today. Integrity is the central theme running through the following Bible readings.

The story of 2 Samuel 11:26—12:10 is the painful conclusion of the great King David's tragic deceit and violence in committing adultery with Bathsheba and then arranging for the murder of Bathsheba's husband, Uriah, so that he could marry her. The greatest, most heroic monarch in Hebrew history, the man described as "after the heart of God," is caught up in one of the most ugly scandals in published political history. And David seemed quite oblivious to his loss of integrity until the prophet Nathan said, "You are the man." There followed then the painful agony of one who knows and owns his moral failure, and who must retrace his life to integrity under the tutelage of grace.

In our lesson from Galatians (2:11-21) Paul refers to the lack of integrity displayed by Peter, the Rock—again, one who had been chosen, one who had walked and talked with Jesus himself for three years, the major pillar of the emerging Christian church in Jerusalem. Peter, it seems, had freely dined with Gentile believers in the true spirit of freedom belonging to Christians—until the day that James and other Judaizing Christians arrived from Jerusalem with their legalistic continuation of traditional Jewish separateness from Gentiles. When this entourage arrived, Peter abruptly left table fellowship with the Gentile Christians so as not to offend the power bloc from Jerusalem. A fourth denial of Jesus, of sorts. Paul, of course, stood face-to-face against Peter, confronting him about this deception.

The gospel lesson (Lk. 7:36—8:3) describes another gifted and religiously advantaged man—Simon, the Pharisee—who loses his integrity while a prostitute woman of worst reputation gains hers. And Jesus all the while maintains his integrity both with Simon and with the prostitute who crashes Simon's party. Integrity and grace combine to enable Jesus to accept her response of love. But the self-righteous Simon becomes a hollow man, harping on dead traditions. Who, in this story, is free? Who becomes free? Who remains a slave?

Enslavement mocks our potential. We turn from these powerful Bible stories to match from our own lives the same painful and terrible struggles with integrity. And we understand, almost too well, Jeremiah's lament that "the heart is deceitful . . . and desperately wicked" (17:9). Enslavement to destructive habits, to destructive ways of thinking, and to destructive coping mechanisms tyrannizes our lives and mocks our potential as sons and daughters of the living God.

Mrs. M. is a highly trained professional woman, well educated, and very highly respected for what she has made of her life and for how she has helped others. But she has lived for many years an ill-concealed life of sexual torment, punctuated over and over again with seductive adulterous affairs, followed by intense guilt and renewed resolve to keep her values and her vows. She lives a desperate half-life, enslaved by her needs and longings, poorly resigned to her "curse."

Mr. C. is a successful scholar who overpowers his inner fears and deepest longings with impossible professional work schedules and with a harsh, authoritarian, answer-oriented religious system. Moral victory seems always a struggle, and when the unacceptable impulses have been temporarily overcome, the victory nevertheless always seems frayed at the edges and inconclusive. But he is beginning to dare to look at the truth; and though the discomfort is greater than ever, the power is increasing.

Miss D. is a dawdler who permits herself just enough freedom to prove sporadically her truly huge talents, but for the rest of the time procrastinates and defers herself into personal obscurity, serving unnamed demons who oppose inwardly her freedom and integrity. Unhappily she says with a shrug: "That's just me; that's how I am."

Mr. G. is at the mercy of insatiable hunger and is rapidly eating himself into oblivion for reasons that he does not understand and which he has been unwilling to uncover. It is a curse that never goes away and he is resigned to his form of dying.

Mr. F. is my alcoholic friend. For years he had become more and more victimized by his drinking, but he successfully shielded himself and his family from the truth until at last he saw that he was losing everything of value. In that moment of honesty—of pursuing grace—

Walter S. Friesen is pastor of First Mennonite Church, Denver, Colo. This is the second in a series from the book of Galatians, based on sermons preached at First Mennonite.

he was able to experience a brief taste of freedom. (Integrity—even passing, fleeting integrity—always comes hand-in-hand with freedom.) Mr. F. called the Alcoholics Anonymous number that he had carried for years but never dared to call before. He was enabled, through enormous struggles, to be led into the fellowship and into the discipline of Alcoholics Anonymous; and with the help of God, he is recovering his integrity, his freedom, and his very life.

What do these ancient and contemporary stories point to? (By the way, none of my examples are from my listening or reading audiences. Our identification with any of these persons only underscores how universal these struggles are and how much we have in common with them and each other.) The first observation that impresses me about the persons in these illustrations is the common experience of repeated moral failure with its deepening and pervading despair. In all cases there is at least some awareness of what right behavior is expected; and an equal awareness that the desired, expected behavior will not (cannot) be produced. There is an apparent helplessness that steadily weakens resolve and destroys joy. Many of us identify with the wretchedness of their dilemma: I must, but I do not.

How does a person come to this? How does a human being, created to reflect the image of the Creator, come to this? I think that it begins with self-abandonment. The journey from the heavenly Father's bosom into our earthly mother's womb and out of that womb into the bright lights and deep shadows of the human pilgrimage is a succession of separations and reattachments in which the unique individual emerges. Each separation entails pain; indeed, pain is the midwife to beauty and wholeness.

The little one, emerging, is utterly enchanted with the new world into which it is being born, but also perplexed and deeply frightened by loneliness and abandonment.

Some of us more than others, but none escaping altogether, experience ourselves abandoned. And this experience moves us powerfully and instinctively to act to defend the integrity (worth, wholeness, integration, response-ability) of the little one.

One such effort to defend the life of the little one is to demand justice from the one(s) who deserted Little, leaving Little exposed and vulnerable and hungry and helpless. It is a fierce determination to return Little to the womb, or at least to the breast and into the arms of Good Mother. But, despite rage and repeated heartbreak efforts, Little cannot go back, and the injustice of abandonment can never be brought to trial.

Another kind of effort to defend the little one who has been expelled from the womb is somewhat the opposite of efforts to reenter. It is characterized by an almost fierce and a notably premature and hotly defended independence. Little tries to overcome the pain of separation by denying closeness, intimacy, and dependency longings.

This scene, like the first, is tragic because there is double abandonment. It works a little better because there are strokes to be had for behaving "the Man" as a little boy, for behaving "the Woman" as a little girl. But underneath the apparent precocious maturity is the sadness of abandoned longing which, in time, will result in rebellion at being Mr. Nice, Ms. Sweet. To serve the demand of the Independence Road taken, one soon is obliged not only to take care of oneself but to enlarge one's kingdom and make others dependent on us—an ever expanding kingdom of Grandiosity. But the abandoned longings do not go away. Not even through the vicarious satisfactions of having others depend on us—as we would like to be cared for ourselves.

There is one more kind of effort to defend the little one who is expelled from the womb. And there are two variants of this third kind. Both variants concern the seeking of pleasure and gratification as a way to ameliorate the age-old pain, or a way to appease the little one who has been so profoundly offended.

In the first form of this, we seek from very early on, to avoid hardship, duty, and rigor. And we're likely to throw our own unique form of tantrum whenever gratification is denied. Mostly this makes us eventually so obnoxious and our payoff is so paltry that we are eventually enabled to travel this road to destruction less frequently.

In its second variant form, however, the pleasure seeking is much more subtle, much more sophisticated and disguised—and therefore less amenable to spiritual treatment. It appears, generally, much later in life, in those whose first defense against abandonment was precocious independence. After a life of "serving" others which has not yielded the happiness one longs for and deserves, one is driven more and more to provide a payoff in greater and greater self-indulgence and self-gratification. It doesn't work, for the self-indulgence creates guilt and the guilt must be assuaged with more service or piety or greater professional zeal or harder work. It is a sad-go-round that never stops. The urgency of one's efforts to deal with the old inner pain through escalated rounds of service punctuated with repeated ruts of self-indulgence can be understood as a desperate and tragically unworkable effort to compensate for having sold one's soul.

Like the one-armed bandits. The failures of all our systems (we haven't exhausted the catalog of those inventions, merely touched on ones common to our own experience) to avoid or to make up for the injury of self-abandonment are neither simple nor conclusive. They fail in much the same way that one-armed bandits in Las Vegas fail. There are our moments of glory and moments of near contentment in these systems, and we persist in the hope that maybe this time there will be an ultimate magic windfall. It is supremely difficult to let go of old escape-hopes and comfort-promises.

The way to freedom is by way of the cross, and the cross leads home. We are invited to mark well the futility of our efforts to do what we should and want to do. We cannot muster sufficient resolve to make ourselves whole through deeds and promises and self over-powerment. Nor is there any court of justice out there that has the resources to re-honor the self whom we abandoned. They will never understand Little's need. Nor can we ever assemble gifts large enough to compensate for our abandonment; for the greater the external compensation for injustice, the more abandoned and dishonored the self feels. We are invited to give up these ill-fated efforts and to live by the power of God (2 Cor. 6:7).

Ten principles for the interpretation of Scripture

by Russell Gerig

All Christians would assert that Bible study is very important for spiritual growth. Yet, for many, the time that they spend in the Word of God is not very meaningful. For too many, the Bible is read out of a sense of duty, if it is read at all, with only a minimal attempt to understand what it says.

In 2 Timothy 2:15, Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Before we can study the Word of God and rightly divide (or properly interpret) it, we must know how to go about the process of interpretation. I would like to suggest ten principles which will help to properly interpret Scripture. This list is not exhaustive, but contains what I consider to be some of the most important principles of biblical interpretation.

1. Study the words that are used in a biblical passage. Scripture contains a lot of big words, especially in the writings of Paul. For example, some words used in 1 Corinthians 6:9-11 (KJV) are: fornicators, adulterers, effeminate, revilers, and extortioners. In Galatians 5:19-21, Paul lists among the works of the flesh: uncleanness, lasciviousness, witchcraft, variance, emulations, seditions, and revellings. When you encounter words like these in Scripture, you can begin your study of that passage by looking up these words in a good dictionary. You can never expect to understand a passage of Scripture if you do not understand the words that make up that passage.

The Bible is not a book to be read out of duty, but a book which is alive and relevant for our contemporary society.

For those who have an understanding of the original languages of Scripture (Hebrew, Aramaic, and Greek), you can gain some additional insights into the meanings of the words by looking at the words used in the original languages. Even for those people who do not have any familiarity with the biblical languages, there are many helps available that can be used to begin to discover the meanings of the words used in those languages. Some of the more familiar helps include: *Strong's Exhaustive Concordance*, *Young's Analytical Concordance*, and *Vine's Expository Dictionary*.

2. Look at the grammar. Understanding the meanings of the words is only part of the task of understanding any sentence. You also need to know how the words in the sentence relate to each other. You need to know whether a word is a noun, verb, adjective, adverb, or preposition. You need to know whether a noun is the subject, direct object, or indirect object of the sentence. You must determine whether a verb is past, present, or future tense.

The importance of determining the relationships between words in a sentence can be seen by comparing these two sentences: "Bob hit the ball" or "The ball hit Bob." Note that the two preceding sentences use exactly the same words, and that the words have the same meaning in each sentence. However, the meanings of the two sentences are not at all the same, because of a difference in grammar.

3. Study history. About one-half of the Bible is history. Many people find the historical portions of the Old Testament to be boring, primarily because they know so little about Old Testament history. They are unable to piece together the many different historical events in the Old Testament, and thus are unable to see any significance in these events for today.

A knowledge of the 400 to 450 years of history between the Old and New Testaments is very helpful in understanding the historical setting at the time of Christ. During the New Testament era, the Romans were in control, but still allowed the Jews to maintain a limited amount of autonomy. This political condition can be seen in the trial of Jesus, who was tried first by the Sanhedrin (Jn. 18:11), but then taken to Pilate for sentencing, because the Jews were not allowed to sentence anyone to death by crucifixion (Jn. 18:28-31).

A knowledge of history is also important in the study of the prophetic portions of the Scriptures. The Old Testament prophets had primarily a message for their own people, but also a message about the future. Many of their prophecies were fulfilled shortly after they were first given. Many other prophecies were fulfilled some time later, and other prophecies have yet to be fulfilled. Often when reading a prophecy in Scripture we are tempted to try to fit that prophecy into today's setting, even though it may have actually been fulfilled long ago. If we know history, we will be better equipped to determine whether or not a particular prophecy has already been fulfilled.

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A knowledge of history is helpful in the interpretation of prophecy in another sense as well. When we can look back in history and see how prophecy has been fulfilled in the past, it can help us see in what way prophecy may be fulfilled in the future.

4. Study culture. Culture includes all the ways, methods, manners, tools, institutions, and literary productions of any people. Culture is constantly changing, which means that the cultural background of the Old Testament is different from that of the New Testament, and both are different from our current American culture.

Jesus often taught in parables, which taught spiritual truths through stories taken from the everyday experiences of the people. But, these everyday experiences were different from our own, so that we may not fully understand what Jesus said if we read them in the light of our own culture. For example, in Matthew 25 Jesus told the parable of the wise and the foolish virgins. The foolish virgins were reprimanded for not bringing extra oil for their lamps when they went to the wedding. When I was younger, this did not make much sense to me because I did not understand New Testament culture. In our own culture, weddings always start on time, so that the guests only need to wait for a few minutes after they arrive. But in Jesus' day, a wedding vigil could last for three hours. Furthermore, their oil lamps were not like ours. Their lamps were so small that one could hold three or four in one hand and it was foolish not to bring along extra oil.

5. Study geography. Paul's journeys can become much more interesting if you follow along on a map while you read the Book of Acts.

But, a study of geography can include much more than simply locating cities on a map. It can also include a study of the terrain, the vegetation, and the climate. In telling the parable of the Good Samaritan in Luke 10:30-37, Jesus said that the man went down from Jerusalem to Jericho. Looking at a map, you will discover that Jericho is about 15 miles northeast of Jerusalem, not south, as we often mean when we say "down." However, upon further investigation, you will discover that whereas Jerusalem is 2400 feet above sea level, Jericho, which is near the Dead Sea, is about 825 feet below sea level, a difference of 3225 feet, or about 0.6 miles. Obviously, the man did go down. Furthermore, the area between the two cities was uninhabited and mountainous, making it a good place for robbers to hide out, and thus a good setting for this story.

6. Look at parallel passages. Much material in the Gospels is repeated in several of the four Gospels. Most of the accounts include only the more important details. By comparing all the accounts of any particular event, you may find details in one account not found in the others, and which may help to fill out the account.

The books of Samuel, Kings, and Chronicles also contain some parallel accounts. Some of these events are only mentioned in one book, while being dealt with extensively in another.

7. Compare Scripture with Scripture. When studying a particular topic, you must study all passages that deal with that topic. For example, you must look at both Romans and James, as well as other passages, in order to come to a proper understanding of the relationship between faith and works.

8. Look at the context. For example, Colossians 2:21 says, "Touch not; taste not; handle not." Taken by itself, this verse appears to be a list of restrictions. However, the context (Col. 2:20-23) makes it very clear that the Christian is not to be subject to these kinds of legalistic restrictions.

When talking in parables, Christ would sometimes explain a parable later in the context, when he was alone with his disciples. So, if we are to fully understand the parable, we must interpret it in light of this explanation.

In looking at the context, you should begin by looking at the paragraph that the passage is in, then spreading out to the preceding and following paragraphs, the whole chapter and sometimes the whole book. For example, in the Book of Job, it is very important to know who is speaking when interpreting any statement. You will interpret a statement differently depending on whether it is spoken by God, Satan, Job, or one of Job's friends. Since some of the speeches in the book are quite long, you may need to look back one or two chapters to find out who is speaking.

9. Remember that chapter and verse divisions are not inspired. Our modern chapter divisions were made in the thirteenth century and our modern verse division in the sixteenth century. Some of these seem to be very haphazard. For example, Psalm 98:9 begins in the middle of a clause. If you read this Psalm verse by verse rather than sentence by sentence, it may not make complete sense.

The best example of a poor chapter division is at the end of Acts 21, which ends in the middle of a sentence. If you always end your Bible study at the end of a chapter, you may find this to be a very awkward place to end.

10. Seek Holy Spirit guidance in your Bible study. In John 16:13, Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." Paul said in 1 Corinthians 2:11, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." He continues in verse 12, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." We must avail ourselves of the knowledge of the Holy Spirit if we are to fully understand God's Word. The greatest Bible expositors have been men who have mixed Bible study generously with prayer, asking the Holy Spirit to help them to interpret the Word of God.

If you put to practice these ten principles of biblical interpretation, the Bible will become much more meaningful to you. The Bible is not a book to be read out of duty, but a book which is alive and relevant for our contemporary society. If you study it faithfully, earnestly desiring to know and do God's will, the Holy Spirit will be faithful in helping you to understand and do what God's Word says.

CHURCH NEWS

Advocate group adopts constitution, formally organizes at Landisville, Pa.

"We have been trying by the help of God and the aid of suggestions and criticisms to improve the Eastern Mennonite School so it can render the service desired by the church.... It is impossible to have a perfect institution or to please everybody when there is so much difference of opinion."—A. D. Wenger, *Gospel Herald*, April 1926

Melvin Paulus of Odon, Ind., was moderator for the third meeting of the Fellowship of Concerned Mennonites, a new, independent group to advocate conservative causes. Following meetings at Bethlehem, Pa., in 1983 and at Berea, Ohio, early this year, this one was held on Sept. 8 at the Landisville (Pa.) campgrounds. An estimated 500 people attended.

In the morning George Brunk of the Virginia Conference and chair of the board which publishes the *Sword and Trumpet* (circulation 1,600) spoke on "The Apostasy: Symptoms and Solutions." He applauded prophets who warn against disobedience, hypocrisy, and oppression of the poor. Walter Beachy of the Conservative Conference spoke on "The Challenge Facing Our Institutions Today." He said that we should orient education to scriptural and spiritual ends.

In the evening J. Otis Yoder of the Lancaster Conference spoke on "The Bible: The Book for All Time."

In the afternoon, vigorous, tenor-rich singing of "Faith Is the Victory,"

Our sword the Word of God ...
And onward to the fray ...

preceded the address by Sanford Shetler of the Allegheny Conference, who spoke on the topic "From Where Have We Come?" This talk was central to the meeting's purpose of taking the fellowship's case to the people.

Shetler is the editor of *Guidelines for Today*, an independent magazine with about 4,000 subscribers. He based his case for forming a group to advocate what many would call a Mennonite version of Fundamentalism on the assertion that many people have changed their view of the Bible.

At times choked by emotion, he avowed that Conversations on Faith, a Mennonite Church-sponsored forum for discussion of theological concerns in which he participated, "looks like a lost cause"; that a certain speaker he named has "absolutely rotten theology"; and that it is not "just a few arch-conservatives who brought the Fellowship of Concerned Mennonites into being, but a growing host of people."

In a rhetorical challenge to those whose witness to the government rankles him, he said: "If you don't like America, go to one of those [Marxist] countries. I'll give you a hearty farewell. I'll pack you a lunch." The response of the audience left no room for doubt that one of its favorite themes had been sounded.

After the address Paulus invited comments from the floor. Paulus, who was close to the Pacific Coast Conference's split in 1976, said that splits do not solve problems—a sentiment which all the other speakers on the program claimed to share. He requested "not to name names," to "bathe remarks in prayer," and to "stay with general concerns."

Melvin Kolb said, "Nothing here worries me. If you were not concerned, that would worry me."

"I want your yes to life to be louder than your no," said Enos Martin. "I want the church to be attractive to my children. The battle has already been won (by Jesus)."

A United Methodist minister from Virginia, a friend of Brunk, said that "just fellowship is not enough to make change." He urged the group patiently to overcome institutional power with power.

At the invitation of Brunk, Myron Augsburger, chair of the Mennonite Church General Board and moderator of the General Assembly, took the floor, saying:

- this group is not the only concerned group in the church;
- the institutions are the easy target: there is a lot more to be concerned about, such as alcoholism, divorce, and the need for revival;
- Mennonites have a lot in common with evangelicals but we are miles apart on nonresistance,
- I have trouble calling those who withdraw from the church great champions of the faith;
- where is this group going to go with its concerns since the Mennonite Church does not have a central executive authority?

About 286 persons registered at the meeting. Some 200, many of them couples, signed on as members of the new organization.

The constitution of the new group, which had been approved the previous day by the consulting board, states that the Fellowship of Concerned Mennonites has been called into being because "certain of those basic biblical tenets of faith long held as foundational more currently are being questioned, modified, or negated...." It affirms adherence to the 1963 Mennonite Confession of Faith, the inerrancy of Scripture, biblical creationism, the sanctity of marriage, and valid church government.—Mahlon Hess and Glenn Lehman. This report is reprinted from Lancaster Conference *News*. Used by permission.

Overground Railroad: A channel of hope for refugees

"Mario" had exhausted his legal appeals for asylum in the United States. He expected to be deported within a week back to El Salvador, where he almost certainly was on the death squads' hit list for having been a union leader.

Mario was being detained at "El Corralon," "the big corral," the immigration prison at Los Fresnos in south Texas. One day a voice on the public-address system listed the names of those who were to be deported. Mario's was among them.

He thought his fight was lost. But when he presented himself at the gate, he found someone waiting for him. Representatives of the Overground Railroad were there with bail money—with the chance for a new life for Mario.

The Overground Railroad is a service provided through Jubilee Partners, a Christian intentional community in Comer, Ga.; Reba Place Church in Evanston, Ill.; and Mennonite Central Committee, to Central Americans seeking haven. The "railroad" runs from south Texas to other parts of the United States, with Canada as the final destination.

The channel began in 1983, with Jubilee Partners heading the effort. Since then, an estimated 250 Central American refugees have been transported through it to new homes and new lives in Canada. Some have been sponsored by the Canadian government; others by churches.

The Overground Railroad now needs help. Churches are needed to host

refugees while they await the completion of their Canadian processing. Others are needed to provide transportation and to support the host churches. The Canadian government has added 400 people to its 1984 quota of government-sponsored refugees accepted from Latin America. One hundred of these people will be processed through the Canadian consulate in Atlanta, Ga. Jubilee Partners has been working closely with this consulate for the past two years.

For more information about how your congregation can assist Central American refugees through the Overground Railroad, contact Don Sensenig at Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501, or Overground Railroad, 722 Monroe St., Evanston, IL 60101.



Left to right, Virgil Gingerich, director of MDS Region II; Carl Nussbaum, vice-chairperson of MDS; and Myron Schultz, director of MDS Region III, visit during a break in the agenda of the September 7 MDS Section Meeting.

MDS section holds fall meeting

The Mennonite Disaster Service (MDS) Section met for its fall meeting at Black Rock Retreat on Sept. 7. The group heard reports on the activities of many hundreds of MDS volunteers, and discussed the coordination of the more than 50 MDS units.

Landis Hershey, director of MDS Region I, reported that the Avian flu quarantine has not yet been lifted, even though 15.7 million birds were destroyed. MDS volunteers in Region I have helped clean up after the spring tornadoes in the Carolinas, and following the fire that destroyed the administration building at Eastern Mennonite College in Harrisonburg, Va., Hershey reported the need for more volunteers in his region.

Virgil Gingerich, director of Region II, reported on an August barn-raising at Black Earth, Wis., following the tornado that struck there in June.

Myron Schultz, director of Region III, reported on activity in a number of states in that large region. He noted the sustained response of local volunteers from three Iowa congregations following tornadoes and floods this spring.

Henry Mast, director of Region IV, reported on the MDS activities in the Tucson, Ariz., flood area as well as the third MDS project in Hawaii, following a 1983 earthquake there.

Syd Reimer, chairman of the MDS section and recently named director of Region V, reported on the clean-up activities in his home community of Rosenort, Man., which involved over 1,200 volunteers. He reported that he spent a weekend with the newly organizing churches in the eastern province. Reimer, as director of Region V, succeeds Eddie Bearinger, who was honored for 25 years of MDS service.

Joan Barkman, who is completing her term as an at-large member of the section, reported that the MDS orientation packet is completed.

Nelson Hostetter, executive coordinator, reported on the projects in which MDS bi-national assisted. He also briefed the section on organization changes in other agencies doing disaster and emergency work. He reported that the number of American Red Cross staff members available for disaster activities has decreased.

The MDS Section voted to extend the term of Executive Coordinator Hostetter by one year, to August 1986. It also authorized its executive committee, in conjunction with Mennonite Central Committee U.S. and MCC Canada, to evaluate staffing and organizational structure. It is understood that this study appropriately coincides with plans for MDS staffing beyond the Hostetter term.

Region II is planning to host the 1985 All-Unit meeting at the Central Mennonite Church in Archbold, Ohio, Feb. 8 and 9, 1985.

Bylers called to be "supportive model" for Christian community in Spain

Ever since they were called to be a "supportive model" for a young Christian community in Burgos, Spain, Dennis and Connie Byler have come to believe that sometimes simply "being" is more important than "doing."

Sponsored by Mennonite Board of Missions and Shalom Covenant Communities, Dennis and Connie Byler began an assignment as "supporters" to a young Christian community in Burgos, Spain, in 1981. They returned to North America this summer for several weeks, planning to travel to Argentina before continuing their work in Spain. Shalom Covenant Communities is a group of Anabaptist-Mennonite intentional communities in the Midwest.

"At first we desired a more definite role, but soon realized that what the community really needed was Christian models to provide a presence of stability," Dennis said. "We found it a healthy perspective to focus on simply *being* before *doing* anything."

The community in Burgos is a 60-member congregation which is divided into six "cell groups" that meet weekly for Bible study and personal sharing. The community also includes a rehabili-

Mennonite Church contributions
to churchwide agencies and education
for the six months
February 1, 1984, through July 31, 1984

	Giving guide budget (6 mo.)	% of total budgeted	Received	% of total received
Mennonite Church General Board	$160,998	3.45%	$117,159	4.08%
Mennonite Board of Congregational Ministries	305,013	6.53	151,284	5.26
Mennonite Board of Missions	2,720,000	58.28	1,594,000	55.44
Mennonite Board of Education	96,000	2.06	51,811	1.80
Colleges and Seminaries				
Eastern Mennonite College	378,927	8.12	208,824	7.26
Eastern Mennonite Seminary	112,853	2.42	41,339	1.44
Goshen Biblical Seminary	288,985	6.19	200,613	6.98
Goshen College	299,000	6.41	296,221	10.30
Hesston College	140,000	3.00	121,938	4.24
Minority Education	165,000	3.54	91,963	3.20
Total	$4,666,776	100.0%	$2,875,152	100.0%

tation house for drug addicts and alcoholics.

"When we first arrived, the community was experiencing leadership troubles and harassment by the Catholic Church," Dennis said. He explained that the group has since matured into a more normal "New Testament" community and that young members are now a more stable witness among their friends and family.

"Because Spain is marked by the polarization of Catholics and Protestants, we have chosen not to identify with either one," Dennis said. "Our congregation is largely Anabaptist, with charismatic and renewal influences."

Bylers are mostly involved in hosting visitors, counseling, writing, preaching, Bible teaching, and carpentry. "We want to establish some type of leadership training when we return," Dennis said. "Good leadership is crucial to erase the community's negative feelings about authority."

Bylers also hope to start meeting regularly with young families in their home. "Marriage and family counseling is desperately needed," Connie said. "Most members grew up with little or no Christian guidelines to follow."

Dennis and Connie both feel the Burgos community has experienced definite progress since they first arrived. "We've only made it this far because everyone agreed that the Bible would be our basis for daily life," Dennis said.

Bylers are members of Fellowship of Hope in Elkhart, Ind.

Culture and cash crops challenge MCC agricultural workers in Guatemala

"This is the new cash crop that a lot of people are putting their hope in now," says Phil Risser of Harrisonburg, Va., as he climbs a mountain trail and points to the cardamom bushes.

He and fellow Mennonite Central Committee worker Kevin Christophel of Battle Creek, Mich., are on their way to pay a weekly visit to a Kekchi Indian who works as a local agricultural extensionist in MCC's agricultural program among the Kekchi Indians in the Alta Verapaz region of Guatemala.

MCC's agricultural program aimed at increasing the self-sufficiency of the Kekchi Indians, is relatively new and in many ways experimental. After centuries of oppression and unfulfilled government promises, the Kekchi are often skeptical of outsiders who come to offer them something. Perhaps a small group of Kekchi with agricultural training could be effective in sharing new ideas with their communities.



Enrique, agricultural extensionist in Guatemala, holds a bird from his chicken promotion project.

During the past two and a half years, Risser has found that the formula is not quite that simple. He has had some satisfying results with selective projects such as a small clay wood-burning chicken brooder that he designed so highland farmers can buy day-old chicks to raise and sell. But interest in home gardening and small-animal husbandry is often short-lived because these do not quickly produce more money.

"It's hard to work at a program where you're always the salesperson and people aren't excited about what you have to offer," says Risser. "On the other hand cardamom, fertilizers, and paraquat (an extremely toxic and dangerous insecticide banned in the United States) sell themselves. They generate instant income for the people," because their effects produce quick results, he says.

But success is often two-sided. Are cash crops always a guarantee of self-sufficiency? Of an increased quality of living? And is the men's low interest in gardening and rabbits only an economic question or is it also a matter of culture?

According to Risser, gardening and small-animal husbandry actually fall into the women's domain of responsibilities in Kekchi society. Perhaps these projects would thrive if they were put in the hands of women and proposed not as income-generating, but as family diet-improving projects.

But to make such a program shift to focus on women would lead to yet another cultural problem—how to train the women. The current system of extensionists is not quite applicable because Kekchi communities do not consider a single woman an authority. Married women are generally too busy with homemaking tasks or their husbands do not permit them to do community work. And because the men control the purse, how do women gain access to resources or decide the end use of their products?

Community development workers face these questions in many parts of the world. In Guatemala the challenge is more delicate because the work is with an indigenous culture—one that has been historically oppressed by the minority, but dominant, Latin culture.

Anniversary celebration in northwest Ohio

On October 12-14, 1984, the Mennonite churches of northwest Ohio are planning to celebrate the 150th anniversary of the coming of their forebears to the area. Services will be held on Friday evening, Saturday evening, and Sunday evening at Central Mennonite Church, Archbold, Ohio. Tours will be conducted on Saturday afternoon.

Several families from Alsace-Lorraine and Switzerland, who had first met in Wayne County, Ohio, came to the swampy mosquito-infested forest in the late summer of 1834.

Events planned for the weekend include addresses by J. C. Wenger, guided tours of historical sights, dramatic presentations depicting actual incidents in the lives of area residents, and a choir composed of persons from the local churches led by Mary Oyer. Many items to help to picture the pioneer life, family life, church life, and farm life of those early settlers will be on display at the Central Church. A historical booklet has been prepared and will be ready for distribution by the October weekend.—Fern Schrock

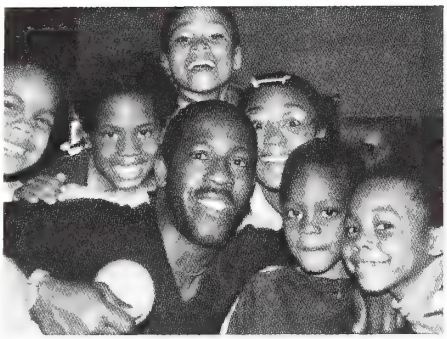
First Mennonite of La Junta closed

The First Mennonite Church of La Junta, Colo., was closed on September 9 after 81 years as a Mennonite congregation. It was organized on May 4, 1903, with 20 charter members.

"For various reasons," writes Helen Freeman in the September issue of the Rocky Mountain Conference *Echo*, "the membership of this church has declined and after much discussion and prayer it was decided on April 15, 1984, that services would be discontinued and the doors would be closed as a Mennonite Church. This has been a sad and difficult time."

Disposition of the building becomes the responsibility of the Rocky Mountain Conference.

Marvin Wright directs Chicago children's club



Marvin Wright with six of the forty children in his club.

About 20 children were sitting on the edges of their seats, stretching their necks to see the puppets moving across the makeshift stage. They knew that Marvin Wright, the club director, was the voice of the puppet, although he was hidden behind stage. The show was simple, short, and "make-it-up-as-you-go-along," and the kids loved it.

Since last fall Marvin has been working with neighborhood children surrounding Englewood Mennonite Church in Chicago, Ill. Marvin grew up in the Englewood community and is a member of Englewood Mennonite Church. After graduating from Goshen College in 1983, he returned to Englewood with the desire to organize neighborhood clubs for children. With severe unemployment (estimated at 50 percent), and many one-parent families, Englewood certainly had a need for children's clubs.

Wright set out to organize the children's club while attending S.C.U.P.E, an urban training program for seminary students. Funding for the club was provided by Mennonite Central Committee and a minorities grant from Students and Young Adult Services.

With the help of one assistant, Kimberly Lowe, a 21-year-old young adult from the neighborhood, Marvin welcomes 40 children to the Englewood Church for games, Bible lessons, something to eat, stories, fun, and affection.

Marvin explains, "The club meets three times a week starting at noon and goes on until 3:00. It used to be that all forty came at the same time." But, according to Marvin, "It all got too crazy. Now we divide them into groups and offer different activities at different times. Those that don't have an activity scheduled have to leave. It's easier to manage this way."

Marvin continues, "Kids are interested and happy that there is something to do. They enjoy the club. I hope their experiences here will someday motivate them to be interested in a church. That's how it was for me."—Carolyn Prieb



MWC Executive Committee for XII Assembly. Standing (l. to r.): Luis Elier Rodriquez, Samuel Gerber, Jacob F. Pauls, Mbonza Kikunga, Hiroshi Yanada, Helen Kruger, Ross Bender, Louise Nussbaumer, Victor Adrian.

MWC looks ahead

One of the significant issues discussed by the General Council was the continuing and emerging role of Mennonite World Conference. Are there functions beyond the sponsoring of an assembly every six years which the MWC should be carrying out? While no final decisions were made, there was considerable interest in exploring two possibilities.

The first is that of giving attention to the discussion of theological issues such as Christology, the Holy Spirit, and the nature of the church. The question was raised as to whether MWC should set up a theological commission. The second probability has to do with our relationship with other world Christian bodies such as the Baptist World Alliance, World Alliances of Reformed churches, and the Lutheran World Federation. The younger churches in particular have a stake in working at interchurch relationships since they have a strong need for fellowship with other Christians in those countries where Christians are a small minority of the population.—Ross T. Bender, president Mennonite World Conference

Renovation of Dhamtari hospital in India to be completed in January 1986

A $1.4 million renovation project for Dhamtari Christian Hospital in India is to be completed in January 1986. Founded by Mennonite Board of Missions, the hospital is located in the town of Dhamtari—site of MBM's first overseas mission work in 1899. Control of the hospital was later turned over to a medical board composed of Indian Christians. Currently there are no MBM missionaries in Dhamtari area.

Jonathan Yoder of Goshen, Ind., a former MBM doctor in Dhamtari, has taken on the hospital renovation as a semiprivate project with the assistance of MBM, Mennonite Central Committee of Canada, and a German Protestant relief agency.

Renovation began in 1981, and includes three major buildings: a nurses dormitory, a 140-bed hospital wing, and a surgery building. Besides these buildings, the project includes a complete sewage disposal plant, a new standby power generator with full wiring for automatic controls, numerous smaller buildings for staff housing, a complete new laundry facility, and a generous assortment of new hospital equipment and treatment facilities.

Yoder has also helped establish an endowment fund to provide much-needed aid for patients who cannot pay for their own medical expenses. Half of the $75,000 goal has been raised so far.

"When I was at Dhamtari, I was the only doctor there and Mennonite Board of Missions provided a fairly large subsidy," said Yoder. "Now the hospital has eight doctors and a 70-student nursing school—but no subsidy."

Dhamtari Christian Hospital has not been offered any government aid and thus far the staff at the hospital has not chosen to apply for such aid. The hospital has felt that it might have greater freedom to pursue an independent course if no such grant were involved in their public relations.

Although it is often difficult to raise

all the needed funds, Dr. H. S. Martin, medical superintendent, continues to say, "We never turn anyone away because they cannot pay." Government employees and other people with money do pay willingly.

New faculty at Goshen College

New faculty have recently joined Goshen College's nursing, computer science, and business departments, as well as the library and residence hall staffs.

Shirley Yoder of Goshen will direct the continuing education in nursing program. She holds a master's degree in public health and has worked on nutrition and public health projects for Church World Service and the United States Agency for International Development.

The Computer Sciences Department has gained two associate professors. Carol Paris holds a master of science in information services from the University of Pittsburgh and a master of divinity from Pittsburgh Theological Seminary. Floyd Saner holds a master of science in computer services from Villanova (Pa.) University.

The Business Department has gained two assistant professors. Formerly an instructor at Kalamazoo (Mich.) Community College, Mary Ebey is a CPA and holds a master of arts degree from Western Michigan University. Randy Gunden (GC '75) has taught economics since 1982 at Bethel College in North Newton, Kan., and is completing a Ph.D. in economics at the University of Notre Dame.

Assistant librarian Eileen Saner and associate librarian Sally Jo Milne (GC '67) both hold master's degrees in library science—Saner from Villanova University and Milne from Indiana University.

Laureen Myers and Stanley Shantz will be resident directors for the Kratz-Miller and Yoder dormitories, respectively. Myers holds a bachelor's degree in music education from Wittenberg University School of Music in Springfield, Ohio, and Shantz holds a bachelor's degree in environmental studies from the University of Waterloo in Ontario.

READERS SAY

Helen King Stork, Ventura, Calif. Just a note to thank you for printing the article on Central America by J. R. Burkholder (Aug. 28). We need more of this from the trouble spots of the world. Many readers will reject it, preferring to put all problems into the communism/anti-communism category, but keep these articles coming.

I recently met in a home with a group to hear a Catholic sister speak who had just returned from Nicaragua and her comments were identical to Burkholder's.

For several years I worked for Mennonite Central Committee in Jerusalem and as a result I no longer believe anything our government says.

Dan Mullin, Satellite Beach, Fla. I enjoyed your editorial, "Meetinghouses," August 14. While your statements may be true of the cathedrals I do not think they hold true for the majority of parish churches.

Having regularly worshiped during the past four years in two of the seven you visited I can tell you that their function has not tilted as far toward tourist attraction, as you suggest. Your observation of poor church attendance in England is accurate, but what you saw is an increase over several years and still growing. God's Spirit is not dead in England nor are the congregations, hence the mission you saw preparations for. The church family I just left are vital members of Christ's body steadily growing in numbers and spirituality.

Having shivered through many a winter sermon I too have felt like trading the carved angels for adequate heating. On a bright spring day, however, the beauty of those angels and their symbol of continuity far outweigh the few cold hours. It is similar to taking communion wine from a cup in constant use for the past 400 years. These things help us see C. S. Lewis's vision of the church, "... spread out through time and space and rooted in eternity...."

As for maintenance, apart from some grants, this largely falls on the congregations. My old church was too young to qualify for grants, so we supported it entirely. We are proud enough of its beauty and heritage to keep it a place we are pleased not only to show tourists but invite them to worship in as well.

"As a tourist attraction alone a meetinghouse is a pale reflection of what it was meant to be." I agree. Thank God not all are like that.

Ken Kulp, Lancaster, Pa. I was deeply distressed by the article "Update on the Peace Movement in the Mennonite Church" (Sept. 18) by J. Ward Shank. Since it would take a letter longer than the article to respond to it point by point, I would like to raise only two concerns.

First, to say, "The basis of belief has shifted from the biblical and personal to that of the communal and political," is a smear reminiscent of the tactics of Sen. Joe McCarthy. While the peace movement among Mennonites is communal and political, it is also personal and very biblical. In fact Bible study was an integral part of the most recent New Call to Peacemaking national conference. These categories are in no way mutually exclusive. Just because an interpretation of Scripture is different from that held by Mr. Shank does not mean that it is not biblical.

More importantly, I am concerned that Mr. Shank seems to support the undeclared wars in Vietnam and Granada as "situations which must be dealt with in terms of advanced intelligence [?!?] and national integrity, not necessarily from Christian motivation." I am convinced that anyone who believes that it is right for a government to use military force has already killed those enemies in his/her heart, regardless of whether they would personally pull the trigger or drop the bombs. That is the kind of double standard which causes Mennonites to lose credibility among people of conscience. In the same way, those who support a government's policy of nuclear deterrence (whether or not they are citizens of that country) have already killed in their hearts the victims (military and civilian, Christian and atheist) of that government's weapons.

The early Anabaptists took the position that the prohibition against going to war against the Turks was even firmer than the absolute prohibition against going to war against Christians, since to kill the Turks, who were not Christians, would condemn them to hell. Now that the "communists" have replaced the Turks it appears that pragmatism has replaced love in dealing with national enemies. Conrad Grebel and Menno Simons must be "turning in their graves" to see some of the results of what they have started.

MENNOSCOPE

"Central American Refugees in the United States: How Can We Help?" will be the theme of an Oct. 8 meeting sponsored by Mennonite Central Committee East Coast. The meeting will be held at MCC's headquarters at 21 South 12th Street in Akron, Pa., the afternoon and evening of Oct. 8, beginning at 1:30 p.m. For further details or to register for the meeting, contact Lowell Detweiler, MCC East Coast, Box M, Akron, PA 17501; phone (717) 859-1151.



Betty L. Kurtz has been appointed marketing manager for Herald Press according to Maynard W. Shetler, director of the Herald Press publishing program in the United States and Canada. Betty will participate in the selection of titles to be published and in determining marketing strategy. She will be responsible for promotion and distribution of Herald Press books throughout the world. Kurtz is a 1984 graduate of Indiana University and holds a Master of Science degree in Business Administration. She is a graduate of Eastern Mennonite College and a former schoolteacher. Kurtz succeeds Jack C. Scott, who was promoted to director of the Provident Bookstore division.

Mennonite Central Committee has released a new slide set on grain shipments to three countries—El Salvador, Nicaragua, and Mozambique. These three countries are the special focus of the "Harvest Against Hunger" in MCC's East Coast and Great Lakes regions. The two regions aim to raise some 3,000 metric tons of corn plus beans as available for the three countries this fall. Contact MCC's Akron office or your nearest regional office to borrow the slide set, or for information on the "Harvest" drive.

Zilla Marshall of Clarendon, Jamaica (a 1984 Goshen College graduate), has been named the winner of the Intercollegiate Peace Speech Association contest and the C. Henry Smith Peace Oratorical Contest. In her speech, Marshall argued that hunger, a tragic result of Third World poverty, can be eliminated through "radical social change and better terms of trade and emphasis externally." Such change, she said, could promote greater independence within the poorer countries, decrease the foreign trade deficit, and increase the amount of money available for local development.

Keith Schrag, pastor of the Ames (Iowa) Mennonite Fellowship has been selected as seminar coordinator for Ames 85, the General Assembly and churchwide convention of the Mennonite Church to be held August 9-14, 1985, on the campus of Iowa State University, Ames, Iowa. Suggestions for seminar subjects, as well as names of leaders, may be sent to Keith Schrag at 118 Hayward, Ames, IA 50010, or the convention office at 528 E. Madison St., Lombard, IL 60148.

The General Conference's General Board has made new appointments to the staff of *The Mennonite*, the church's English-language periodical. Gordon Houser assumed the position of assistant editor for the 24-page fortnightly publication on Sept. 1. He has served as editorial assistant for the magazine for the past six years. As assistant editor, he manages the production of the magazine, edits the news, and works closely with editor Bernie Wiebe. Taking over as editorial assistant of *The Mennonite* on a half-time basis is Sharon Sommer, who has served as secretary for *The Mennonite* and the General Conference's news service for the past year.



Glendon Blosser, Harrisonburg, Va., has been appointed to serve as director of Home Missions for the Virginia Mennonite Board of Missions. In this half-time assignment, he will work with several home mission churches and encourage other congregations to reach out in evangelism and church planting. Blosser has been moderator of Virginia Mennonite Conference, moderator of the Mennonite Church General Assembly, and is overseer of 10 congregations of the Virginia Mennonite Conference.

First Mennonite Church, Berne, Ind., will host the Mennonite Central Committee U.S. Peace Section Assembly, Nov. 2-3. The focus will be on how the gospel is understood and proclaimed by churches in the Anabaptist and peace church tradition. The three main sessions are on "Integrating Peace and Evangelism" by Art McPhee, "The Spirit of the Peacemaker" by Marcus Smucker and "Parenting for Peace and Justice" by Gloria Miller. David Shenk will give a major address on "Multiplying signs of Peace." More information is available from Lynn Liechty, First Mennonite Church, 556 W. Main Street, Berne, IN 56711.



Sam Scaggs has accepted a two-year assignment as Virginia Mennonite Conference Youth Minister. In this half-time position, he will assist congregational youth leaders and also work with the Conference Youth Cabinet in planning special youth events. Scaggs is a 1984 graduate of Eastern Mennonite College with a degree in Bible and History/Social Science.

Leadership seminar for pastoral and lay leader couples on Nov. 12-16. Enos Martin, Elizabethtown, Pa., will address the subject "The Pastor: A Wounded Healer." Faculty members David Showalter and Walter Beachy will teach on "Helps for Sermon Preparation" and "An Introduction to Apologetics." Write for free brochures to Rosedale Bible Institute, 2270 Rosedale Rd., Irwin, OH 43029.

A "One in the Spirit" conference is scheduled for the Goshen (Ind.) High School auditorium, Oct. 12-14, beginning at 7:00 p.m., Friday. A special prayer breakfast will be held in the Goshen College dining hall at 8:00 a.m., Saturday. Main speakers include Wes Smith, evangelist from Seymore, Ind.; Dan Yutzy, professor from Taylor University, Upland, Ind.; and Art Good, pastor from English Lake, Ind.

Mark R. Wenger, Lancaster, Pa., was licensed as assistant pastor for two years at Forest Hills Mennonite Church, Leola, Pa., on Sunday morning, Sept. 16. Mark's father, Chester L. Wenger, preached the installation sermon, and Pastor J. Lester Graybill, whom Mark will be assisting, officiated at the service. Mark completed his training at the Associated Mennonite Biblical Seminaries in June 1984.

Staff needed: Goshen College announces an opening for business manager. Applicants must be committed to the mission and goals of Goshen College with experience in higher education administration and/or business management. Position open June 1, 1985. Send résumé and references to Victor E. Stoltzfus, President, Goshen College, Goshen, IN 46526.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Christiansburg, Va., Oct. 10-13. B. Charles Hostetter, Hickory, N.C., at Oak Grove, Smithville, Ohio, Oct. 14-17. Nelson Litwiller, Goshen, Ind., at North Main, Nappanee, Ind., Nov. 11-14.

New members by baptism and confession of faith: St. Jacobs, Ont.: Maureen Martin. Crown Hill, Rittman, Ohio: Kirk Hilty, Dionne Smith, Kevin Smith, Amy Ramseyer, and Deemarie Troyer. First Mennonite, Colorado Springs, Colo.: Patty Ernst, Debbie Kremer, Steve Barzee, Jimmie Bloom, and Zonn Thompson.

Change of address: Ted Grimsrud, 1798 Scenic Ave., 512 Berkeley, CA 94709.

Correction: In the ministerial directory of *Mennonite Yearbook*, omit P.O. Box 84 from Norman G. Kolb's address. His telephone number is (215) 948-3147.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Allen, Brian and Karen, Listowel, Ont., first child, Ryan Scott, Apr. 28.

Benner, Robert and Betsy (Wilde), Parksburg, Pa., second son, Joel William, Sept. 6.

Blosser, James II and Lois (Myers), Sellersville, Pa., second child, first daughter, Jessica Lin, born on May 23; received by adoption on Aug. 27.

Boese, Dean and Mary Ann (Showalter), Harrisonburg, Va., third daughter, Debra Lynn, Sept. 3.

Buschman, Tim and Tina (Bates) Perryton, Tex., first child, Andrew James, June 19.

Culver, Wesley and Valerie (Weaver), Goshen, Ind., second son, Craig Michael, Sept. 12.

Erin, Marlin and Mary, Pittsburgh, Pa., second son, Andrew Patrick, Aug. 28.

Esch, John and Linda (DeGrandchamp), Mio, Mich., third daughter, Hayley Rebekah, Aug. 23.

Hauenstein, Robert and Deana (Freyenberger), Wayland, Iowa, second child, first son, Kyle Robert, Sept. 7.

Hijjeh, Mohammed and Linda (Chapman), Timberville, Va., fourth child, third daughter, Amber Manal, Aug. 28.

Horner, Carl and Stephanie (Haines), Goshen, Ind., first child, Nathan Allen, Sept. 6.

Kauffman, Virgil and Sarah (Stutzman), Tuscola, Ill., fourth

child, first son, Mark Justin, July 27.

Kauffman, Wendel and Kathy (Matzel), Sarasota, Fla., first child, Brian Wade, Aug. 28.

Kosobud, Terry and Pam (Olander), Evanston, Ill., first child, Melissa May, Sept. 9.

Litwiller, Joseph and Gail (Child), Delavan, Ill., second daughter, Laura Beth, Sept. 5.

Metzger, Ronald and Merri Lee (Ribey), Wallenstein, Ont., first child, Katimarie, Aug. 15.

Metzger, Stuart and Julia (Martin), Waterloo, Ont., first child, Trevor Michael, Aug. 29.

Neff, Delmar and Nancy (Stutzman), Christiana, Pa., third child, first daughter, Corinne Nicole, Aug. 20.

Nussbaum, Dean and Bonita (Kreider), Eugene, Ore., first child, Benjamin Edward Kreider, Aug. 10.

Paulsen, Doug and Vickie (Smith), Cedar Rapids, Iowa, second child, first daughter, Danielle Nicole, Sept. 4.

Randolph, Joe and Cindy, Perryton, Tex., second child, first daughter, Lacee Joan, July 17.

Reesor, Harry and Lynn, Listowel, Ont., fifth child, third son, Phillip Jordon, Sept. 4.

Roth, Randall J. and Mary (Nyce), Elkhart, Ind., second daughter, Anika Joy, Aug. 7.

Sauder, Jay and Lucinda (Neff), New Holland, Pa., third child, first son, Eric Jay, Sept. 3.

Schoolcraft, Raymond and Marilee (Roggie), Goshen, Ind., second daughter, Rebekah Ellen, Sept. 6.

Shoemaker, Curtis and Terri Lynn, Kitchener, Ont., first child, Andrea Kristen, Apr. 2.

Troyer, Willis, Jr., and Siv Eng (Sar), Lagrange, Ind., second son, Justin Arden, Sept. 9.

Wilkens, Doug and Cara (Sweigart), Perryton, Tex., second child, first daughter, Lindsey Jo, July 28.

Wyse, Curt and Jodi (Conrad), Mt. Pleasant, Iowa, first child, Kelsey Joy, Aug. 22.

Yoder, Douglas and Sharon (Short), Archbold, Ohio, first child, Erin Elizabeth, Aug. 30.

Zook, Reuben and Doris, second daughter, Heidi Jeanette, Sept. 3.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Bauman—Dunlop.—Maynard Bauman, Atwood, Ont., and Faith Dunlop, Listowel, Ont., both of Listowel cong., by Brian Laverty, May 26.

Blank—Burkhart.—Keith W. Blank, Gap, Pa., Rossmere cong., and Brenda J. Burkhart, New Holland, Pa., Groffdale cong., by Lester A. Blank, father of the groom, and Ervin Stutzman, July 14.

Bollinger—Bomberger.—Timothy L. Bollinger, Ephrata, Pa., Church of the Brethren, and Donna M. Bomberger, Lancaster, Pa., Rossmere cong., by Lester A. Blank and Paul Brubaker, May 12.

Dukeman—Chupp.—Van A. Dukeman, Arthur, Ill., Methodist Church, and Patti Jo Chupp, Arthur, Ill., Arthur cong., by Wayne Hochstetler and Kenneth Plummer, Aug. 4.

Gehman—Landis.—K. Marlin Gehman, Telford, Pa., and Susan Jane Landis, Harleysville, Pa., both of Franconia cong., by Clyde G. Kratz and Kenneth H. Gehman, Sept. 8.

Grimes — Hollinger. — Daniel B. Grimes and Brenda J. Hollinger of Diamond Street cong., by Freeman J. Miller and Charles C. Baynard, Sr., Aug. 11.

Helmuth — Snyder. — Marcus Helmuth and Beverly Snyder both of Sarasota, Fla., Bay Shore cong., by Sherm Kauffman, Aug. 18.

Hess — Hilbert. — Dale E. Hess, Millersville, Pa., Masonville cong., and Ursula M. Hilbert, Bielefeld, West Germany, Evangelische Stiftsgemeinde, by Pastor Gehring, July 28.

Kearns—Latshaw.—Thomas C. Kearns, Morgantown, Pa., Conestoga cong., and Elizabeth S. Latshaw, Spring City, Pa., Church of the Brethren, by Robert Latshaw, Sept. 8.

Landes — Roth. — Jeffrey Landes, Iowa City, Iowa, and Kendra Roth, Coralville, Iowa, Washington cong., by Robert Hartzler, Sept. 1.

Martin—Lehman.—Keith A. Martin, Denver, Pa., Green Terrace cong., and Debra S. Lehman, Myerstown, Pa., Krall cong., by James R. Hess, Sept. 8.

Miller—Krabill.—Philip W. Miller, Urbana, Ill., Evangelical cong., and Jean E. Krabill, Urbana, Ill., Berkey Avenue cong., by Art Smoker and D. Richard Miller, father of the groom, Aug. 12.

Roth—Gorius.—Daniel W. Roth, Coralville, Iowa, First Mennonite cong., and Teresa Gorius, Coralville, Iowa, Catholic Church, by Eugene Benda and Wilbur Nachtigall, Sept. 1.

Schlossman — Gehman. — John Schlossman, Souderton, Pa., and Rosann Gehman, Telford, Pa., both of Rockhill cong., by Glenn Egli, Sept. 8.

Sommers — Otto. — David Sommers, Hartville, Ohio, and Tina Otto, Canton, Ohio, both of Hartville cong., by Richard F. Ross, Sept. 8.

Wenger — Esbenshade. — Jerry Wenger, Smoketown, Pa., and Denise Esbenshade, Manheim, Pa., both of Neffsville cong., by G. Edwin Bontrager and Willard Shertzer, Sept. 1.

Wideman — Klaming. — Fred Wideman, Wallenstein, Ont., Hawkesville cong., and Caroline Klaming, Elmira, Ont., Lutheran Church, by Gary Knarr, July 7.

Wittrig—Haarer.—Mark Wittrig, Goshen, Ind., North Goshen cong., and Karen Haarer, Lagrange, Ind., Plato cong., by Richard E. Martin and Harvey Chupp, Aug. 18.

OBITUARIES

Longacre, Anna, daughter of Jacob and Emma (Buckwalter) Kolb, was born at Spring City, Pa., June 2, 1887; died in Harrisonburg, Va., Sept. 7, 1984; aged 97 y. On Apr. 27, 1910, she was married to Horace S. Longacre, who died on Aug. 28, 1947. Surviving are six daughters (Margaret—Mrs. Paul Benner, Mabel—Mrs. Royden Nigh, Lillian—Mrs. Claude Strunk, Edith—Mrs. David Yoder, Anna Pearl—Mrs. David Hostetler, and Esther), 17 grandchildren, and 35 great-grandchildren, and one brother (Jacob Kolb). She was a member of Vincent Mennonite Church, where funeral services were held on Sept. 10, in charge of Norman G. Kolb and Karl Glick; interment in Vincent Mennonite Church Cemetery.

Martin, Ruby Marie, daughter of Noah and Magdalena Knarr, was born in Waterloo, Ont., July 22, 1922; died in Kitchener, Ont., of a heart attack on Sept. 1, 1984; aged 62 y. On Sept. 2, 1944, she was married to William Martin, who survives. Also surviving are one daughter (Debbie—Mrs. Lavern Strub), and one son (Jeffrey), and 4 brothers (Clayton, Herbert, Milford, and Lloyd). She was a member of the Erb Street Mennonite Church, where funeral services were held on Sept. 4, 1984, in charge of Wilmer Martin and Gary Knarr; interment in Erb Street Mennonite Cemetery.

Rediger, Anna, daughter of David and Barbara (Ruby) Rediger, was born in Cortez, Colo., Sept. 8, 1899; died in Albany, Ore., Aug. 7, 1984; aged 84 y. Surviving are four sisters (Elizabeth Fahndrich, Katie Burkey, Leah Burkey, and Lydia Stutzman). She was a member of the Fairview Mennonite Church, where funeral services were held on Aug. 10, in charge of Roy E. Hostetler and Al Burkey; interment in Willamette Memorial Park.

Reist, Abram, son of Elias and Mary (Aucker) Reist, was born in May City, Iowa, Dec. 2, 1893; died in Edmonton General Hospital, Edmonton, Alta., on Aug. 28, 1984; aged 90 y. On July 26, 1918, he was married to Alma Snider, who survives. Also surviving are one son (Lewis), 3 daughters (Gladys—Mrs. Harry Stauffer, Francis—Mrs. Clarence Spicer, and Bessie—Mrs. James Earl), 13 grandchildren, and 27 great-grandchildren. He was ordained to the ministry on May 26, 1919, and served various Mennonite churches in Alberta. He was a member of the West Zion Mennonite Church, where funeral services were held on Sept. 1, in charge of Gordon Buschert and C. J. Ramer; interment in West Zion Cemetery.

Shearer, Ellen Ruth, daughter of Ira and Ella (Book) Eby, was born in Lancaster, Pa., on Oct. 2, 1927, and died of Lou Gehrig disease on Sept. 3, 1984 in Sarasota, Fla.; aged 56 y. On Apr. 3, 1948, she was married to Harold Shearer, who survives. Also surviving are two daughters (Mary Lynn and Beth Ebersole), one son (David), five brothers and sisters, (Lloyd, Clair, Marian Wenger, Paul, and Alma). She was a member of the Bahia Vista Mennonite Church, where funeral services were held on Sept. 6, in charge of Stan Kauffman and John Shenk; interment in Sarasota Memorial Park.

Shaum, Ralph Ray, son of Leander and Catherine (Holderman) Shaum, was born in Wakarusa on Oct. 4, 1900; died in Greencroft Nursing Center on Sept. 7, 1984. On Mar. 25, 1925, he was married to Mabel Hochstetler, who survives. Also surviving are 3 daughters (Valorous—Mrs. Lowell Hoover, Ruth—Mrs. William Bradley, Carylin—Mrs. Merl Chupp), one son (Wayne), and one sister (Mrs. Laura Smeltzer). He was a member of the North Main Street Mennonite Church, Nappanee, where funeral services were held on Sept. 10, in charge of John C. King; interment in South Union Cemetery.

Short, Forrest E., was born in Stryker, Ohio, on Mar. 27, 1896, and died in Defiance, Ohio, on Sept. 10, 1984; aged 88 y. On Jan. 7, 1919, he was married to Mary Eicher, who survives. Also surviving are 2 sisters (Mrs. Charles Brink and Mrs. Milton Kuenzli). He was preceded in death by one sister (Denelda). He was a member of the Pine Grove Mennonite Church, where funeral services were held on Sept. 13, in charge of Fred Swartzendruber and Earl Stuckey; interment in Lockport Cemetery.

Yutzy, Dan S., son of Solomon C. and Magdalena (Kemp) Yutzy, was born in Douglas Co., Ill., on Mar. 31, 1905; died in Arthur, Ill., on Apr. 2, 1984; aged 79 y. On Sept. 15, 1927, he was married to Lillie M. Slagle, who survives. Also surviving are two sons (William and Reuben), two daughters, (Marie—Mrs. Simon Schrock, and Viola—Mrs. Bill Mushrush), one brother (Levi), 16 grandchildren, and 21 great grandchildren. He was a member of the Arthur Mennonite Church, where funeral services were held on Apr. 5, in charge of Glen Richard; interment in Arthur Cemetery.

CALENDAR

Mennonite Publication Board, Laurelville Mennonite Church Center. Oct. 5-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20
Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28
Fall Missions Month, November
Stewardship Sunday, Nov. 11
Bible Sunday, Nov. 18

CREDITS

P. 695, Carolyn Prieb (left); MWC (right).

ITEMS AND COMMENTS

Reagan budget condemned as 'institutionalized unfairness'

A coalition of 25 national Protestant, Catholic, and Jewish organizations has issued a sweeping condemnation of Reagan administration budget policies, declaring that "the end results of four years of institutionalized unfairness are outrageous." The Washington-based Interfaith Action for Economic Justice released a 41-page study declaring that the gap between rich and poor has become wider than ever under Mr. Reagan. The study, titled "End Results: The Impact of Federal Policies Since 1980 on Low-Income Americans," was prepared for the church groups by economist Robert Greenstein.

The study by Mr. Greenstein reported that the number of people living below the poverty line has increased by over 9 million since 1979. Government programs for the poor suffered nearly one third of the budget cuts during the past four years, even though they make up only one tenth of the budget, it said. The study also reported that federal income and payroll taxes paid by families of four at the poverty line increased from $460 in 1980 to $1,076 this year, and that the number of children below age 6 in poverty rose 51 percent. One in every four such children, and one in every two black children, are now poor, the study said.

Religion and politics should speak to, not control, each other

Attempts to "silence the clergy on matters political" or to "silence politicians on matters religious" are contrary to the spirit of the First Amendment, a noted scholar of constitutional law said in New York. Such efforts to separate religion from politics represent a confused understanding, said Lawrence H. Tribe of the Harvard Law School, keynote speaker for a conference on "Government Intervention in Religious Affairs" sponsored by six major religious organizations. At the same time, Mr. Tribe warned against politicians' attempts to conduct affairs of state as if they were an extension of a particular religion. "I think we have to distinguish between religion and politics as sources of power and authority on the other hand," said Mr. Tribe. When viewed as "spheres of belief and action," religion and politics "need not be separated," argued the Harvard scholar. "Far from mandating their separation, I would suggest the Constitution forbids their separation."

Gun lobby seeks 'peaceful overthrow' of U.S. bishops

A national gun lobby which mailed out Christmas cards last year depicting a pistol-wielding Santa Claus has now urged Catholics to "stop putting money" into Sunday collections to protest the church's anti-gun stand. The Citizens' Committee for the Right to Keep and Bear Arms, which claims a membership of 300,000 called for the "peaceful overthrow" of the U.S. Catholic Conference (USCC) in its newsletter, *Point Blank.* "Put spent shell casings into the Sunday collection baskets so they'll really get the message," the gun lobby suggested in response to testimony given by the bishops this summer to the platforms of the Democratic and Republican parties. The bishops called for the "eventual elimination" of handguns and abolition of capital punishment.

McSorley predicts war if Reagan reelected

Catholic theologian Richard McSorley of Georgetown University holds that Geraldine Ferraro is wrong for her failure to take a strong public stand against abortion. But he considers Ronald Reagan overall more opposed to Catholic teaching.

"In the age where nuclear devastation is never more than half an hour away, I think he is a very dangerous man to have with his finger near the nuclear button," writes McSorley. "I predict that, if he is elected, we will have a nuclear war before his terms runs out. His vision is nationalistic in an age of international ballistic missiles. He builds a national military in an age when no nation can defend itself; he preaches nationalism in a world that is already international in every aspect of life except militarism and politicians that support it."

Falwell's I Love America PAC termed a 'washout'

Moral Majority's political-action committee, set up last year to raise money for political candidates, has instead spent most of its money on printing, postage, and Bibles. Only about $1 of every $9 raised by committee founder Jerry Falwell has gone to candidates for office or other political groups, according to reports filed with the Federal Election Commission in Washington. "It's not going that well," said Ronald Godwin, executive vice-president of Moral Majority. Dr. Godwin said the fund-raising techniques that work well for Moral Majority and Mr. Falwell's television program, "Old Time Gospel Hour," apparently won't work for a political-action committee.

Solomon blocked in attempt to prevent health professional schools from aiding nonregistrants

The National Interreligious Service Board for Conscientious Objectors, along with educational and civil liberties associations, was successful in forcing Rep. Gerald Solomon, R-NY, to back down from introducing legislation that would punish health professional schools helping nonregistrants. Solomon was to have offered an amendment to the Public Health Services Act that would have terminated all federal contracts with health professional schools providing private financial aid to draft nonregistrants. After protests from many quarters Solomon offered a weaker amendment that bars nonregistrants from receiving any financial aid under the Public Health Services Act and directs the Department of Health and Human Services to conduct a study of health professional schools to determine if any are engaged in a "pattern or practice of failure to comply" with the draft registration law.

"Peace church colleges could become the next target of congressional legislation seeking to compel draft registration if we don't speak up now," warned Bill Yolton, NISBCO executive director. "It's likely that Rep. Solomon will try to place federal contract restrictions on all schools aiding nonregistrants," asserted Yolton. "He introduced just that sort of bill in May, 1983," he continued.

Baptist leader sees 'coalition' between religion and politics

The leader of the nation's largest black church denomination entered the election-year debate over the role of religion by opposing the view that "church and politics should be separate." However, T. J. Jemison, president of the seven-million-member National Baptist Convention, also said discussion about the personal religious beliefs of the candidates is "quite out of place. Religion is a personal thing." Jemison said: "There are many people who say that the church and politics should be separate. Of course, in the black community there is a different picture. The black church has always been in politics, because it is a bulwark of the black community," he said, asserting that black church members "listen to the pulpit," while, in white churches, the "pulpit listens to the people."

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The great political contest

The Canadian national election came and went so fast that we in the States scarcely noticed it. Of course, as Canadians are wont to remind us, many things happen in Canada which we fail to notice. Yet in this case perhaps we may be partly forgiven because the pattern is so much different from our own.

In contrast to the brevity of the Canadian campaign, the U.S. presidential election has become such a long-drawn-out expensive process that we run out of time and energy even to think hard about it. Surely none of the founders who devised our system of government anticipated that campaigning for president would become a full-time preoccupation taking up to four years and soaking up millions upon millions of dollars.

In 1896 John F. Funk wrote about "the great political contest. . . . Most of this political hubbub," he observed, "is an abomination which Christians will avoid." He commented favorably on the Canadian system and then suggested that "those who are honest and industrious and lead a quiet life in all sobriety and piety need not trouble themselves about politics. They will get along happily no matter which party wins." (*Herald of Truth*, Aug. 1 and Oct. 15, 1896, pp. 225, 305.)

The idea of government by the people goes back, I think, to the Greeks who were some of the smartest people ever to walk the earth. It makes sense when you think of it that rulers should rule by the consent of those governed. But that is not as simple as it sounds.

In our case, there is a country with more than 200 million people and any one of them can be represented by the president in only the most remote fashion. Those of us with peace and international concerns should not really expect that the president will represent us. He is, after all, a tribal leader. Part of his task is expected to be scaring the enemies. This is not the election of a Boy Scout leader or a crossing guard; this person is commander in chief of the U.S. military services.

A presidential rating study done among professors of American history found Lincoln, F. D. Roosevelt, and Washington at the top, and Nixon, Grant, and Harding at the bottom. The three at the top, it will be remembered, were all wartime presidents. Says Robert K. Murray, director of the study, "Historians, in answering general questions about the presidential office, tended to be rather pacifistic. A president ought to be cautious, weigh questions carefully, keep options open. But they always rank the aggressive, wartime presidents higher. Their answers seem to suggest that while a candidate, a man should speak and act pacifistically; when president, he should act forcefully and aggressively." (*Research Penn State*, Sept. 1984, p. 20.)

Several evangelical groups have studied the current presidential candidates from a Christian perspective. One report appears in the September issue of *Sojourners* magazine. It concludes that neither candidate offers anything to give us stars in our eyes. On the one hand is Ronald Reagan whose "core constituency is and always has been the very rich. For their sake he will even forget his beloved free-market ideals and allow them to loot the public treasury for private gain, as happened with the tax cuts passed in 1981. The poor, however, are expected to toe the . . . line more consistently."

On the other hand is Walter Mondale whom they call "The Last Cold War Liberal" whose "real core constituency . . . is the small cadre of Democratic power brokers . . . that serves as the liaison between big business and Democrats in Congress and the White House" (pp. 14-15). Neither candidate, the article concludes, "is committed to the kind of basic social change that is needed to restore this country's social and moral health" (p. 16). Neither one, it holds, offers a clear-cut solution to the abortion issue. They do, however, note a significant difference on three issues: 1) the plight of the poor; 2) the likelihood of an invasion of Nicaragua; 3) the problem of nuclear war.

Evangelicals for Social Action has a tract entitled "Can My Vote Be Biblical?" which is available for 20¢ from ESA National, 712 G St., S.E., Washington, DC 20003. They also have a "Voter's Guide to the Presidential Election" which compares the candidates' views on ten issues. The *Gospel Herald* has permission to reproduce this guide and will supply it by request to anyone who encloses a stamped return envelope. Ask for *ESA Guide*.

We Mennonites have always had difficulty deciding how to relate to elections. If, as *Sojourners* implies, neither candidate really offers what we are looking for, the question is how much we can get involved with integrity. The following are proposed for consideration.

1. Let us not expect to understand the issues on the basis of what is seen on the evening news. The 30-second film clips of Reagan waving and Mondale declaiming don't give anyone enough information to know how to choose between candidates.

2. Let us not think that we are not involved. As Jesus pointed out in one of his more famous controversies, to use Caesar's money is to be beholden to Caesar. If we pay taxes, we are a part of the system whether or not we express our views at the ballot boxes.

3. There is no final clear-cut case to be made for or against voting by Christian and nonresistant people. If, however, we do get involved and intend to follow the concerns of Jesus, we would not vote our pocketbooks, as Americans seem to do, but vote for candidates who show some sense of concern for the poor and oppressed.

—Daniel Hertzler

October 9, 1984

GOSPEL HERALD



OCT 9

A strange event with shady beginnings

by John Lenshyn

Have you been in any stores lately? Did you notice (and you don't need to go out of your way to find them) the witches and ghosts and little devils prominently displayed in preparation for Halloween?

Halloween is something I can't get enthusiastic about; but I do get quite anxious and troubled because of my background and because of the history and nature of this holiday.

History of Halloween. Halloween was not known in North America until the 1800s when it arrived from England where it had been celebrated for centuries. The keeping of Halloween can be traced all the way back to the times of the Druids in Great Britain, long before the birth of Christ or the coming of the Romans to Britain. The Druids were priests of an ancient Celtic religion which included magic, an apparent belief in reincarnation, and quite possibly human sacrifices (a debated point).

One of the things believed was that during one night before winter, the day now known as Halloween, the spirits of the dead come back to roam the countryside looking for a place to stay for the coming year. They would pick a human body or that of an animal (especially cats) to inhabit. They would also help those who called on them, and would take vengeance on those who didn't. It was also believed they would steal infants, destroy crops, and kill animals. It was a night when witches and their male equivalents (warlocks) held special ceremonies and rituals in honor of the Lord of Death.

Two approaches developed toward Halloween. First, there were efforts to keep these supernatural powers away. A pumpkin face was supposed to protect one from these spirits, as was food left out on the doorstep to appease them. Second, some actively used the day to their advantage. It was a day on which people would ask the

devil for help in luck, marriage, health or wealth. Witches and warlocks continued to hold special ceremonies in honor of the Lord of Death, and in the years after the Christian faith came to England, they became ceremonies in honor of Satan.

Now Halloween, of course, is not the only celebration begun in non-Christian times and places which has been adopted and carried on until today. There are elements of non-Christian holidays and customs, for example, in both Christmas and Easter, including even the time we celebrate Christmas. Some of those customs I don't particularly care for either, but there is an important difference. The non-Christian traditions in Easter and Christmas have been taken over by the church and transformed to present some spiritual truths of Jesus and the kingdom of God. In a sense these holidays have been redeemed by the church. But that has not happened with anything related to Halloween. Halloween has never been, nor is it now, even remotely Christian in its emphasis or spirit. The church in England in ancient times and into the Middle Ages always found the meanings and symbols of Halloween contrary to what the church stood for. It was unable to bring an emphasis on demons, witches, ghosts, the devil, death, reincarnation, and vengeance into any celebration of the gospel.

Halloween is considered an authentic holy day in the *Satanic Bible*, says the author.

Halloween today. There are three other points we should be aware of or consider when we evaluate how to approach Halloween. First, and I want to emphasize this one in particular so that we will know exactly what we are dealing with—it *is* an important holy day for a small but sinister and growing religious group. In today's society where people are reaching out to many things of spiritual nature to fill the vacuum in their lives, satanic worship is increasing. I don't talk much about it, but for a while I was involved in the occult and witchcraft. In my copy of the *Satanic Bible* (which I no longer have) three holy days were listed. They are April 1, a person's own birthday, and Halloween.

Halloween today remains an important day for satanic cults. They still gather as witches and warlocks did in ancient Britain on Halloween, and throughout the middle ages, to call upon the devil and his demons to help them, and to worship him with special ceremonies, and to bring curses upon their enemies for the coming year. They still gather on Halloween to worship their Lord of Death. In a way, Halloween is the satanic equivalent of Christmas or Easter celebrations in the Christian churches.

The next two are minor concerns compared to the previous fact that it is an authentic holy day for the satanic world. As mentioned, historically it was seen as a night when demons would take vengeance on the living. We don't need to look too hard to see how this destructive element persists in Halloween, from relatively minor things like soaping windows to senseless vandalism.

Finally, traditional Halloween figures have a close connection with the belief that uncanny supernatural creatures of darkness are abroad. That at least is their background. Groups of children who disguise themselves and go out on the streets threatening tricks unless they get some treats are symbolically re-creating these pre-Christian spirits roaming the countryside on Halloween. Of course, the children are merely having a good time.

As you may have gathered by now, because of its origins and history, and because of the meaning behind a lot of the symbols and the whole mood of the holiday, and I guess especially because of the fact it is one of the three major holy days for satanic cults, I don't think Halloween is an appropriate holiday for Christians to celebrate. Unlike Easter and Christmas, which are used to focus on the things of God, this one looks the other way.

Our alternatives. I struggle with Halloween each year, and have often been asked questions like, "So what should we do?" and "Shouldn't our kids have fun too?"

They are good questions. My real inclination is to have nothing to do with the whole thing. But that is almost impossible. It has become a tradition which is so important to our children that it is hard to throw it all out. And I remember how excited I used to get about Halloween as a child. There may be some things we can do to begin to redeem the thing, as has been done with some other holidays.

1. We should be aware of what Halloween actually is, aware that it is a holy day for the satanic worshipers. And as we do with other things in this world, we should evaluate it, and not blindly go along with acts or attitudes the world throws at us. The people of Israel blindly accepted some of the pagan religious festivals of the world around them, and learned from the prophets that it displeased God. If we are going to do anything with Halloween, we should make sure we stay away from the images and emphases on witches and demons and devils and the like. We should try instead to focus on more inoffensive symbols, and, if possible, bring into it the love and power of God which has overcome the forces of darkness who inspired this day and to whom it remains important.

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2. I think God has made us with the desire and need to celebrate. Children especially see others around them having fun and can feel left out. That can cause some problems, and does, for example, with children of Jehovah's Witnesses around Christmas. This can have some benefits too—after all, we do forbid them, on Christian principles, to be involved in some things others do which they consider fun. Here the church or the family can provide alternate types of parties or forms of fun which are an alternative to the spirit and essence of Halloween, as it is generally celebrated.

I like the idea of All Saints' Day or All Souls' Day. These are holy days of the Catholic, Anglican, and Lutheran churches on November 1 and 2 when they reflect upon and thank God for all Christians who have gone on before. They were established in response to Halloween, but they are not likely to be embraced by nonliturgical churches or by children. I must admit I find it strange that so many Christians will shun All Saints' Day because it originated with Catholic or Anglican churches, but can embrace Halloween with its Druid and anti-Christian origins and emphases.

Perhaps Christian festivities at Halloween could at least include some sort of recognition of Christian sharing. I think UNICEF collections are a wonderful idea—an attempt to help children around the world who need help desperately simply to survive. Something like that may be one way we can begin to redeem Halloween with the light of the gospel. Do we spend as much time, and money, for something like that as we do in buying and handing out treats to our own well-fed children?

3. Finally, every year I have trouble deciding what to do with those children who come around the door looking for treats, enjoying themselves, not caring about the theological questions of Halloween. One year I tried shutting off all the lights and pretending I wasn't home. That felt too strange, as if I were a criminal in my own home. One year my wife and I tried going out for the evening. That didn't work either, because the restaurant we went to had all the waitresses dressed up like witches. I've tried handing out nutritious things like popcorn and peanuts, but the kiddies seemed disappointed, and I felt I was merely reinforcing something I didn't agree with by giving them anything at all. I don't quite know what to do. Maybe I just won't give out anything. Or maybe I'll try the nutritious things again, watching the clock and wishing the whole evening would just end.

Conclusion. It's a strange event, Halloween. It has shady beginnings, a shady history, and shady principles, and it is one of the three most important days for satanic church worshipers. And it is equally strange to me that Christians for the most part unquestioningly go along with all or most aspects of it.

To quote a newspaper article I stumbled across the other day in the Camrose library, "On October 31, Canadians of all ages will unwittingly pay homage to a couple of ancient Celtic gods in what is at least the 2,200th annual observance of a pagan festival called Samhain. The last night of October still embodies many hangovers from rites observed in the days of the dread Druid gods Crom-Cruach and Saman—who was the lord of the dead."

As Christians we rightly oppose and stay away from certain things as a matter of principle. The whole history and spirit of Halloween suggests to me that this should be one of them. Maybe Halloween can never be abolished, which is what I would really like to see happen with it—have it fade into history never to be reincarnated. But perhaps a suitable alternative is to try to redeem it as has been done with those things which are part of our Christmas and Easter celebrations. Maybe we can bring the light of the gospel into its darkness.

Abortion: isn't there something to do?

by Vicki Markley-Sairs

Amanda came to America at the turn of the century, a young Scottish woman who loved her husband very much and warmed a cushion in the oven every morning so his chair wouldn't be cold at the breakfast table. She gave birth to three little girls in five years, all of them fair like her. When the youngest was seven months old, she found she was pregnant again. Amanda died two months later from complications resulting from a botched abortion. Her daughters went to live with their grandparents, and her husband never married again.

* * *

After her third child, the doctors told Martha she would be risking her life if she were to get pregnant again. Her husband had a vasectomy but she got pregnant again anyway, and was counseled by everyone, including her minister, to have an abortion. She couldn't do that, and gave birth to a healthy child, the only one of her children who did not move far away from home in her later years. Martha spent a month and a half in bed after the delivery with phlebitis. A neighbor did the cleaning; her husband, who held a full-time job, did the cooking and laundry.

* * *

Christine is very pretty, dressed up and made up like a doll. Her eyes are wide open as she tells me about the three abortions she's had in the past six years. She was fourteen the first time. "I never even think about it. I just block it out, you know. I can do that." She takes a long drag on her cigarette. "It's just one of those things, you know?"

* * *

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Kathy tells me about the night she had to spend at her grandparents' house, down the street from her parents' home. "I couldn't understand what was going on, because the lights were on over there all night long. I kept waking up and looking out my window to check. Later on my sister told me what happened—it was awful. My dad got some friend of his who was a doctor to come in, and they did it right there in the bedroom." She stares at the table the whole time, her hands in her lap. "She said ... she said they flushed it down the toilet." After a pause, she looks up at me for the first time. "My dad cried all night. Karen said he couldn't stop."

Agony and carnage. These are people from my past and present; they are friends and family. I've known many others whose lives have been touched by abortion. It is painful to think about it, about the agony my friends have gone through, about the carnage which goes on, in operating rooms and thatched huts, all around the world, year after year.

When I ask my brothers and sisters in the Mennonite Church, "Hey, what are we doing about abortion?" the answer I usually get is "Not a whole lot." And when I ask "Why not?" the answers fall into two camps: either a) virtually everyone thinks it's wrong, and it's not an issue that touches Mennonites directly anyway, so what is there to say about it? or b) the church is deeply divided on abortion, and that's why we can't get together on it and do something about it.

Could not Mennonites bring a different tone to the abortion debate, something in line with our own unglamorous, pokey faithfulness?

Well. I can't figure it out, can you? My guess is there's some truth in both statements, contradictory as they are. The Mennonite Church's Summary Statement on Abortion, put out in 1975, is basically prolife; and MCC Canada has published an excellent pamphlet called "Abortion: A Service Response" which lists concrete actions that individuals and congregations can take to respond lovingly and responsibly to the abortion situation. Yet as a church we don't seem to be following these suggestions. Something must be holding us back.

If answer a) is correct, and most of us agree that abortion is wrong, then maybe what's holding us back is simply a lack of imagination. Does abortion have to touch us personally before we can grasp what an awful thing it is to tear a little one apart and scrape and suck it from its mother's womb? Do we have to experience poverty before we can try to understand the desperation that drives a young mother to end the life growing inside her rather than nurture it? Do we really have to see the pictures of severed limbs and tiny salt-burned bodies before we recognize the urgent need for peacemaking in the war against the unborn?

If answer b) is correct, and deep division of opinion exists, then maybe what's holding us back is fear, fear of trying to talk about it. I don't think we need to establish total unanimity on every point of the issue before we can agree on certain actions that would be appropriate for the church to take. But certainly we need to talk and pray about our differences of opinion before we can decide what those actions might be. I know it's a grueling topic, but what's at stake is millions of lives a year.

My impression is that most of those in our church who consider themselves prochoice have reached that position out of a deep concern for women's rights and social justice. I share their concern for both, but don't believe that either one is strengthened by abortion on demand. I'm very open to discussing this at length with anyone who's interested, but the scope of this article doesn't permit me to do it here.

If I'm not completely wrong, and we really do need to be discussing abortion more, then the good news is that there is so much we can do about it, if we only make up our minds to do it. The statistics of abortion are overwhelming, the complexity of the issues involved can scramble your brain, the weight of it all can paralyze you, if you let it. Yet the hurt and need for love and healing that the whole situation creates is Christ-sized, and he's made us big enough for the job.

There are women and men who need to know Christ's forgiveness and love, parents who need our time and money, babies who need food and clothes and cribs, families with handicapped infants who need acceptance and help, villages that need sewage systems and rehydration centers, people who need jobs and the chance to provide for their families with dignity, people who need to know there's more to life than seeking security, pleasure, and human love. There are unlovable people who need to be loved. You don't have to get political to do something about abortion. You do have to try to give body to Christ's love, a body with a real head and heart, and real arms and legs that are willing to do the work. Just doing something to make one unexpected baby more welcome is doing something about abortion.

Pokey faithfulness. The Mennonite Church should be good at this. In its own unglamorous, pokey way, it has tried to be faithful in many areas. It is in some ways uniquely equipped to contribute a lot in this one. Mennonites have some credibility as peacemakers, as people who not only practice nonresistance but who also try to practice an active love which works at the causes of injustice and unrest. A consistent stand against violence and killing, whether it's directed at the unborn or those already born, whether it's by nuclear incineration or suction curette, would win respect in some circles, and would challenge both sides of the abortion debate to examine their own position for consistency.

Mennonites could also be a welcome new voice in the ongoing controversy. Some, though certainly not all, prolife and prochoice people have tended to be strident and somewhat less than loving in their dealings with each other. Hopefully, Mennonites could help set a different tone, one that is loving and not belligerent.

I know that there are many Mennonites who are already very involved in this issue. I also know that doing justice and loving mercy when it comes to dealing with abortion, its causes and its consequences, is enough to keep many more Mennos very busy for a long time.

Is it something we should be attempting to do?

The big birthday

By Katie Funk Wiebe

On an impulse I lettered a little homemade sign for my desk: "What do I want to do before I die?" At first the words shocked me. I wasn't planning to die.

But after a while the sign made sense. Clearly, I am in the final half or third of life. Even clearer is the fact that all my clocks run on double time. What I think happened only a few years ago is always at least ten years when I check the record.

Brothers and sisters whom I played with in the backyard only a little while ago are thinking of retiring; and grandchildren who were nothing but infants a few months ago suddenly stand as tall as my shoulder.

My sign simply says that what isn't done soon may never get done.

The problem, however, is that the period of life that lies ahead is a taboo subject except to joke about. I and my peers are hesitant to discuss our aging as openly as football scores and good restaurants, other than to rage, "It's going to be tough to get old."

We've got one generation now in retirement (and I'm thinking of the 95 percent who live in their homes and enjoy a fair measure of good health) who aren't saying much about what it's like to grow old in our congregations. They were never encouraged to talk about their deepest feelings while they were teenagers and now don't know how.

Now another generation is moving into the post-work years, and we're also doing it alone without much support because we see old age as something akin to the bubonic plague. The plague wiped out nearly half the population of Europe during the 14th century; old age takes everyone.

So, my little sign says, "Start thinking about your feelings about growing older. There's a big birthday coming up."

I have several questions about aging I'd like answers to: How do I continue liking the person I am when I am old? What is the relationship of discipleship to aging?

I'll admit I resent those frustrating moments when I walk into the bedroom to get something only to stand there, wondering what brought me there. So I go back and start again. My psyche aches a little then and also when I can't fit a name to the friend I've known for years.

Getting out of these low-slung cars makes me feel like a newborn camel struggling to its feet. What happened to the agility I had ten years ago? How can I admire that awkward person struggling in and out of cars?

I hear that our society thinks women depreciate more with the years than men. Men develop a beautiful patina, making them more distinguished and attractive; women just get scratched, dented, and baggy. I need my sign to remind me of Avis D. Carlson's words in *The Fullness of Time:* "I am a child of God and am therefore entitled to respect from myself and from others."

Deeper feelings surface when I hear some of the early and late retirees whisper, "Am I of use to anyone or anything? Even the congregation doesn't expect much of me at this point except to be grateful for small mercies."

I try to pin down elusive feelings about such words. I fear old age because I don't know exactly when I will be old and what will be expected of me. A little child knows she is a child. A young adult knows he is a young adult.

But the person at the other end of life is never quite sure. Am I old or am I not? People told me life began at forty, became delightful at fifty. But now at sixty—what does it mean? When am I old?

In American society old age is a time without a future. The elderly lose their role when they enter retirement but don't gain a new one. Being known as a retiree works for a while, but what are you after you have finished being a retiree?

Another tough question is what difference does being older make to a person's inner wealth and to the spiritual resources of a congregation? If I saw pastors vying for the job of ministering to congregations with half or more of their membership being mature, experienced, disciplined elderly, I'd know there was gold ahead instead of only silver hair.

If the elderly push hard enough, they may get the occasional chance to have a service or a meal just for them. It's as if Christ's challenge to discipleship ends at a certain age; after that all you need to do is read Psalm 23, bring casseroles to potlucks, listen to admonitions to avoid sending money to TV preachers, and trust.

Those of us looking at old age from this side worry about retirement benefits, but my sign actually shouts loudly I should be more concerned about spiritual dividends. "The only answer to the age of anguish is a sense of significant being," writes Rabbi Abraham J. Heschel. "The sense of significant being is a thing of the spirit," he continues. "Stunts, buffers, games, hobbies, slogans are all evasions. What is necessary is an approach, a getting close to the sources of the spirit. Not the suppression of the sense of futility, but its solution; not reading material to while away one's time but learning to exalt one's faculties; not entertainment, but celebration are approaches."

My little sign says in small print, at the bottom, that it's not too late to change.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

Surrender and freedom

by Walter S. Friesen

Last Sunday morning, right after we arrived home from worship, a hailstorm came and in two minutes shredded the plants in the garden and compacted the soil. I was unwilling to go into the garden and survey the damage until Tuesday morning. In a similar way, in many areas of life, we do not easily let go of that which, while good, is nevertheless not an adequate good nor a life-sufficient goal.

Freedom of the soul—to do and to be and to become what it can be by God's grace—entails a lot of surrender, a lot of letting go. Some of the letting go is very complex since often we are quite unaware of our attachments and even less aware of the process by which we made our less-than-adequate attachments and investments.

Surrender is, of course, one face of a process whose other face is commitment. And while we are looking primarily at surrender, we acknowledge that surrender and commitment belong together as one reality.

The way to freedom is not an easy road. We seem quite unable to let go our bondage without pain.

When we met last, we considered integrity as a key matter in freedom, and concluded that the way home is the only good and life-bestowing road to take. We entered heavily (quite probably obscurely for some) into a discussion of the ways that seem right to us but which do not lead home to ourselves and to God. Our assertion was that the way home to God always leads home to *God-in-us,* and that any road taken which leads away from our accepting, honoring, and loving ourselves does not lead home, and does not lead to God, but rather to the wilderness of estrangement.

The way home is sown in tears. The surrender of our investments and misappointments is not likely to happen without great sorrow and sadness. The way home is sown with tears, but it is reaped with joy (Ps. 126:5).

In our Old Testament reading, the writer of Zechariah (12:7-11; 13:1) holds up the joyful prospect of the day of the Lord. It will be ushered in when God's people surrender their idols amidst profound sorrow and mourning. *On that day* is a phrase running through the passage, and it connects repeatedly with *cleansing.* The return to truth, the way home, involves the cleansing tears of letting go.

Human tears have now been subjected to research. They come from a number of sources: sorrow, joy, too much smoke, peeling onions. Onion tears are just about straight water, but tears shed in sorrow contain toxic waste.

Jesus said: "Blessed are those who mourn, for they shall be comforted." Or the translation could read: "How happy are those who cry, for they shall be cleansed and strengthened."

The usefulness of sorrow on the human journey is succinctly offered by R. B. Hamilton:

> I walked a mile with Pleasure,
> She chatted all the way,
> But left me none the wiser
> For all she had to say.
>
> I walked a mile with Sorrow,
> And never a word said she;
> But oh, the things I learned from her
> When Sorrow walked with me.

The epistle reading from Galatians 3:21-28 ends with Paul's assertion that "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ." The way home, one concludes, involves the surrender of all categories and judgments with which we try to control life and maintain our positions. There is no human condition, no human experience, which will separate us from the love of God (Rom. 8:31-38) except our unwillingness to let God love us—and even that unwillingness is the one supreme object of God's infinite grace. We are invited to surrender our control of love and of judgment (i.e., the making of categories such as good/bad, male/female, Greek/Jew, slave/free).

Our Gospel reading (Luke 9:18-25) is the story of Jesus' earnest conversation with the disciples about the way of the cross. According to Jesus, letting go is an essential to gaining life and freedom: "If any person would come after me, let him deny self and take up his cross daily, and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, will save it."

The way home to freedom is not an easy road. We seem quite unable to let go without pain.

Letting the children go. Recently I was with a friend who has been a regular and recurring source of insight and support to me, when he broke into deeply felt tears over the joyful pain of letting his children go. Wise enough was he to know that the only way he could truly

Walter S. Friesen is pastor of First Mennonite Church, Denver, Colo. This is the third in a series from the book of Galatians, based on sermons preached at First Mennonite.

have them forever in his life was to let them go. The joy was as unmistakable as the pain; indeed it was a welcome and reassuring pain—reassuring because it stemmed from rock-bottom truth.

Harry Emerson Fosdick, the pastor of Riverside Church in New York and author of many a consoling book, tells about his own mental health breakdown as a young man: "It was the most terrifying wilderness I ever traveled through. I dreadfully wanted to commit suicide, but instead I made some of the most vital discoveries of my life. My little book, *The Meaning of Prayer*, would never have been written without that time of mourning and grief. I found God in a desert. Why is it that some of life's most revealing insights come to us not from life's loveliness but from life's difficulties? As a small boy said, 'Why are all the vitamins in spinach and not in ice cream, where they ought to be?' I don't know. You will have to ask God that, but vitamins are in spinach and God is in every wilderness."

What Fosdick discovered is that when we let go of our demand for justice, when we let go of our self-denunciation, when we let go of that which we prize most and protect most fiercely, when we let go of attempts to "buy" peace with the abandoned little one in us, when we let go of our effort to overpower ourselves and others, grace and freedom stream through our beings. When we are done with self-escape and dare to co-sign God's love for us, then, just then, we are being transformed into God's likeness and are being entered on the road of freedom.

Warmly welcomed or frozen out?

by Nancy Witmer

Bob opened the church door and he and Mary walked inside and looked around hesitantly. An usher hurried toward them. "Welcome to our church," he said and he smiled as he handed Bob a bulletin. "The adult class began several minutes ago," he informed them. "I'll take you to their room."

More smiles greeted Bob and Mary as the usher introduced them to the adult class. At the end of the worship service when Bob and Mary walked out the church door, they felt as if they were leaving dear friends.

Bob agreed when Mary said enthusiastically, "We'll have to come back here again."

The Miller family had a different experience when they visited a church while on vacation. After listening to a well-prepared and well-delivered sermon, Fred, Janis, and their two sons stood with the rest of the congregation for the benediction. As the last strains of the organ postlude died away, their fellow worshipers quickly moved out of the pews and formed a line to greet their pastor at the rear door. The Miller family joined the line too. Janis and Fred tentatively smiled at several people. A few smiled back.

After waiting in line for five awkward minutes, they met the pastor. Somehow his friendly smile and warm invitation to return to the church seemed hollow. As they drove out the church driveway, ten-year-old Michael voiced the thoughts of all the Millers. "I'm glad we don't go to that church," he stated bluntly.

Churches have various ways of welcoming visitors. Some have official greeters and host families. In some churches, visitors stand and introduce themselves. In others, they wear a ribbon labeled "visitor"; in still others, they fill in a visitor's card and place it on the offering plate. But none of these practices mean much to a visitor if the majority of the worshipers ignore him.

By following a few simple guidelines, individuals and congregations can help make visitors feel more welcome.

First, don't rely only on official greeters or ushers. Make a special effort to talk to visitors yourself. Smile. Be genuinely interested in them. Ask their names and where they live. Invite tourists to return to your church when they are in the area again. When local people visit, tell them about and invite them to other activities of your church.

Children usually are sensitive about attending strange churches. Try to make the experience as nonthreatening as possible. Help them to find the proper Sunday school class; take them to children's church.

If your family has never visited a church where you are unknown and unexpected, try it soon. Then discuss the experience. How did the congregation respond to you as a visitor? What were your feelings and reactions?

As a congregation, keep your church building clean and in good repair, but don't feel apologetic if it isn't a modern, impressive structure. Most visitors will remember a congregation's hospitality long after they have forgotten the building's architecture.

To attract tourists to your church, place announcements at local campgrounds, motels, and tourist attractions. Include the church address, directions on how to get there, and the times of the various services. To attract local persons, advertise in your local newspapers. Again be sure to include an address, directions, and all other pertinent information. A sign on the church property that includes the times of the services is helpful to people hunting for a church to attend.

Many church visitors are Christians and one frosty experience in a church probably will not shake their faith in Christ; others, however, do not know Christ yet. They will judge him by the treatment they receive in the church that bears his name. Don't let anyone leave your church saying as the Millers did, "Nobody talked to me."

Perhaps some visitors will attend your church this Sunday. Won't you greet them warmly and share Jesus' love with them?

Nancy Witmer is from Manheim, Pa.

CHURCH NEWS

Community Mennonites explore "openness" at weekend retreat

"To reach out effectively to others, we must first be ourselves," Paul T. Yoder told Community Mennonite Church of Harrisonburg, Va., at their annual retreat, Sept. 14-16. "We need to share love in a way that allows the other person to be himself and sees things from the other's point of view," he added.

Paul T. and his wife, Daisy, did a role play and discussed Jesus' encounter with the woman at the well as a model for hospitality and openness. They also told stories from their 20 years of mission work in Ethiopia in which they gained new insights into how simple and spontaneous hospitality can be while ministering to others.

Some 125 participants explored the weekend theme, "Openness: Channels to Ourselves and Others."

Duane Sider, newest member of the church's pastoral team, discussed obstacles to openness, noting how in a congregational setting "people can be in proximity but lack intimacy." He called for a fresh understanding of "family" that stretches beyond the nuclear family to incorporate "brothers and sisters in the larger family of God.

"We as a congregation can be an extended family if we work harder at doing things with and for others," Sider said. "This might include consulting others in decision-making, purchasing items together, or 'adopting' another person in the congregation."

On Sunday morning, Orv Gingerich told stories from Scripture and church history that illustrated hospitality and openness. He declared that "openness is a requisite part of Christian faith, not an option. If we blame lack of time and crowded schedules for our lack of hospitality, then we may need to rearrange our lives to create more opportunities for openness," Gingerich said.

In a wrap-up period, Community members suggested how the congregation might experience more openness.

"I'd be willing to help revive the 'lending list' that we had a few years ago," said Jay Hartzler. The list included appliances, other household items, and services that members were willing to share with others or to purchase together.



Paul T. and Daisy Yoder stress "hospitality" in opening session of Community Mennonite's annual retreat.

"We need to take more initiative in inviting visitors and regular attenders into our homes," stated Dwayne Martin. "I'm not interested in setting up a committee so that it happens, however."

Julia and Kevin Carey told how they have given keys to their apartment to college students whom they felt needed a place to get away from campus, and recommended the practice to others.

Noting the difficulty some persons have in being on the receiving end of hospitality, Gin Hostetler said, "Don't feel you have to return favor for favor. Instead reach out to someone else in turn who has a particular need."—Jim Bishop

Ontario community shocked by death of three young people

The Mennonite community near Elmira, Ontario, has been shocked by the death of three young people who were killed by a car while on a hayride with their church youth group. The accident occurred on Sept. 8. Several individuals were injured in the accident as well.

Dead are Bryan Martin, 14, and T. Scott Wideman, 15, of Hawkesville, and Barry Freeman, 15, of Alma. Martin was the son of Lynne (Bulmer) and Claude Martin, members of Hawkesville Mennonite Church. Wideman was the son of Sharon and Jim Wideman of the Hawkesville church. Freeman was the son of Margaret and Elmer Freeman of the Bethel Mennonite Church.

The young people were on a hayride sponsored by the Bethel church youth group. Several of them had jumped off one of the hay wagons to get onto a third one. At that moment several of them were hit by a fast-moving car driven by Michael Waite, 22, of Drayton.

Waite and three Mennonite youth in the car, only one of whom was injured, had earlier appeared on the scene, talking to the young people. The car returned with just its parking lights on, driving fast, and couldn't be heard above the noise of the tractors pulling the wagons. Waite has been charged with criminal negligence causing death.

Michael Wilson, 16, of the Hawkesville congregation was critically injured and died on Sept. 13.

Funeral services were held on three successive days. Because the tragedy involved so many people (three churches, numerous families, and a large circle of acquaintances), area ministers, with some coordination by the conference pastor, Herb Schultz, worked together to lend support and counsel. In addition, there were special assemblies at both Rockway Mennonite Collegiate and Elmira District Secondary School.—from *Mennonite Reporter*

Ministry to those in Atlanta's public housing projects



Reinhard Heirman (in back) stands with a group of children who visited Atlanta zoo.

Approximately 60,000 of the residents of Atlanta, Ga., live in crowded, stark apartment complexes, known as public

housing projects. With little to do and not much hope for a better future, these people comprise an almost forgotten segment of the city.

Originally the apartments were set up as temporary measures to enable people to get back on their feet after the depression of the 1930s. But the need for housing specifically for welfare recipients continued.

Today second- and third-generation people live in Atlanta's 40 public housing projects. They know nothing other than project lifestyle.

Mennonite Central Committee volunteer Reinhard Heirman of Battle Creek, Mich., worked with these people through Joint Urban Ministries (JUM) since July 1983. "JUM is the only Christian organization doing ministry on a broad-based scale in Atlanta's public housing," says Bob Bevis, JUM director.

Heirman works with two JUM clusters in the Bankhead Court and Hollywood Court projects. A cluster is a group of congregations who pool resources and expertise, to help with the community-building activities in a particular project.

Heirman, as cluster coordinator, plans and coordinates activities to help the residents develop an improved sense of self-worth. He arranges outings for the children living at the projects, such as Easter egg hunts and trips. On August 16 he took 200 children from Hollywood Court to the zoo.

More than 1,780 children live in Bankhead Court, most of whom have no father living at home. "As far as I know, there are officially only two male heads-of-households in the 500 apartments at Bankhead," says Heirman.

No aid for dependent children is available from the government if there is an adult male in the household. Therefore, to receive aid, women raise their children alone, Heirman explains.

There are several factors that keep these people in public housing projects: unemployment, drug and alcohol abuse, poor schools, and limited money. Helping them develop a better sense of self-worth is slow and difficult; the results, hard to measure.

But parts of Heirman's work are tangible and easily measured. JUM distributes government surplus food to residents of the housing projects and Heirman coordinates this program. Volunteers distribute seven semi-truckloads of food to 12,000 families within a six-day period every other month, he explains.

Heirman orders this food from the government, arranges for its trucking, schedules the distribution times, and helps in emergencies. Community residents and volunteers are responsible for distributing the food fairly and equitably.

Diamond Street Mennonite recounts Nicaragua experience

Kathy Hayes, a member of the Diamond Street Mennonite Church in Philadelphia, Pa., went to Nicaragua last summer with Witness for Peace, a Christian organization which has been monitoring violence in that country. She tells of her experience in Ocotal (pop. 20,000), a town in northern Nicaragua which was attacked by counterrevolutionaries (contras) on June 1.

One of the troubling realizations for me was that the destruction was all aimed at economic and civilian targets. To destabilize the government and economy of Nicaragua means to fire mortars and rockets at a town's grain supply, electrical plant, coffee processing plant, lumberyard, radio station. It means destroying the people's places of employment. It means supplying weapons to contras, training them and instructing them to terrorize villages. It means distributing propaganda and comic-book manuals on cheap ways to "liberate Nicaragua" by complicating life for the Sandinistas (place tacks under the tires of government vehicles, plug up toilets, cut electrical lines, open the gates on government-owned animal farms, make Molotov cocktails). After seeing with my own eyes the destruction aimed at this town (which is so poor that most—if not all—of its streets are not even paved), it is infuriating to read in our U.S. newspapers that the CIA denies that it is funding attacks on civilian and economic targets!

That afternoon in Ocotal, another witness for peace volunteer and I got lost on our way to interview a guard at the lumberyard. In so doing, we stumbled onto the wake of a thirty-three-year-old man named Jose who had died that day of wounds suffered in the attack. A member of a reserve defense unit, he had been called out to help defend the town against the contra attack. Four days later, his wife was a widow and left to raise three young children on her own.

We went in and offered our condolences to her and to his blind, aged



Roofing Melvin Beachy's new calf barn. The old one was destroyed by wind.

Barn raised at Kokomo, Ind.

Howard-Miami Mennonite Church, Kokomo, Ind., conducted its first barn raising in decades on Monday, Sept. 17. The construction work came one day after the MMA-designated Mutual Aid Sunday, and allowed workers to put their caring into action.

About 40 men from the church and community attempted to rebuild the former chicken barn—owned by Melvin and Ada Beachy—which was flattened during a violent windstorm on Sept. 2. When the barn blew down, it was more than halfway through a process of conversion to a calf barn.

On that Monday, most of the 40′ by 280′ barn's prefab walls and rafters were set in place. The following day Melvin's family, employees, and several others from the church completed the building's frame, and by Wednesday afternoon, most of the aluminum roofing was on.

"It's fantastic that so many people will come out and help you when you need it," Melvin told a *Kokomo Tribune* reporter as he watched the walls go up. Melvin hopes the barn will still be completed on schedule for its load of 500 calves, even though two months of work had gone into the earlier building before it was destroyed. The barn-raising workers helped condense about three months of work into one month.

All of those present enjoyed the work and the fellowship, and many commented that the church should do such helping projects more often.—Keith Miller

mother. Someone opened the casket for us and we looked into his young handsome face. As we sat with the family in silence, I watched the wife nurse her youngest child. As I grieved at the needless destruction and enormous pain that was being so quietly endured, I knew that we would have to be the voice for that family.

That same evening, our entire team went to the wake and offered our prayers and confessions to the townspeople. The mood was somber; the people, no doubt still shaken from the attack, asked us more about who we were and what we thought of the situation. I confess our complicity in the aggression against them and to ask for their forgiveness in Witness-for-Peace fashion. In talking these feelings over with our group, I realized that confession and repentance involve a turning away from sin, but our act of repentance was incomplete.

While we were saying we were sorry for what had happened, we couldn't promise the people it wouldn't happen again. What we *could* promise them, however, was that we would return home and work to end U.S. support of the contras. On their own, the contras would have neither the money nor the organizational structure to wage an effective attack against the people of Nicaragua. But because of U.S. dollars, people such as those I met in Ocotal are suffering and dying.

MCC seeks overseas leaders for 1985

Mennonite Central Committee currently has workers in 49 countries. In most of those countries programs are headed by a "country representative."

"Recruiting capable country representatives for our overseas service locations is perhaps the most difficult task faced in our personnel planning," observes Rich Sider, director of Personnel Development.

Sider reports that in the next year MCC will need to fill about 12 country representative positions. Country leaders are urgently needed in countries including Brazil, Kampuchea, Swaziland, Botswana and Sudan. An assistant director is needed in the Zambia/Zimbabwe program.

"It is difficult to find the right people for these jobs," Sider says. In most cases the country representatives are Mennonites or Brethren in Christ, although other individuals with a strong commitment to Anabaptist theology have served in these roles.

Most, but not all, have overseas experience. They must be gifted in administration and relate well to people both in pastoral and supervisory roles. "These must be mature people, able to work in what may be difficult situations," Sider says.

Many people with the maturity and experience qualifying them for country leadership posts do not consider a service term because of concerns for career, education of their children, or other family needs.

Sider notes that potential candidates may not be aware that MCC's personnel policies are flexible and that for leadership applicants there is opportunity for arrangements other than the usual voluntary service structure. "Mini-careers" involving longer terms of service provide for more frequent home leaves and can include arrangements to meet special needs.

Sider urges those interested in MCC leadership positions to contact him at MCC Personnel Services, Akron, PA 17501.

Olive seedling program turned over to local groups

In 1975 when Mennonite Central Committee started its rural development program on the West Bank in Palestine olive culture was in serious decline. Only 50,000 olive seedlings were available for distribution, not nearly enough to meet the demand.

Ibrahim Matar, MCC's director of rural development, had a vision of revitalizing the olive culture on the West Bank. And so with Matar's direction and "boundless energy," a program was undertaken to develop an infrastructure that would ensure the survival of the olive culture, according to Harold Dick, a native of Winnipeg, Man., and country representative in Israel.



A West Bank woman carries home olive seedlings she has received through an MCC program.

During the next seven years MCC encouraged farmers to start olive seedling nurseries and developed a distribution system for the seedlings. Other organizations funded various aspects of the program. By 1982 the program was delivering 450,000 seedlings to over 6,000 farmers.

Early in 1983 the staff began to discuss whether it was time to withdraw. "Sufficient seedlings were available to ensure that competition and economies of scale would provide products at a reasonable price," says Dick. Local West Bank organizations were chosen as the new distributors. In the 1983-84 distribution, the staff acted as advisers to the organizations. Although there were regional difficulties with planning and

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logistics, 250,000 seedlings were distributed.

"Most importantly the local groups gained confidence and began to understand the value of doing this work. In fact, they even made a small profit, which cemented their commitment to this venture," says Dick.

Gulf states family campers celebrate uniqueness

An intergenerational group gathered for the annual family camp of the Gulf States Mennonite Fellowship, Sept. 1-3, at Pine Lake Fellowship Camp in Meridian, Miss.

The group of about 100 enjoyed the video cassette series, "What Makes a Christian Family Christian." In it David and Karen Mains challenged Christians to watch for God, prepare for worship, open their homes, and evaluate secular influences.

On Sunday morning each church represented sang a song and told about their congregation's uniqueness. A sister from Des Allemands said proudly, "We were the first Mennonite church in Louisiana. Most of us are from French and Catholic backgrounds. And," she added with a smile, "as far as we know, we are the only Mennonite church that has a crab boil."

A Choctaw Indian brother from the Pearl River congregation spoke with resolve. "I am an alcoholic. Our church has kept me off the bottle for five years . . . I think that makes it unique."—Elaine Maust

Goshen seminary beefs up administrative staff

Richard A. Kauffman, Sam Martin, and LaJane Yoder are new members of the administrative staff of Goshen Biblical Seminary, Elkhart, Ind., according to Marlin E. Miller, president.

Kauffman joins the staff as administrative vice-president and instructor in theology. In the new position Kauffman assumes some of the administrative duties of the GBS president, whose assignment includes half-time teaching and writing.

Kauffman joins Joseph Hertzler, vice-president and director of development for GBS. Hertzler continues responsibility on the AMBS business committee for supervision of support and staff and business operations. For GBS he will devote more time and planning to fund-raising.



Seminary administrative staff (l. to r.): Joe Hertzler, Sam Martin, Richard Kauffman, LaJane Yoder.

Sam Martin has been named associate director of development for GBS. His assignment calls primarily for individual contacts with donors and prospective donors.

LaJane Yoder is secretary in the GBS development office.

Kauffman's and Yoder's assignments are both new.

According to a recent report on Mennonite contributions to Goshen Biblical Seminary, offering plate contributions amounted to 48.5 percent of the total 1983-84 contributions from the church to the seminary of $534,326. The rest was from individuals, business and industry, and as "designated funds."

Meyer recommends low-income study

Did you know that in 1983 the number of persons in the United States living in poverty was the highest since the early 1960s? asks Art Meyer of the MCC U.S. Development Education Office. That about one-third of federal budget cuts made in the 1980s were in the one-tenth of the budget consisting of programs such as food and shelter for the low-income families? That today the tax burdens of families at the poverty line are typically double or triple what they were only six years ago?

This and other information is included in a new study on the effects of changes in federal policy on the poor. The report, "End Result: The Impact of Federal Policies Since 1980 on Low-Income Americans," was produced under the sponsorship of Interfaith Action for Economic Justice.

The report cites figures from U.S. government studies in its analysis.

"We recommend that Christians concerned about the poor secure a copy of this report for individual or group study," Meyer says. The report costs $2 from Interfaith Action for Economic Justice, 110 Maryland Ave. NE, Washington, DC 20002. A summary of the report is available from the MCC U.S. Development Education Office.



Tom Rutschman (right) with members of a youth group from Jokkmokk, Sweden, and his family serve as self-supporting workers with Mennonite Board of Missions. Rutschmans went to Sweden last year from a previous MBM assignment in Spain to assist a small evangelical congregation North of the Arctic circle. Tom's wife, Disa, who is a native of the area, got a job as a public school music teacher. Rutschmans have started a coffeehouse in the church as well as a choir, a children's time during the worship service, and a group which meets for Bible study and singing.

READERS SAY

Mrs. Esther Miller, Honey Brook, Pa. "Paul Erb, we loved thee." Quoting from the poetry of Elizabeth Barrett Browning: "How do I love thee? Let me count the ways" but why do we need to wait until these pillars of faith are gone to dedicate an issue in their memory? Working at a nursing home one hears the expressions of discouragement and utter failure so often that perhaps we are failing in an opportunity to encourage those who have prepared the way for us.

Paul Erb might have felt a bit self-conscious by all the expressions of love but somehow I feel it may have been a comfort to him on one of those discouraging days to read the July 24 issue of *Gospel Herald* dedicated to him.

Hazel G. Grove, Markham, Ont. After reading the comments in the Sept. 4 *Gospel Herald* I felt compelled to write our family's appreciation of the Mennonite World Conference assembly. Only eternity can reveal the impact it left on our hearts and minds.

We spent 24 days in Europe and felt it was a spiritual pilgrimage for our family. It had been 20 years since my husband, Lorne, had been in pax in India. It was great to be able to send our family photo with the India delegates back to the Kinu who our son Kinu is named after.

The film *And When They Shall Ask* really searched my heart not to become a materialistic Mennonite. By God's help I want to keep this vision before my eyes as long as I live. It was a moving experience for me to help in the communion service. I felt within a new kinship with my Mennonite brothers and sisters in the worldwide church.

Our small discussion group became a bond for us across race and countries. A delightful brother from Michigan and his daughter were in our group. She was a nursing friend in La Junta and now married to a Hollander. Being Luke Stoltzfus's sister made the Diamond Street chorus very special and heavenly. (Luke is bishop of the Philadelphia area churches of the Lancaster Mennonite Conference. Ed).

Every morning I eagerly awaited the time for children's story hour which was well planned. Our children arose very eager for their days at the French school. Kinu, our seven-year-old's eyes beamed when I showed him Ricksu's family on the cover of the *Gospel Herald.* He said, "I remember him in those clothes and also his mother."

So God bless the committee with our prayers as you plan for the next MWC.

Carol Martin, Philadelphia, Pa. After reading David Klahre's article on "Why I Teach in a Mennonite School" (Sept. 11) I felt the need to share a positive perspective on working in a secular setting. I work as a nurse in a university hospital in Philadelphia.

In my work I come in contact with a wide variety of religious orientations: Catholic, Jewish, Mormon, atheist, Seventh-Day Adventist, Christian (and yes, even an occasional Mennonite!). I find I have a unique opportunity both to share my faith and to learn about another's faith. A Christian environment is not necessary to approach the spiritual side of a person. All people deserve holistic care, which includes spiritual, not just Christians.

It is sad if a Mennonite teacher feels the only children who need his gifts are Mennonite children. All children need the holistic nurturing mentioned in his article, especially those who don't receive it at home. All children need to be introduced to an alternative worldview to the one presented by our media. All children need creative, dynamic teachers—not just Mennonite children in a Mennonite school.

Mennonites have a unique, creative, and healthy approach to life. The secular world needs exposure to us. While there is a place for Mennonite institutions let's not be afraid to reach out to *everyone* and share what we have to give.

Mark Barwick, Nancy, France. J. Ward Shank in his "Update on the Peace Movement in the Mennonite Church" (Sept. 18) considers that the current Mennonite peace position is a regrettable departure from our historical ethic of passive nonresistance. Brother Shank, like many other brothers and sisters in the church, undoubtedly finds it difficult to adjust to this new face of Mennonite nonviolence. Surely we have come a long way from the days when Mennonites sat calmly on the sidelines and looked on as our nation systematically brought about incalculable harm to weaker nations.

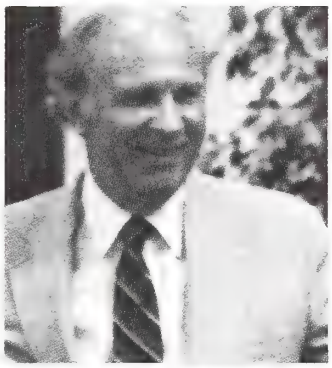
I am not one to criticize the U.S. government in every move it makes. In fact, I love my country very much. However, I do believe that a faithful and prophetic people will be actively engaged in addressing that which does violence against the weak ones of the earth. Jesus did not say that the passively nonresistant would be blessed, but the peacemakers. Could it be that we Mennonites are finally growing up to a more biblical expression of nonviolence? May God give us the wisdom and courage to live out the radical gospel message that we profess.

Nathan D. Showalter, Needham Heights, Mass. Thank you for publishing J. Ward Shank's "Update on the Peace Movement" (Sept. 18). Having long admired Brother Shank's gracious and conservative statesmanship, I was glad to see the *Herald's* editorial horizons extended to include this timely critique. The church and her official periodical will only be strengthened by a more vigorous and straightforward debate of issues about which sincere Mennonites disagree.

Ray Elvin Horst, Houghton, N.Y. J. Ward Shank deserves commendation for raising several pertinent issues in "Update on the Peace Movement" (Sept. 18). He seems to ask whether God's people have either a right or an obligation to prophesy against government policies perceived to be evil. We do need to wrestle with whether the church should leave policies of "national security" (i.e., "fighting communism") to the State Department and the CIA, or whether we should urge our government to refrain from actions which build security for the USA upon the bodies of victims in other societies. Did the church in Hitler's Germany fulfill God's desire by leaving the "Jewish question" to the Gestapo?

Mervin Swartzentruber, Scottdale, Pa. I usually enjoy Joel Kauffmann's Pontius cartoons. They help us see some of our biases. However, I was quite disappointed to see the Stuarts cartoon in the Sept. 18 issue. I don't object to stick figures, but I do not like to see stick figures with no bodies and legs and arms attached directly to the heads. I found it very difficult to figure out what the people were doing with their heads lying on the chair seats. If he wants to speak through cartoons then I wish he wouldn't make it so difficult to get the message by making the characters so hard to figure out.

MENNOSCOPE



Truman Brunk, pastor

The Akron (Pa,) Mennonite Church celebrated its 25th Anniversary on Sept. 15 and 16. The festivities consisted of a service on Saturday night and a worship service on Sunday morning with special speaker Don Jacobs bringing the message. From a beginning of 46 members, membership has grown to about 350. It was the first Mennonite Church in Akron and has dual membership in the Mennonite Church and the General Conference Mennonite Church. Truman Brunk serves as pastor; Gerald Kauffman is congregational moderator.

A recognition and appreciation day for Oscar Leinbach, who has served the Liberty Mennonite Church (Jackson, Mich.) as pastor for 38 years, and for his wife, Laurene, was held on Sept. 9 at the church. The morning sermon was preached by Ezra Beachy who had begun Bible school in the Liberty church after it had been closed by the Methodists. An afternoon service included a history of the congregation and personal experiences.

The Other Rebellion, a one-hour ABC DIRECTIONS Special, Sunday, October 21, 12:30-1:30 p.m. EDT, will feature women in society. Guests appearing with George F. Will, ABC news analyst, will include: Elizabeth Holtzman, district attorney for Brooklyn, New York; Midge Decter, head of the Committee for the Free World; Elizabeth Scott, director of the Justice for Women Program of the NCC; and Carl Degler, one of the founders of the National Organization of women.

Beginning on Oct. 1, 1984, First Mennonite Church in Indianapolis is meeting for worship services at the Glendale Seventh-Day Adventist Church, 2900 East 62nd Street, Indianapolis. The congregation's mailing address is First Mennonite Church, c/o St. Andrew Presbyterian Church, 3535 Kessler Blvd., N. Drive, Indianapolis, IN 46222. The phone number remains 317-635-1952.

Laurelville Mennonite Church Center will begin a series of dinner-concert lectures this winter featuring the Bruderhof, the Goshen College Chorale, and Professor Owen Gingerich. Called the Laurelville Lyceum, the program will include a dinner with specialized servings each evening: vegetarian, Italian, and Pennsylvania German. Season tickets for $27 go on sale on Oct. 15 from Laurelville Mennonite Church Center, Rt. 5, Mt. Pleasant, PA 15666.



John Rudy will leave his position as Mennonite Mutual Aid's Stewardship Minister to become Eastern Regional manager of the Mennonite Foundation. He and Lucy, his wife, plan to move to Lancaster, Pa., in November. Rudy will join Foundation representative Luke Bomberger in the Lancaster office. As Eastern Regional manager, Rudy will use Foundation programs and services to help individuals, institutions, and congregations with financial planning and stewardship.



World Bank administrator Melvin Loewen will speak on Third World development efforts since the end of World War II in a Yoder Public Affairs lecture on Oct. 9 at 8:00 p.m. in Goshen College's Umble Center. He will speak again on Oct. 10 in a 9:00 a.m. convocation entitled "Is There a Christian Economic System?" Admission to both talks is free. Loewen has worked with the World Bank since 1970.

Choice Books staff and committee members from across North America will gather Oct. 10-12 at the Plainview Mennonite Church near Hutchinson, Kan., to explore ways for more effective ministry, reports Pam Beverage, associate director of the program for Mennonite Board of Missions. Addresses and workshops are planned to increase practical skills in distributing quality Christian literature. The Choice Books International Committee will meet the evening of Oct. 10 and the morning of Oct. 11.

The Eastern Mennonite College and Seminary Auxiliary, a volunteer organization of campus and community persons, will celebrate its first anniversary this fall. The Auxiliary officially organized on Nov. 1, 1983, and presently has 50 members. According to the group's vice-president, Marlene K. Benner of Park View, volunteers have responded to 23 requests for work at EMC&S.

A Thanksgiving weekend retreat is planned for families with adopted and foster children at Laurelville Mennonite Church Center. Labeled "Thank God for Your Problems," this Nov. 22-25 weekend will be led by Rose Kasdorf of Lewistown, Pa., and Jack Frank of Selinsgrove, Pa. Both Kasdorf and Frank are parents of adopted children. Contact Laurelville Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666 or call 412-423-2056.

On Sept. 18 Esther Kisamore, 44, and Peter Sprunger-Froese, 34, entered CSOC (Consolidated Space Operations Center), or Falcon Air Force Station, near Colorado Springs, Colo., with a banner reading, "There is SPACE for everyone unless we Militarize it." Local friends stood at the Enoch Road entrance with the banner "gods of metal cannot save us" and offered leaflets to incoming workers. Esther and Peter, Mennonite members of the Bijou House community, described their entry as a means of seeking dialogue with workers at the site. "We want workers to understand the link between militarizing space and escalating the arms race. We've been here before, and we will continue to raise our concerns to the people who promote CSOC. This is a moral issue, this is a survival issue," Esther explained.

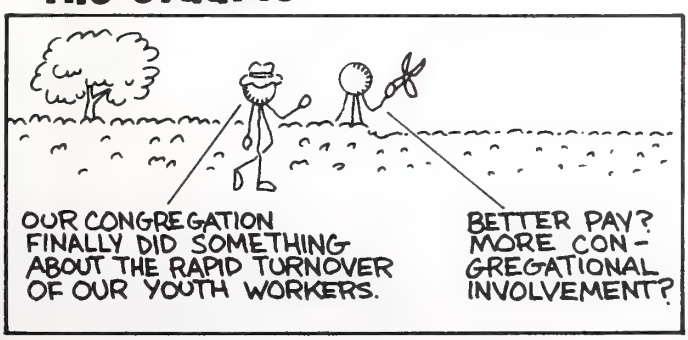
Faith Mission Home, Mission Home, Va., announces that it has room for several girls at this time. The home is a residential training center for brain injured, mentally retarded, and physically handicapped children and young people. Contact Nathan J. Yoder, Star Route 1, Box 114, Mission Home, VA 22940. Phone: (804) 985-2294.

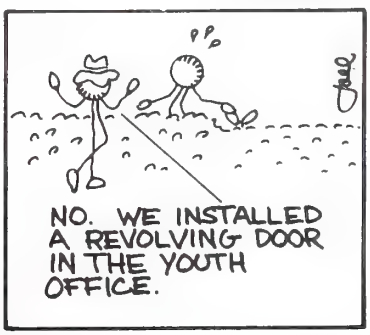
The Conestoga Mennonite congregation near Morgantown, Pa., recently took note of the fact that 15 couples in the congregation have been married more than 50 years. As reported in the September-October issue of Atlantic Coast *Currents*, three of the couples have been married more than 60 years.

Staff needed: The Mennonite Publishing House has an immediate opening for an editor of theological books to plan, acquire, and develop theologically oriented manuscripts, evaluate and assist in final selection of titles to be published, deal with authors, and prepare manuscripts for publication. Personnel Office, 616 Walnut Ave., Scottdale, PA 15683.

New members: Salem (Ore.) Mennonite Church, by confession of faith: Don Morris; by church letter: Laura Nissley, Dennis Stutzman, Rhonda Stutzman, and Donna Morris.

the stuarts — Joel Kauffmann





BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Abreu, Ped and Nancy (Landis), New Holland, Pa., second son, Jacques Mitchell, Sept. 13.

Bechtel, Ross and Teresa (Main), Kitchener, Ont., first child, Angela Lynn, Aug. 10.

Beck, Allen and Cindy (Kauffman), Sarasota, Fla., second child, first daughter, Amelia Jean Kauffman, Aug. 30.

Brenneman, Ronald and Beth (Davis), Grantsville, Md., third child, second daughter, Jolene Nicole, Aug. 16.

Dreidger, George and Laurie (Martin), Leamington, Ont., first child, Jacob Peter, Sept. 13.

Eigsti, Howard and Jayme (Sauder), Secor, Ill., first child, Jacob Eugene, June 13.

Gottshall, Paul and Karen (Hostetler), Washington, Ill., first child, Paul Andrew, June 23.

Herschberger, Gary and Rose (Hershberger), Middlebury, Ind., first child, Jared Alan, Sept. 15.

Horst, Dan and Deanna (Bouloy), Dalton, Ohio, first child, Allan Lee, Sept. 7.

Kaufman, Dale and Stephanie (Shenk), Lancaster, Pa., second child, first son, Zachary Dale, Sept. 8.

Kenyon, Dean and Marla (Garman), Lowpoint, Ill., first child, Allison Diane, Aug. 14.

Martin, Kenneth and Arleta (Stutzman), Akron, Pa., second child, first son, Nathan David, Sept. 15.

Miller, Max and Paula (Lambrecht), Sugarcreek, Ohio, second child, first daughter, Lisa Marie, Sept. 6.

Moyer, J. Dale and Brenda (Nase), Perkasie, Pa., first child, Jennifer Lynn, Sept. 13.

Pelfrey, Bryan and Jyl (Stutzman), Seward, Neb., first child, Tabitha, Sept. 10.

Richer, Jim and Brenda (Widrick), Wauseon, Ohio, second daughter, Emma Faith, Sept. 9.

Ringenberg, Tom and Birdena (Kaufman), Des Moines, Iowa, first child, Jared Thomas, Sept. 12.

Rose, Tom and Beverly (Thomas), Johnstown, Pa., third child, second daughter, Regina Kay, Sept. 15.

Schwende, Marty and Cheryl (Schwartzentruber), Waterloo, Ont., first child, Tyler Brant, Aug. 31.

Sharp, Glenn and Diane (Twilley), Bridgeville, Del., first child, Anthony Glenn, Sept. 7.

Stamm, Dale and Leslie, West Unity, Ohio, fourth child, second daughter, Sarena Renee, Aug. 19.

Veitch, Robert and Gail (Schwartzentruber), Waterloo, Ont., first child, Bryan Gregory, Aug. 16.

Wagler, Dale and Carol (Basinger), London, Ont., first child, Jonathan Timothy, Sept. 1.

Wagler, Robert and Pat (Braun), Kitchener, Ont., third son, Kyle Matthew, Aug. 28.

Wert, Jim and Kathy (Martin), Toronto, Ont., second child, first son, Benjamin James, July 21.

Wyse, David and Karen, Pettisville, Ohio, second daughter, Danielle Lee, Aug. 24.

Yoder, Dale and Debbie (Hostetler), Hesston, Kan., first child, Daniel Alan, July 2.

Yoder, Donald and Elizabeth (Brown), Syracuse, Ind., third daughter, Megan Michelle, Sept. 9.

Yordy, Michael and Jenny (Dudis), Morton, Ill., second son, Jason Clarence, Sept. 16.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Boshart—Heckman.—Robert Boshart, Wood River, Neb., Wood River cong., and Karen Heckman, Milford, Neb., Assembly of God, by Terry Petty, Sept. 14.

Egli—Peachey.—Jeff Egli, Houston, Tex., Souderton cong., and Connie Peachey, Belleville, Pa., Allensville cong., by Glenn Egli, Aug. 11.

Gangwer — Mishler.—Dewayne Gangwer and Irene Mishler, both of Goshen, Ind., East Goshen cong., by Cliff Miller, Sept. 15.

Kauffman — Yoder. — Jerald Kauffman, Glendive, Mont., White Chapel cong., and Mary Beth Yoder, Belleville, Pa., Locust Grove cong., by Norman Kauffman, father of the groom and Ivan Yoder, uncle of the bride, Sept. 1.

Martin — Zimmerman. — Raymond H. Martin, New Holland, Pa., Weaverland cong., and Joanne A. Zimmerman, Ephrata, Pa., Ephrata cong., by Wilbert Lind, Sept. 15.

Roth—Leichty.—Thomas A. Roth, Crete, Neb., East Fairview cong., and Brenda J. Leichty, Lincoln, Neb., Bethel cong., by Oliver Yutzy and Orie Wenger, Sept. 15.

Schweitzer—Yoder.—Michael Schweitzer, Wellman, Iowa, Wellman cong., and Melanie Yoder, Kalona, Iowa, East Union cong., by Ora Wenger, Sept. 8.

Shenk—Keim.—Jay David Shenk, Manheim, Pa., Erisman cong., and Melody Keim, Harrisonburg, Va., Park View cong., by Norman G. Shenk, uncle of the groom, Sept. 1.

Stamm — Mueller. — Ronald Stamm, Pensacola, Fla., Lockport cong., Stryker, Ohio, and Sandra Mueller, Fayette, Ohio, by Keith Leinbach and Jim Groeneweg, Sept. 8.

Ward—Horst.—Richard C. Ward, Schenectady, N.Y., Lowville Community Church, and Adelle Horst, Lancaster, Pa., Pilgrims cong., by Nevin L. Horst, Aug. 4.

Weigel — Hofstetter. — Trevor Weigel and Lisa Hofstetter, Stirling Avenue cong., by Vernon Leis, Sept. 29.

OBITUARIES

Horning, Harvey B., son of Harry and Susie Horning, was born on Jan. 27, 1899; died on Sept. 2, 1984; aged 85 y. Surviving are his wife (Nancy Weber Horning), 3 sons (Irwin, Henry, and Harvey, Jr.), 2 daughters (Verna and Lena—Mrs. Michael Brown), 17 grandchildren, and 17 great-grandchildren, 8 sisters (Susie Gehman, Eva Sauder, Sally Good, Esther Gehman, Helen Gingrich, Mabel Gingrich, Anna Wise, and Marion Morgan), 2 brothers (Joseph and Clayton), and one foster brother (Lawrence Redeay). He was a lifelong member of the Bowmansville Mennonite Church, ordained deacon in 1940, where funeral services were held on Sept. 5, in charge of Luke Horst, Wilmer Leaman, Ben Brubacher, and Floyd Weber; interment in adjoining cemetery.

Lemon, Visco Frank, son of Frank and Nellie M. (Woodward) Lemon, was born in Pontiac, Mich., on Sept. 14, 1920; died at Ann Arbor, Mich., of a brain abcess on Sept. 8, 1984; aged 63 y. On Oct. 29, 1973, he was married to Sylvia Joan Ray, who survives. Also surviving are 3 daughters (Shirley Bazaire, Kathleen Coleman, and Gale Lemon), grandchildren, and great-grandchildren. He was a member of the Fairview Mennonite Church, where funeral services were held on Sept. 12, in charge of Virgil Hershberger; interment in Fairview cemetery.

Martin, P. Adeline, daughter of William A. and Jennie L. (Andrews) Martin, was born in Cloverdale, Ohio, on Dec. 5, 1911; died in Lima, Ohio, Sept. 16, 1984; aged 72 y. Surviving are one sister (Mrs. Emory [Elsie] Prowant) and one brother (Ronald Martin). She was a member of the Mt. Pleasant Mennonite Church, where funeral services were held on Sept. 18, in charge of Clarence R. Sutter; interment in Cascade cemetery, Cloverdale.

Martin, Urias G., son of Ananias and Rebecca (Gingrich) Martin, was born in Wellington County, Ont., on Sept. 1, 1914; died of coronary arrest in Cambridge, Ont., on Sept. 4, 1984; aged 70 y. On June 12, 1943, he was married to Helen Gimbel, who survives. Also surviving is one son (Douglas), one daughter (Sharon), 3 brothers (Elo, Edmund, and Ismael), and 4 sisters (Almeda—Mrs. Milford Martin, Valina Martin, Magalena Lichty, and Leah—Mrs. Oliver Lichty). He was a member of the Breslau Mennonite Church, where funeral services were held on Sept. 7, in charge of Erwin Wiens; interment in Breslau Mennonite cemetery.

Miller, Ralph, son of Amra D. and Jemima (Mast) Miller, was born in Holmes County, Ohio, on Feb. 24, 1913; died in Sugarcreek, Ohio, on Aug. 25, 1984; aged 71 y. On Jan. 15, 1938, he was married to Ruth Sheneman, who survives. Also surviving are 2 sons (Maurice and Philip), 2 daughters (Mrs. Miriam Weaver and Mrs. Ernie Hershberger), 3 sisters (Myrle—Mrs. David Miller, Fyrne—Mrs. Jonathan Yoder, and Sophia—Mrs. Clayton Gerber). He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Aug. 28, in charge of Alvin Kanagy and Ernie Hershberger; interment in adjoining cemetery.

Shantz, Elven, son of Menno M. and Susanna (Bowman) Shantz, was born in Wilmot Township on Apr. 7, 1893; died in Kitchener, Ont., on Sept. 13, 1984; aged 91 y. On Mar. 4, 1920, he was married to Mabel Weber, who preceded him in death in 1973. Surviving are 2 daughters (Miriam Butler and Pat Butler), one son (Hugh), 10 grandchildren, and 7 great-grandchildren. He was a member of the Stirling Avenue Mennonite Church, where funeral services were held on Sept. 17, in charge of James Reusser and Mary Mae Schwartzentruber; interment in Woodland cemetery, Kitchener, Ont.

Stutzman, Aden, son of David J. and Phebe (Stauffer) Stutzman, was born on June 25, 1922; died of cancer at home in Milford, Neb., on Sept. 12, 1984. On Jan. 9, 1944, he was married to Marcille Roth, who survives. Also surviving are 3 daughters (Marcia—Mrs. Bob Troyer, Cheryl—Mrs. Bruce Hostetler, Darla—Mrs. Gary Armstrong), one son (Dave), 2 brothers (Melvin and Wayne), and 4 sisters (Norma—Mrs. Merle Rediger, Mary—Mrs. Burdette Burkey, Violet—Mrs. Delmar Roth, and Edna—Mrs. Emanuel Oswald). He was a member of the East Fairview Mennonite Church, where funeral services were held on Sept. 15, 1984, in charge of Lloyd Gingerich, Oliver Roth, Ron King, Cloy Roth, and Ed Wenger; interment in adjoining cemetery.

CALENDAR

Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20
Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28
Churchwide Stewardship Council, Aurora, Ohio, Oct. 29-30
Fall Missions Month, November
Junta Ejecutiva, Goshen College, Nov. 1-3
Afro-American Mennonite Association Executive Board, Nov. 1-3
Atlantic Coast Conference fall festival of missions, Nov. 2
Gulf States Fellowship delegate body, Nov. 3
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Nov. 8-10
Illinois Conference fall meeting, Mennonite Church of Normal, Ill., Nov. 9-11
Franconia Conference, Franconia, Pa., Nov. 10
Southwest Conference annual delegate session, Blythe, Calif., Nov. 10
Stewardship Sunday, Nov. 11
Mennonite Church General Board, Lombard, Ill., Nov. 15-17
Bible Sunday, Nov. 18
Hesston College 75th anniversary celebration, Nov. 22-25
Northwest Conference fall meeting, Salem, Tofield, Alta., Nov. 23-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30

CREDITS

P. 708 top Jim Bishop; 708 bottom Marcia Heirman; 709 by Keith A. Miller; 710 by Judith Dick; 711 bottom Disa Rutschman.

ITEMS AND COMMENTS

Soviet watcher: religious tolerance improves under Chernenko

Keston College, London, England, an organization which monitors religious affairs in communist countries, is more optimistic about the plight of religious people in the Soviet Union than since the days of the late President Leonid Brezhnev. The college believes that "for believers in the USSR, the replacement of Yuri Andropov's more forceful presidency by what must be naturally a more collective leadership under Chernenko may give cause for a cautious hope for leveling off the recent sharp escalation in repression." This is the verdict of Carolyn Burch, research student at the college, in an article entitled "Religious Policy Under Andropov and Chernenko," published in the current volume of the Keston College journal.

Violence in Chile drives church-state relations to new low

Relations between Chile's Roman Catholic Church and the 11-year-old military government "couldn't be colder," according to Air Force Chief of Staff General Fernando Matthei, a member of the governing junta. The latest chill is the cancellation in four cities of the Te Deum, a religious-patriotic ceremony traditionally held on Independence Day, Sept. 18. The Te Deums have been held every year since 1877. Most cities, including the important Archdiocese of Santiago, are going ahead with the services. But in Concepcion, Monsignor Jose Manuel Santos called the Te Deum a "false symbol of the harmony between the church and the state which does not exist." The Te Deums were replaced by simple Eucharist ceremonies in the cities of Copiapo, Talca, and Linares. Normally, only civic authorities receive invitations to the Te Deums. Church officials are reacting to a series of violent incidents involving security forces in the past month, culminating in the Sept. 4 death of French missionary Father Andre Jarlan.

Clergy stress: The 'unmentionable truth' in U.S. parsonages and rectories

Roy Oswald believes the stress the average minister or priest has to bear would bring many people to their knees. "I would guess at least one in four clergy is burned out," he said recently. He is a behavioral scientist who has studied the subject and is now manager of the Alban Institute in Washington, D.C., a resource center for clergy. Two years ago, Oswald was asked by Ministers Life Insurance Company to write a brochure on clergy stress and burnout. It was offered to clergy in religious publications. The response, an official at Ministers Life said, was "astonishing." More than 101,000 clergymen asked for copies. A Gallup survey taken last year indicated that 29 percent of clergy in the country have "often" or "occasionally" considered quitting the ministry because of frustrations or disappointments in it.

U-Haul named Pornographer of the Month

The National Federation for Decency has named U-Haul as their Pornographer of the Month for September. The award is given to companies which help support porno magazines such as *Playboy*, *Penthouse*, and *Hustler* with advertising dollars. "U-Haul gives thousands of dollars to magazines which help promote incest, the sexual exploitation of women, illegal drug use, mockery of Christ and Christians, and which no doubt add to child sexual abuse," said Donald E. Wildmon, founder of N.F.D.

Witnesses 'coming home' for centennial celebration

The Jehovah's Witnesses are coming home to Pittsburgh, in October, to celebrate their denomination's 100th birthday. A total of 45,000 Witnesses from 47 countries will meet there only a block from the 200 Federal St. address where their founder, Charles Russell, operated a clothing store and incorporated the society in 1884. There are 2.5 million Jehovah's Witnesses worldwide, but "We've decided to limit the Centennial Meeting to 45,000 so the facilities aren't overcrowded," said H. Robert Dawson, the Pittsburgh overseer of the Witnesses.

Church groups, denied time to rebut *60 Minutes*, file appeal

Five Protestant groups have asked a federal appeals court to grant them equal air time to respond to a 1983 report broadcast by CBS's *60 Minutes*. In a 37-page brief, the church groups said the television program, which focused on the use of church funds overseas, clearly addressed a "controversial issue of public importance." They said the Federal Communications Commission (FCC) erred in ruling, last March, that the report did not address an issue that would entail an obligation to broadcast responses.

Those who filed the complaint with the FCC include the United Church of Christ; the Presbyterian Church (U.S.A.); the Episcopal Church's Diocese of Ohio; the Christian Church (Disciples of Christ); and the United Methodist Church's ecumenical commission. The groups argued that the CBS program falsely charged that church contributions were being used, without their knowledge, to support Marxist groups overseas. In the complaint rejected by the FCC, they had demanded air time to respond to the attack.

Peace activists, religious groups, protest 'arms bazaar'

A broad cross section of concerned Christians, street people, and peace activists gathered at the Sheraton-Washington Hotel on Sept. 20 to celebrate their fifth annual "peace feast." The feast, a combination potluck dinner and rally, was held to protest the hotel's hosting of Air Force Association's annual convention and display of state-of-the-art weapons. But this year, among the local peace groups were 17 West German protestors who avowedly came to show opposition to U.S. Cruise missile deployment in West Germany.

As in the past, the event was organized by the Council of Churches of Greater Washington and the Sojourners Peace Ministry, an ecumenical Christian convocation. Sojourners pastor Jim Wallis said, "The weapons are a theft from poor people and they make the world more dangerous. This administration has a mistaken idea that the world is more stable by stockpiling armaments and the biblical wisdom says that this isn't true.... If the hotel would no longer open its doors to the Air Force Association's arms bazaar—and no other hotel would either—our work would be done."

Bishop rules no church weddings for couples living together

Couples who live together will be denied marriage in church under a new policy on cohabitation put into effect in St. Cloud, Minn. Catholic Diocese. Under the policy, announced in a pastoral letter by Bishop George H. Speltz, priests in the diocese's 147 parishes will be required to determine during marriage preparation whether the couple is living together. Those who are will be required to begin living separately immediately. If they do not comply, the priest is to refuse to witness the marriage. However, if the priest finds there are "compelling pastoral reasons" for the marriage to take place, he may officiate at the marriage with certain stipulations.

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In praise of Sunday morning

As a source of excitement, the average Sunday morning meeting for worship and study suffers by comparison to a football game. There may be dramatic moments, but there are few surprises. Yet in spite of this—if not because of it—a study I saw reported some years ago found that people who attend church regularly have better mental health than those who do not. (And they are also more inclined to use seat belts when they drive.)

There were times in the past when Sunday activities were regulated by the church and even the government so that people knew just what to do. Indeed the regulations were so stringent that they became oppressive. I remember what a freeing thought it was to me when my Sunday school teacher said he saw nothing wrong with boys taking a "dip" in the creek on a Sunday afternoon. I can't remember whether I ever did it, but it was nice to keep it in mind as an option.

Today there is considerable freedom in the use of Sunday. I note, for example, that my-neighbor-the-farmer appears just as likely to be seen baling hay on Sunday as on any other day. In this I believe he is wrong. Not because to work on Sunday as such condemns him to hell, but because he is passing up one of the few opportunities in our culture for help in the fight against workaholism.

Overdevotion to work is a legacy of the Protestant Reformation according to Alan Reynolds in "Work, Play, and Worship" (*The Christian Century*, Aug. 29-Sept. 5, 1984). "Through the Middle Ages, the 'perfect' were those who left the world of work and toil for a monastic life of prayer and meditation." John Calvin changed the emphasis to glorifying God through the "day-to-day occupation. To be a servant of God was to exhibit the qualities of diligence, industriousness, responsibility" (p. 788).

Perhaps Calvin was concerned that ordinary people should be able to live for God's glory and not just a minority in monasteries. But, says Reynolds, a distortion set in, "and soon the focus shifted from working for God's glory to accumulating those benefits that accrue from work." This has led to a worship of success and of the by-product of work, which is play. "Frequently we work harder at our play than at our work" (p. 789).

I am not sure that Reynold's description is adequate in all its details, but most of us have observed some of this. And his solution is to find worship as "the integrating center of our living." So this leads us back to Sunday morning. On at least one day of the week, we ignore the whole process—leave work undone and even give second place to play—in order that for a short time we might get a glimpse of life in its wholeness. At least once a week we may stop in order to begin again on a renewed basis.

It may be that not everything that happens in a given congregation on a given Sunday morning is equally renewing. But the option is there. This is a gathering of people who profess to be open to God and the announced intent is that this should happen. At another time, perhaps we should discuss the problems of hypocrisy in worship and how much easier it is for some to pay their tithes than to pay their employees fairly. (I seem to remember that John D. Rockefeller was a Sunday school teacher.) The point here is that Sunday morning worship and Bible study provide one opportunity in the week to pull life together before God and that we in our society particularly need it.

Of course, the usual caveats. In a complex society, not everyone can be dismissed from work at the same time. Now there are those who have found that if they were firm or took a lower-paying job, they could be delivered from work on Sunday. But not all. I was interested to learn some years ago of one Mennonite congregation which held Sunday morning, Sunday evening, and midweek services with the understanding that some members would have to choose among them. At least they could not say that the church did not provide an opportunity for them to attend a service of renewal at least once a week.

For another variation, I am told that the Old Order Amish hold a formal worship service only every other week. The Sunday between is a time for visiting other members of the faith community. Without copying their pattern, we may recognize that renewal can come through interaction with others in our fellowship as well as through formal worship.

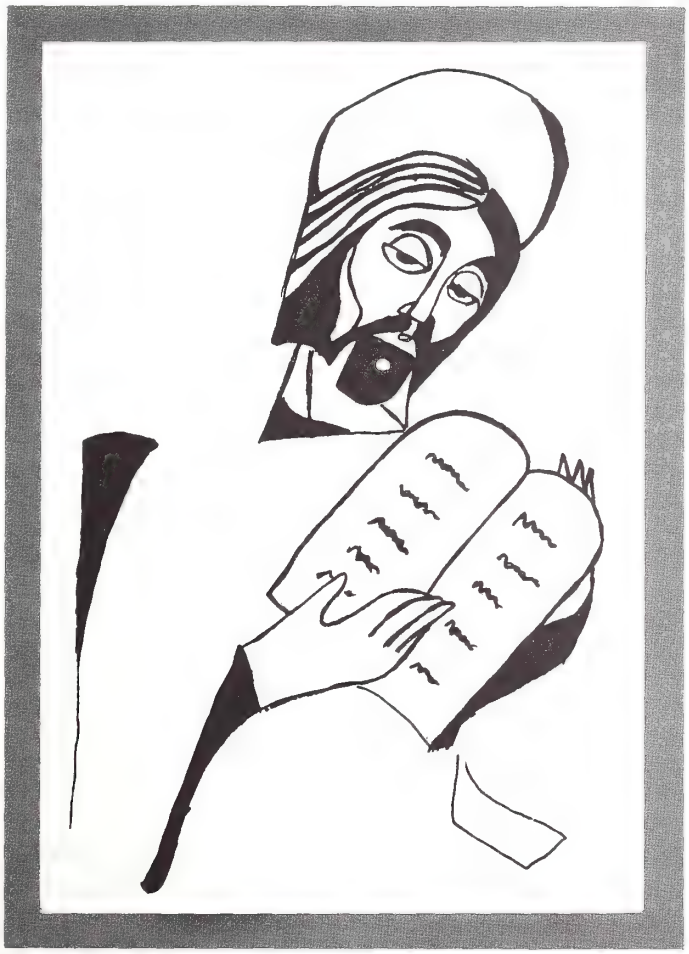
All of us have been trained to think of the Jewish Sabbath as something rigid, a system from which freedom in Christ has delivered us. In fact, I understand that some who call themselves Jews do not observe it. Yet Jesus himself was basically a Sabbath keeper and surely the Sabbath has aided greatly in helping the Jews maintain their identity as a people. I believe I have heard that some Jews have labeled the Sabbath "a queen" to be welcomed into the home once a week. Like Sunday morning worship, the religious activities are more traditional than exciting, but the idea of a Sabbath (a rest) is a valid one. We all need it.—Daniel Hertzler

GOSPEL HERALD

October 16, 1984

Law and tradition in the Christian community

by Keith Kingsley



Question: what gift of God revives the soul, makes wise the simple, rejoices the hearts and enlightens the eyes? Answer: the law of Yahweh (Ps. 19:7-8).

Most of us are not likely to get as ecstatic over law and tradition as the psalmist (see also Ps. 119, a long "ode to Divine Law") but we would do well to consider anew the importance of precepts, commandments, and customs in our covenant communities. We should take seriously Paul's exhortation to the church at Thessalonica: "... stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter" (2 Thess. 2:15).

We live in a world of breathtaking change, characterized not only by technological development, physical mobility, and instantaneous communication, but also by the demise of traditions, customs, and peoplehood. In such a world, law and tradition do not get a very good press, because they are perceived as legalistic, rigid, and changeless. They are perceived as "static"; we have come to value what is "dynamic." And yet the dynamism of our world is producing persons who are greedy, thrill-seeking and often profoundly disoriented and lonely. If we are to be a "people" in the midst of such a world, we need to learn again the value of law and customs, precepts and traditions. These are features of human culture that, when working well, give continuity, engender cohesion and social strength, and sustain peoplehood.

How are we to understand the law in our Christian communities, develop right attitudes toward law, and produce good laws and traditions? Several observations from the Scriptures may help us.

(1) The writings of the Hebrew people reflect a great respect and love of the law of Israel. The psalmist holds that the laws of God are to be desired more than much fine gold; he "delights" in them, "meditates" on them, and "loves" them (Pss. 19 and 119).

Why this great love for the law? The main reason is that it is from God, who had demonstrated his love for this people by saving them from oblivion. The law was grounded in the covenant relation between God and Israel. He gave the law, out of his wisdom, as a way for the people to respond to his grace and live out their salvation.

In the discourses of Moses, in Deuteronomy, a more practical reason is given for loving and respecting the law: "that it may go well with you, and that you may live long in the land" (5:33), and "for our good always" (6:24). In other words, keeping the laws and statutes which God gave simply has the effect of producing well-being for and among the people.

The young man wonders

These hands
emptied a basket
of loaves and fishes
into the hungry
mouths of thousands,
fed their souls
with as many
words wise
beyond belief,
transformed Galilee's water
to the richness
of wine,
bleached lesions
clean of disease
and opened the
eyes of the dead.
And now the executioner's
apprentice,
with doubt in his eyes
and an oath on his breath,
turns the nails between his fingers
measuring their spike
against the flesh
that has held the world.

—Barbara Metzler

We should note that the law codes of the Old Testament go beyond what we might regard as matters of morality, to touch on all aspects of life. They are comprehensive, concerning themselves with daily, practical living—family matters, worship, wrongdoing, governance, even where to dig the latrines! Much of the later wisdom literature of Israel (e.g., the book of Proverbs) functioned in a similar way, giving practical advice on how to live wisely and compassionately as a people—how to raise children, handle money, be a good wife, be a good neighbor, etc.

All this was perceived to be from God: it was the law of God, which if not kept, would result in the destruction of the people. Jesus himself showed great respect for the ancient laws of Israel, by seeking to renew, to fulfill, to deepen the law and wisdom of God through his life and teachings (see Mt. 5:17-20).

(2) A second observation about law among the people of Israel has to do with its flexibility and adaptability. Though hard to illustrate simply, it seems clear that the laws of the Hebrew people could be changed to fit new situations.

In this regard, an important distinction should be noted, namely, that between policy law and procedural law, "policy law" refers to foundational principles, events, and imperatives, which are associated explicitly with the covenant bond between God and his people, most clearly seen in the Ten Words (of Commandments). "Procedural laws" are the many statutes and ordinances that express and apply the policy law in specific situations; this kind of law often takes the form, "If . . . [case described], then . . . (response prescribed)" (e.g., Lev. 25:25). From comparisons of different Old Testament law codes, it is apparent that this body of procedural law was subject to adaptation and new application. The flexibility of law at the procedural level can be contrasted with the unchanging character of policy law; Jesus, for instance, appealed to the abiding authority of policy law (see Mt. 15:4 and 22:37).

Furthermore, the flexibility of the law is to be understood in light of the covenant, an active, ongoing, living relationship between God and his people, Israel. The unchanging character of God (both gracious and demanding) nonetheless needed to be discerned anew, and given fresh, specific, "legal" expression, in new times and circumstances. The laws and customs were a living tradition because of the covenant relationship. The covenant itself, of course, needed to be renewed periodically.

Respect for law, flexibility in application. Both of these observations about law in ancient Israel, the great respect for law and law's flexibility in application, have implications for us in our desire to be a people. We would do well to cultivate love and respect of law, tradition, and custom, in place of fear and suspicion. At the same time, we can distinguish between those foundational events and beliefs (policy law), which have established and express a personal covenant relationship between God and us, and those many applications (procedural law), which seek to incarnate the will and wisdom of God in practical, daily behaviors, attitudes, and customs. Because our relationship with God is a living and lively one and because others of God's people will develop their procedural law somewhat differently than we do, we can hold our procedural law somewhat lightly, taking it (and others) seriously, but also ready to make changes when new light comes to us.

Finally, we need to be reminded that while laws and traditions are treasures to be valued, gifts from God, they do not in themselves give life nor salvation. We are saved by God's grace and enlivened by his Spirit. In fact, apart from the continuing work of God's Spirit, commandments and customs tend toward legalism and empty ritual. But, with the Holy Spirit teaching, reminding, and guiding us into the truth of Jesus (Jn. 14:26, 16:13-14), law can become for us a rich expression of faith, a wise and trusted guide to kingdom living, because it is grounded in a living covenant with God the Creator and Redeemer of the world.

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With the Mennonites

by Kathy Cavinder

In November 1980 I was at a point in my life where I needed a change. I had to do "something" for the Lord. But I didn't know what. Then by God's blessing a friend I hadn't seen in years showed up at my church and told me of the Mennonite Church's voluntary service program. I knew then that this was the "something" I needed to do! Thus started my relationship with the Mennonites.

When I told my parents of my decision to enter VS for a year, my mom cried. Her response, being ignorant of Mennonites, was "You'll come back married to a man with a bowl haircut driving a buggy." I tried to ease her mind by saying, "No, Mom, they're just like you and me, I think. . . ." So much for my knowledge!

So in January 1981 I set out for La Junta, Colorado, for my term of service. There I had several opportunities to learn about the Mennonites, what they stood for, *and* where they are going.

My main job was in a program called Helping Hands, organized by Diane Cressman from Kitchener, Ontario. We would go to senior citizens' homes and help them with chores that they weren't able to do. It was like visiting your grandma and I truly enjoyed my visits—especially the homemade cookies and coffee!

Another job I enjoyed was a position at the Colorado Boys Ranch located five miles north of La Junta in the desert. Five days a week I would bike there to be an assistant art teacher to approximately 50 juvenile delinquents. Willard Kendall worked there as a farm hand, also on a VS basis. (He and his family returned to La Junta after their term. Willard is now studying to be a nurse!) There were times I could be caught in a bear hug or "casually" thrown up against a wall by the guys, but for the most part, I was seen as an older sister and respected. I enjoyed giving them love and attention.

About one weekend a month I would be a houseparent to eight mentally handicapped adults living in a group home. Alvie and Dorothy Looper were the houseparents during the week. While here I was met with love that is unimaginable from such *beautiful* people. It was nothing for Jack or Cynthia or Harlan to come up and tell me how much they loved me or to give me a hug for no reason at all! How precious to see Jesus' love in them!

I experienced love in *all* the Mennonite churches I visited while in Colorado. Never had I sensed such warmth in churches! I was "adopted" by Paul and Wanda Enns of Cheraw, who have taken me into their family and shown me wonderful times! (My brother is now married to Kathy Enns, daughter of Ronnie and Kaye, a result of the Lord working *through* our extended relationships.)

I remember one time at a Women's Missionary and Service Commission retreat held in Oklahoma. I had gotten terribly ill with gastric problems. It was great to be cared for by these women who acted as mother to me. I think all of them must have been nurses at one time or another! In saying good-byes the next day, they each came by my bed offering their love and prayers.

After my term, I returned to my home in Elkhart, Indiana. I was then offered a job at the Mennonite Board of Missions home office. There I worked for two and a half years as a word processing operator.

Love flows freely at Mennonite offices, too. Before our meetings, during our meetings, and after our meetings, there is usually a time of prayer. Concerns are shared. Updates on the health status of individuals we know are given. Most of all, I know that if I have a need or prayer request I can go to any of my *friends* at Mennonite offices and know that love will be shown!

I would like also to add a word of caution for the Mennonites. I've noticed and have felt that *sometimes* if you don't have Mennonite background, you can get shunned. This does not happen every time, but it does happen. The Mennonite Church is growing and changing. No longer will names and history of families mean as much. The church is growing every day, which means that conversation shouldn't stop just because someone isn't a Yoder or Stoltzfus or Hershberger. Reach out to that person with Jesus' love of *oneness with him.* That is the meaning of church!

I ended my job at the Mennonite Board of Missions on May 31. Then on June 15, with six high school students, I began a summer journey in the Mennonite program called STAT—Summer Training Action Team.

This was an eight-week adventure that took us from one part of the USA to the other. We were scheduled to be in Washington, D.C., for one week under the teachings of Myron Augsburger and also be involved in several city outreaches such as soup kitchens, prayer breakfast, and prison ministry. From there we went to Smethport, Pennsylvania, for three weeks of camp life to study and enrich our lives with God's surroundings as well as each other and to train for our next month's activities.

After camp we traveled to Los Angeles to be part of the Summer Olympics Evangelism Outreach Project of the Mennonite Church. I pray that this will not end my time with the Mennonites. When I say "I'm blessed!" I can truly mean that. I've learned so much from them and their ways. They have taught me the meanings of *Family . . . brother/sister . . . sharing . . . caring . . . concern.* They have also taught me some corny Mennonite jokes and how to play the "Mennonite Game!"

These last three years of my life have been a time of sharing, adventure, and growth. I *have* experienced the love of Jesus between the Mennonites and me!

Kathy Cavinder is from Elkhart, Ind.

The Mennonite experience with bombs in Laos

by Titus Peachey

The largest file in the Mennonite Central Committee Laos program office is labeled "Unexploded Ordnance." Dating back to 1977, it includes the ideas of numerous MCC workers, correspondence with headquarters, U.S. government agencies, and anyone else who might know something about that which Mennonites know next-to-nothing ... **bombs.** The file began when MCC workers first heard reports of the devastation caused by the U.S. bombing of northern Laos during the Indochina War. Today, 11 years after the last bomb was dropped, thousands of unexploded cluster bombs the size of a tennis ball still cause injury and death to Lao farmers who work the soil.

Over the past seven years MCC workers in cooperation with local Lao officials have tried to address this problem so that Lao farmers could cultivate their fields and gardens more safely. While various solutions to the unexploded ordnance problem have been discussed and tested, perhaps the best known has been a tractor with chain-flail device and special shielding. Given the rather unusual circumstances surrounding this project, it should be no great surprise that to date, none of the attempted solutions have been very successful. A quick look through the file gives some clues: lack of technical expertise, fear of driving the tractor, organizational problems at the local level, the very unpredictable bombs. Thus, despite the thickness of the file, the fields of Xieng Khouang Province in northern Laos have been relieved of only 5 or 10 bombs as a result of our efforts.

A war is not over when the guns cease firing. Here is what an ongoing war is doing for farmers in Laos.

Today, just as before, these American-made anti-personnel bombs remain the problem of Laos' peasant farmers. It is they who carefully pick them up one by one and carry them out of their fields and gardens. Such a technique, according to the U.S. Army, is highly dangerous, and should be used only as a last resort. Despite our good and honest efforts, however, Lao farmers in Xieng Khouang have been given no other choice.

Two recent developments. The problem will not soon be solved. Due to some of the most intense bombing in history, most of Xieng Khouang Province was vacated during the war as people abandoned their fields, animals, and villages to flee to the relative safety of refugee camps in Vientiane. The people have now returned to rebuild their lives in Xieng Khouang's soil. Province officials estimate, however, that 50,000 acres of land in the province have not yet been opened up since the heaviest bombing of 15 years ago. Thus the legacy of an air war most Americans remember little of will haunt Lao farmers for decades to come.

Two recent developments will make a small contribution to the efforts of Xieng Khouang farmers to tame their hostile environment. The tractor has been outfitted with a plow and is now being used to open up some of this bomb-filled land a few acres at a time as villagers make plans to expand their cultivated area. Plowing is generally not considered to be dangerous, as the soil is turned gently. No sharp blows are struck as with the traditional Lao hoe which often causes the bombs to explode. Also, MCC purchased 1,200 shovels for use by farmers in Xieng Khouang. The action of the shovel is also gentle, and thus preferred by farmers who must work in fields and gardens where they might encounter bombs.

Plowing fields or turning the soil with a shovel does not finally solve the problem, however. I recently visited a village in Xieng Khouang Province, for example, where the tractor was being used to plow the soil. While plowing up three acres of land, the plow uncovered over 20 bombs. Thong Dee, the farmer, carefully picked up these bombs and placed them into a hole or threw them away. Those bombs which did not explode upon being thrown remain there for all of us to see, as lethal as the day 15 years ago when they fell from the sky.

Given the energy invested and the meager results, has this project been a failure? In some ways, yes. It appears that our initial dreams of a bomb-beating tractor clearing field after field of bomb-filled land were too high. We've now lowered our expectations considerably, and will perhaps meet some of them. We are still disappointed, however, that we've not found a simple, locally sustainable way to destroy the bombs. Viewed from the standpoint of the Xieng Khouang farmer, we have indeed failed.

Some things learned. Failure is a great teacher, however. All is not lost if we have learned some lessons, or asked some new questions of ourselves. We'd like to share the following thoughts on the Mennonite experience with bombs in Laos.

1. When a war is over, it is not over. When bombs and guns are used in the hills and hamlets of peasant societies, it is tantamount to a declaration of violence

Titus Peachey has served with Mennonite Central Committee in Laos.

against the people and the land that will last for decades.

2. All the honest effort and good will in the Mennonite church cannot heal the wounds inflicted on a rural Lao province by nearly a decade of U.S. bombing. Some wounds are deep and hurt forever.

3. To stand with a peasant farmer in his field scattered with U.S. bombs is to experience a deep discontent. It is not diminished by the thought that one represents a peace church. If we Mennonites are peacemakers, why is it the Lao peasant farmer alone who bears the brunt of our nation's violence in his country? If we truly work for peace will not we, like the victims of war, also bear wounds?

4. The U.S. asks neither for our consent or direct physical participation to send weapons around the world such as the cluster bombs which were dropped in Laos. It requires only our dollars and our silence. Can we continue to give our government what it needs to make wars, and then serve the victims of its violence with a clear conscience? Can we still claim to be nonresistant if that violence was committed in defense of our way of life in another part of the world?

5. Some of us felt that the shovels provided to Lao farmers in Xieng Khouang should be purchased with money which Mennonites withheld from their taxes, thereby making the connection between our nation's militarism and the victims of war. While some of the shovels were indeed purchased with the Taxes for Peace Fund, many people cited legal, theological, and practical problems with taking such an action.

From our vantage point in Laos, we admittedly worry more about the theological, human, and practical problems of *inaction.* Can we find common ground for a strong, unified, Mennonite peace witness which deals more directly with our nation's defense budget, arms sales, and military aid?

6. Mennonites will never be able to make the world turn out just right. That is not our mission. The Scriptures teach us, however, that being at peace with others, friend and enemy alike, is part of finding peace with our God. A hard saying. Should we be surprised, then, if we must suffer for trying to apply it in a world of guns, bombs, and missiles.

Commitment and freedom

by Walter S. Friesen

When Yogi Berra was catching for the New York Yankees, he stood one day in jealous awe of a teammate's remarkable ability to bat either right- or left-handed. Yogi then issued one of his delightful quotes: "I'd give my right arm to be ambidextrous!"

We laugh, of course, until the underbelly of his remark sobers us. On the one hand, Yogi, like many of you, was willing to discipline himself into being exceptionally good at his profession. Great victories are easily worth great sacrifices. Such commitment pays off, and it also inspires others. On the other hand, Yogi's remark points to the contradictory lengths we are willing to take to be someone other than we are.

This article is addressed particularly to those who having once experienced grace and freedom, lost their way and became enslaved again, and who could neither go backward to a former time and condition nor are able to move forward in power. We who find ourselves in this predicament join Elijah in the mouth of the cave on Mt. Horeb whence he fled under the threat of Jezebel and the fear of failure in his prophetic mission. Our Old Testament story (1 Kings 19:13b-21) provides empty earthquake, wind, and fire before the Lord is revealed in a still, small voice asking Elijah, "What are you doing here?"

Indeed, "What are you doing here?" arrests Elijah and us, calls our life into question. When commitment and purpose have been abandoned, power is cut off and the life and integrity of a person quickly becomes seriously jeopardized. There is no freedom, no power without commitment, and we are painfully aware of this truth.

We are among those who now know beyond the slightest doubt that we cannot find grace and salvation in the keeping of the law—whether Old Testament commandments and Jewish elaborations of it or New Testament doctrinal statements and salvation formulas. It is not that these Bible teachings are unfaithful or invalid. Not at all. We do not for one moment disparage their truth and validity. But, we know that we are not ultimately freed, empowered, or saved by our efforts to obey and observe the law—regardless how successful and upright we may be.

Yet we are uneasy with our negations, because we also know beyond any shadow of doubt that our denials and rejections of the old order (whatever old order we may have come out of) does not free, empower, or save us any more than our old order affirmations did. This is precisely what Paul meant when he wrote to the Galatian Christians that "neither circumcision [law-keeping] nor uncircumcision [living outside the law] avails anything, but a new creation (Gal. 6:15).

We long to be anchored firm, we long for moral victory, we long for stability and continuity, we want to be saved from a life of devouring always our own selves. We want to commit ourselves—with integrity—of that we are sure. For we know that true freedom is even more clearly and powerfully a consequence of invest-

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ment than it is the result of liberation. Freedom *from* depends very much on freedom *to*. We do not live in a vacuum of allegiance or purpose.

In Galatians 5:1, 13-25, Paul begins to bring his treatise on freedom to a thorough summary and conclusion. He insists that our calling, our very identity as Christians, is freedom. It is not to be had through law-keeping righteousness, good as that is. It is not to be found in self-abandonment, even though self-abandonment sometimes masquerades—always falsely—as Christian cross-bearing. And it is not to be achieved through an escape from care and responsibility and striving. (No, the voice and the power of freedom are not in earthquake, wind, or fire, but in the still, small voice asking us to commit ourselves, "What are you doing here?")

The route to liberty is by way of enslavement to Christ. Where, then shall we turn? Paul's answer is to repeat the answer of Jesus who quoted the Mosaic insight: "You shall love your neighbor as yourself." And then he goes on to explain that those who experience freedom and power are released from their enslavement to sin and futility by voluntarily enslaving themselves to Jesus, the Christ. But he does not stop there, for he does not want the Galatians (or the Mennonites) to get stuck in any theological abstraction.

To become servants (slaves) of Jesus Christ is to respond to the call, "Come, follow me." It is to "proclaim the kingdom of God." It means to "seek first the kingdom of God and his righteousness." It means "to feed the hungry, heal the sick, to announce forgiveness." It means "doing the deeds of Christ."

For Paul, love was no mere sentimental abstraction that could be easily affirmed and just as easily ignored. It meant, specifically, concretely three things:

1. To hold the other in high esteem and to persist in seeing and responding to the other's worth.

2. To seek, actively and persistently, the well-being, wholeness, power, and joy of the other.

3. To seek a mutuality, a reciprocity, a communion relationship with the other, a unity and at-one-ness that links the other with self.

And, love not only concretely means these three things; it is to be expressed to three personal entities: (a) self, (b) neighbor, (c) God.

So then, when Paul talks of Christian freedom, power, and salvation, he means what Christ means when he bids us, "Come, follow me."

1 (1): Hold yourself in high esteem, seeking to honor your own life as worthy of God's high calling in both your thoughts about yourself and your actions toward self.

1 (2): Hold your neighbor—and you know who your neighbor is—in high esteem, giving him honor and worth in your own thoughts and actions.

1 (3): Hold the Lord your God in reverent esteem, giving to him honor and worth and glory in your thoughts and in your actions.

2 (1): Seek, actively and persistently, your own well-being, wholeness, integrity, power, and joy.

2 (2): Seek, actively and persistently, the well-being, integrity, wholeness, power, and joy of every other.

2 (3): Seek, actively and persistently, the holiness of God, the wholeness of creation, reverence for all of life, the power and glory of God.

3 (1): Seek an inner communion with yourself, a cordial fellowship, a compassionate dialogue with your own inner spirit.

3 (2): Seek the communion, the cordiality of mutual trust and fellowship of spirits, a compassionate dialogue with every other.

3 (3): Seek the communion, the cordiality of personal, reciprocal, mutual friendship, and fellowship with God, and enter into an intimate conversation with him.

This is what it means to be committed. And, now we go on to say that the "yes" which wells up within us to this invitation of Christ is, in itself, the gift of grace. It is nothing less and nothing more than the Holy Spirit in me and in you persuading us of the truth in love. When we co-sign God's love for us and begin to act out the "yes" prompting within us by "loving our neighbor as ourselves" in concrete thoughts and actions, we are united with Christ.

And when we are united with Christ, the fruit of the Holy Spirit becomes immediately, tangibly evident in our lives as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal. 5:22-23).

We do well, though, not to aim at these fruits of the Spirit, for then we become duty-bound, legalistic, and enslaved all over again. Galatians 5:22-23 is no better as law than is Exodus 20! No, our lives are committed to the Lord God-who-is-in-us—esteeming, honoring, communing, caring, nurturing; and who is in "my neighbor"—esteeming, honoring, communing, caring, and nurturing.

Our freedom, our salvation, is that the old estrangement from ourselves has been overcome by the one who, having preceded us into the depths of our own beings, welcomes us home. Home is where I am with my neighbor and we together are with our God. There is no other ultimate home. It is the last word.

Repentance

I sought you, Lord.
And I was frantic.
Fearfully I called.
I shouted!

But when I hung my
Head in shame . . .
You came.

—Kathy Shenk Haddad

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CHURCH NEWS

Victor Stoltzfus supports liberal arts, church connection in Goshen inaugural



Victor Stoltzfus (left) receives inaugural charge from MBE President Charles Gautsche. In center is Arlene Mark, chair of Goshen College Overseers.

"I said when I heard he was considered for president that I was positive toward him, but I wasn't sure I wanted to see any of my friends burdened with such an assignment."—Gordon Zook

Victor E. Stoltzfus was inaugurated as 12th president of Goshen College on October 6. He accepted the charge by Mennonite Board of Education president Charles Gautsche with characteristic good will in the face of problems typical of the small church college today: financial shortages and student unrest over traditional behavior norms. At inauguration time there was talk of a half-million-dollar budget shortfall due to less than expected enrollment and rumors of an off-campus party which involved a considerable number of students and was still being "processed." A part of the processing appeared to be a letter from the president in the student newspaper detailing some of the problems of alcohol abuse.

The inauguration day was a time for the new president and his wife, Marie, to draw succor from the support of colleagues and friends. Problems of finances and personnel should wait until next week.

Good wishes and words of support came from many sources. Among them was Daniel Schrock, an Amish minister in Illinois, who wrote, "I want to wish you a spiritual success and in your regular life enough success to keep you encouraged and enough failures to keep you humble." All the Mennonite Church college presidents came, along with representatives and guests from many other publics touched by Goshen College, and the Stoltzfus family's local congregation, Assembly Mennonite Church. Among those who brought greetings was Eugene Habecker, president of Huntington College in Indiana. On behalf of the Indiana private colleges he urged the president to continue to emphasize the distinctives of church relatedness. "Resist efforts to homogenize or transform your educational program," he said. "Your Mennonite heritage is represented by no other college or university in Indiana. Guard it well."

The president spelled out his intentions in the inaugural address. "Our heritage as Christian colleges includes two of the oldest, most powerful sources of continuity in Western Civilization—the Christian faith and the liberal arts. . . .

"Christian liberal arts colleges have historically disciplined the intellect and refined the human spirit in response to their best understanding of God's requirements and humankind's possibilities." He referred to the vision of Quaker philosopher Elton Trueblood who dreamed of a college where students and teachers would "work together, think together, play together, and pray together."

But many educational institutions have lost this vision of reality seen as whole, observed Stoltzfus. Our culture is fragmented. "Lacking transcendent values, it is difficult to determine which human behavior deserves to be a model." In an apparent offhand reference to the nuclear arms race, he told of "someone [who] described our situation as that of two persons in a small boat floating in a pool of gasoline, arguing over who has the most matches."

So in response he called for an education based on the twin traditions mentioned above. "The taproot of supreme importance within Mennonite theology has been the life and teaching of Jesus Christ and the disciple community, the kingdom, which he taught was already within human history. What is small and fragile will sometime become God's triumph in history. . . .

"Nourished by vital roots, liberal learning can once again raise our humanity to the peak of our capacities in all that is distinctively human. We nourish this ideal from both Greek and Hebrew sources—from Socrates as well as Psalm 8."

In her own response to the charge from the Board of Education, Marie Stoltzfus stressed that her own relation to the presidency will be one of partnership in contrast to the possibility of simply "living through a second person."

She said, "Vic and I have lived in partnership. Only after dialogue in prayer we felt able to accept this role."

In a press conference preceding the inauguration the president responded to questions about student enrollment and the pressure for technical versus liberal arts education. He acknowledged the need to "market" the college's availability and observed that even the Mayo clinic has found the need for a marketing expert. As for liberal arts versus technical education, he acknowledged the importance of job skills. "But if you want long-term values, you need a good foundation." In other words, a liberal arts education where you learn to read and write and think as well as become acquainted with your spiritual and cultural heritage.

As an example of too narrow an education he told of a student who went to Massachusetts Institute of Technology and majored in petroleum education. He

graduated just at the time the bottom dropped out of the petroleum market.

Not many students appeared to be present for the inauguration ceremony. According to reliable oral tradition, some students had informally "inaugurated" the president the night before by throwing him into the fountain. Todd Friesen represented students at the formal inauguration and reported, "After his brief swim the president stated that he thought it fitting that the students inaugurated him first. We hope he will be the students' president."—Daniel Hertzler

Anabaptist churches to consult on curriculum

An Anabaptist Curriculum Consultation will be held in Chicago, Ill., from Nov. 26 to 28. Participants will come from the Brethren in Christ Church, the Church of the Brethren, the General Conference Mennonite Church, the Mennonite Brethren Church, and the Mennonite Church.

Each denomination will send leaders in education, worship, and publication from staff and congregations. Other Brethren and Mennonite groups besides those named have also been invited and may still come.

Plans are for participants to share trends and resources in congregational education and worship, clarify directions for them, project materials needed, agree on those to do cooperatively, and set procedures for producing them.

In particular the group will chart how to develop its joint resources. The present Foundation Series, a cooperative curriculum venture, will need updating or replacement around 1990. Churches will also need other new materials for education and worship in future decades.

The consultation will deal with the question, "For what settings, groups of people, and model of education will resources be needed?" There will be denominational caucuses for this question. In light of the issues raised participants will discuss what kind of resources will be desired in the 1990s.

Marlene Kropf, associate secretary of congregational education and literature for the Board of Congregational Ministries, observes that "some people are taking a long, hard look at Sunday morning and asking, "Is this the best way to learn and worship together?

"Should there, for example, be more integration between the worship hour and the study hour? Would another model of education better help us nurture growth? Is the age of the Sunday school past and should something else take its place?

"If we begin to listen to the Spirit's direction, we may find that the decade of the 90s will be a time for something new in education and worship."

Bolivian Mennonites celebrate first baptism by Bolivian



Leonides Saucedo is baptized by Roberto Sequiera, Bolivian Mennonite brother.

From under the thatch roof covering came the sounds of praise and thanks *"Demos gracias al senor, demos gracias. Demos gracias por su amor."* (Let's give thanks to the Lord. Let's give thanks for his love.)

The six Bolivian Mennonite churches from around Cotoca, a town 12 miles east of Santa Cruz, met together in early September for an all-day celebration and worship service. They met in the village of Don Lorenzo, site of one of the earliest Bolivian Mennonite churches. It was the first time a Mennonite in the Santa Cruz, Bolivia, area was to be baptized by a Bolivian brother.

The San Julian/Don Lorenzo church served a meal consisting of peanut soup, potatoes, meat, manioc (a fibrous tuber), cabbage and carrot salad, and fruit drink. A short service of singing and testimonies was held in the morning and during the afternoon session, the churches brought special musical numbers.

But the climax of the all-day meeting was the baptism of Leonides Saucedo. After a few words of explanation of the meaning of baptism, Roberto Sequiera, leader in the Santa Cruz congregation, sprinkled water from an orange plastic basin over Saucedo's head.

These Bolivian churches grew out of earlier Mennonite Central Committee involvement in the communities. In the late 1960s and early 1970s MCC workers met with their neighbors in small Bible studies. After 1971 the growing group of Christians were nurtured by mission workers from Argentina and workers from Mennonite Board of Missions and the (General Conference Mennonite) Commission on Overseas Mission.

Gerald Mumaw, MCC/MBM worker, explained, "There was a spiritual vacuum in the area. When we moved there, there was no functioning Catholic church or any other Protestant church in the Don Lorenzo/San Julian area." Mumaw and his wife, Geraldine, worked in San Julian in 1972 and 1973 with MCC in education, health, agriculture, and spiritual ministries.

The Mumaws' joint MCC and MBM appointment, according to Lawrence Grieser of Mennonite Board of Missions is "an attempt to state structurally our belief in a holistic ministry." Grieser noted that in addition to his service in both evangelism and development, Mumaw is pastor to the MCC personnel.

Mission personnel, including Dave and Sara Letkeman, Laverne and Harriet Rutschman, and Steve and Debbie Fath, then worked with the emerging Mennonite groups until 1981.

Since 1982, Gerald Mumaw has visited the San Julian/Don Lorenzo congregation twice a month on Friday evening for leadership training sessions. One of Mumaw's goals is to teach the church leaders to use Bible study materials prepared by MBM missionary Delbert Erb on the teachings of Jesus, so that the leaders can begin Bible studies in their own neighborhoods.

Mumaw says that Bolivian Mennonite congregations do not have typically charismatic leaders. "We have pluggers. They just plug away—steadily, sensitively, and effectively," he explains.

Mumaw says he wonders if this is not closer to an Anabaptist vision of the church—with several taking the responsibilities for leadership, rather than having one pastor in charge of the church. During most church services, two leaders stand side-by-side in back of the table that they use as a pulpit, sharing in a visible way the leadership of the church.

Each of the six Mennonite congregations is small, with about five to ten families attending regularly. But this small nucleus of believers is maturing in leadership. Mumaw hopes that evangelism done by Bolivian members in their own communities will soon result in

growth in numbers. "The churches are planted, they have been nurtured and now we are waiting for a harvest," Mumaw said.

For over 15 years Mennonite workers have related to the communities near Cotoca, helping them with agriculture, health, education as well as spiritual ministries. Many of the new Bolivian Christians have experienced a real liberation from their old ways of living. Their new life is not only spiritual, but encompasses a change for the better physically, socially, and economically as they abandon old habits such as drinking and mistreatment of their wives.

After a study of the Mennonite confession of faith, these new Christians recently decided to identify themselves as "Mennonite" rather than "Evangelical." Mumaw explains, "In Bolivia 'Mennonite' means German colonists, cultural separatists, strict dress code, and Mennonite cheese. But despite these stereotypes the churches chose to be called Mennonite out of appreciation for the faith of Mennonite workers who have stood with them."—Joy Hofer



YES team to train in Arkansas, serve in Honduras

A Youth Evangelism Service (YES) team sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., left the Lancaster area on Sept. 24 for six months of training and service which will take them to Arkansas and Honduras.

The team will spend three months in preparation for their service assignment at a Youth with a Mission training school in Arkansas. This will be followed by a month of language study in Guatemala in preparation for their service assignment in Honduras.

Team members are *(seated, left to right):* Shelia Frey, Willow Street, Pa.; Kathy Cassel, Manheim, Pa.; and Lori Witmer, Mount Joy, Pa. *(Standing:)* Chuck Albrecht, Pigeon, Mich.; Ronald Weaver, Lancaster, Pa.; Josef Berthold, West Germany; and Dennis Witmer, Mount Joy, Pa.

Eight Nicaraguan Mennonites granted draft exemptions

Harold Miller reports in *Brotherhood Beacon* (Oct. 1984) that the Nicaragua Mennonite Church took leadership in preparing a statement appealing to the Nicaraguan government for alternative service for conscientious objectors. Nineteen evangelical groups joined together to present a revision of the Mennonite statement to the government. "This appeal did not result in provision for exemption," writes Miller.

"However, the government prepared a document which serves as an internal agreement between the government and the evangelical church community. It states that evangelical ministers and those youth who prove objection to war on the basis of conscience may be exempted from military conscription.

"How is this working? Eight young men of the conference were drafted but refused to appear and were placed in jail. However, all eight were released when the conference leadership and the local pastor approached the appropriate authorities and presented their position on the matter.

"The church leaders believe that the government considers the Mennonite position on nonresistance to be a historical position based on biblical understandings rather than an anti-Sandinista ploy. The government is aware, they say, that the Mennonites were among the first to resist the draft. But the government noticed the social service record of the Mennonite church and its willingness to be involved in alternative service. They feel both of these have made a difference in the Mennonite churches' ability to receive exemption from active duty.

"Of the eight who received exemption from conscription, three were required to do alternative service. For them it meant participating in the local bean harvest. The other five did not do alternative service because there was no official program for them. The officials had nothing for the youth to do.

"The church in Nicaragua is grateful to God and its government for the liberal provisions afforded them on this important issue of conscience."

Arnoldo Casas takes study leave

Arnoldo Casas, MBCM secretary for Spanish Congregational Education and Literature, began a one-year study leave at the beginning of September. The leave comes after eight years on the staff of Mennonite Board of Congregational Ministries and will provide opportunity for study, general refreshment, and cultivation of family roots.

Arnoldo's activities during these next eight months will include courses in educational administration and philosophy at La Pampa University in Tico, Argentina, and visitation of South American churches introducing the new Spanish Sunday school curriculum. From May through August 1985 the Casas family plans to be in western Pennsylvania where Arnoldo will observe Mennonite Publishing House operations at close range and take courses at the University of Pittsburgh. Much of Arnoldo's ongoing work of developing Spanish manuscripts and materials will be on hold during the leave. Several tasks, however, will be carried by two part-time persons.

Rafael Falcon, professor of Spanish at Goshen College, will edit the quarterly *Ecos Menonitas* and see several book manuscripts through production. Rafael was the founding director of the Hispanic Leadership Program at Goshen College. For the past six years he has also served as chair for MBCM's advisory commission on Hispanic Education and Literature.

Donna Hernandez, who teaches first grade in the Goshen, Indiana, public school system, will coordinate a series of Sunday school teacher training workshops in Hispanic congregations. It is hoped that these workshops can be scheduled in proximity to all 65 Hispanic Mennonite Church congregations in North America. In addition to general education preparation, Donna has had experience in teaching English as a second language.

Louise Showalter, Arnoldo's secretary for the past five years, will serve as office coordinator for Hispanic education and literature during the leave of absence.

Yoders return from two years in the Congo

Carroll D. and Nancy Yoder of Harrisonburg, Va., are hard-pressed to cite any disappointments with two years they spent in the People's Republic of Congo. Carroll, an associate professor of French at Eastern Mennonite College, and Nancy, an assistant professor of nursing, left the United States in August 1982 for a one-year assignment that stretched into two.

Yoder, who was on sabbatical from EMC, went to the central African country on a Fulbright scholarship, an exchange program that sends professors on teaching assignments around the world and also brings teachers and students to the U.S. He applied for the People's Republic of Congo for several



EMC professors Carroll and Nancy Yoder display a fish trap they brought back from the People's Republic of Congo.

reasons—it is next door to Zaire, where he and his family served in 1963-65 and in 1978-79 with Mennonite Central Committee. It is also a French-speaking country like Zaire, and being small, with a population of 1.6 million, it is a bit easier to get to know, Yoder pointed out.

Brazzaville, where the Yoders lived, is the headquarters of the World Health Organization for all of Africa. The city is "noted for its intellectual vitality, especially in areas of literature and music," Carroll said. He taught English, primarily American literature courses, at Marien Ngouabi University. The school of 10-12,000 students on several campuses is the only university in the whole country. He had between 10 and 60 students in his various classes and also supervised several graduate-level students and helped them do research.

"The influence of the French school system is very much evident," Carroll noted. "The atmosphere is highly competitive, grades are emphasized, discipline is stressed, and attention is given to copying information in notebooks."

The first year of their two-year stint, Mrs. Yoder taught their sons, Eric, 13, and Joel, 9, at home. The second year, the boys attended an international school with students from some 30 countries, and she was able to apply her nursing skills at the American embassy, where she helped set up a medical unit and taught health care part time. She also taught English evenings at the American Cultural Center.

The Congo is a Marxist state run by the Labor Party, Carroll explained. Although a socialist country, the government "is revising its policies to permit more free enterprise."

Velma Eshleman Nzesi, missionary nurse, dies in Kenya

After thirty years of dedicated missionary service, Velma Eshleman Nzesi passed into the presence of the Lord on Sept. 11, 1984, in Kenya. Funeral services were held in Nairobi and Nthongoni, with burial at Okia on Sept. 15. A memorial service was held in her home church at Harrisonburg, Va., on Sept. 22.

For 22 years Velma had served as a missionary nurse with Eastern Mennonite Board of Missions in Tanzania (1954-67), in Somalia (1970-72), and in Kenya (1974-76). Tanzanians remember her for her compassionate ministries and able administration in the four dispensaries of South Mara; also as a teacher in the school of domestic science. In Somalia and Kenya she was back to bedside nursing in hospitals; in emergencies she also went to homes.

On Apr. 24, 1976, Velma was married to an Anglican pastor, Jeremiah M. Nzesi. After Jeremiah was transferred to the churches in his home district in preparation for retirement, she was again called to the schoolroom. She taught in boarding schools for girls at Ukia and at Mwaani.—Mahlon M. Hess

Stoez appeals to U.S. to cease support for *Contras*

After receiving a report from Nicaragua of the kidnapping of four relief workers by counterrevolutionaries, Mennonite Central Committee associate executive secretary Edgar Stoez was instructed by the MCC executive committee to send an appeal to the U.S. government.

Stoez sent a message to Langhorne Motley, assistant secretary of inter-American affairs of the U.S. State Department. The MCC message reads: "CEPAD asks us to intervene with the U.S. government to cease support of counterrevolutionary activity. Accordingly we repeat our previous appeals that the United States cease fueling the conflict with weapons and work instead toward a negotiated settlement." (CEPAD is the evangelical church's relief and development organization.)

According to Joy Hofer of MCC, during 1984 the U.S. has provided $24 million in support of counterrevolutionaries operating from Honduras and Costa Rica. In addition the New York *Times* reports that private organizations in the U.S. have supplied $10 million.



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Mennonite Board of Missions

READERS SAY

Paul G. Landis, Calgary, Alberta. Here is my response to Ron Sider's sermon. At the Mennonite World Conference, you asked that "a few thousand of our best youth walk into the face of death ... as they stand peacefully between warring parties...." Why do you make the gospel so difficult and foolhardy? Has the desire for a "sophisticated" and "massive impact" carried you away? Your way of "inviting all parties to end the violence and work together for justice" is exceedingly noble but requires 1) better timing; 2) substitution of *need* boundaries in place of political boundaries; 3) the expertise of our best *seniors* instead of our untried youth; 4) a faith that God is in control even though the "nuclear terror" is clearly on our horizons.

Jesus' sense of timing was so finely tuned that he knew when his hour was at hand (Mt. 26:45). He passed on his sense of timing to us. In Mt. 25:35, 36 he teaches us when to intervene in the lives of violent people: *After* their warring has left them hungry, homeless, and sick. When emotions have been aroused and patriotisms pricked, the glands are secreting more than the mind is searching. My friend, who lived through the war in the Netherlands, agrees that it is foolish to take your stand between warring parties as you suggest.

And why focus on political boundaries? Are we to get in the field of the camera lenses of *Time* and *Newsweek?* Oh, what sweet temptation! Jesus calls us to ignore political boundaries as we seek to cross the need boundaries in our communities. He summons us to "inherit the kingdom" by giving food to the hungry, by welcoming the stranger, by clothing the naked, and by visiting those bound in sickness and prison.

Ron, you ask me to send my best youth. Why not call for the best seniors? They are the most mature peacemakers. Why kill off our youth, one of whom might become a future J. C. Wenger or John Steiner or Helen Alderfer? (See *The Cotton Patch Evidence* by Dallas Lee where Clarence Jordan says more, pp. 59-61.)

Please do not send too many people to one place: you know how congestion develops. Think of the great impact our seniors could have if they began visiting the service workers and missionaries scattered abroad. Lester and Vi Kropf did this great encouragement to us when we were an isolated VS couple in northern Alberta.

And we need to increase our faith. Mt. 24:22 affirms that those days will be shortened. God will stop the harm being done to his elect because we humans have run things into the ground. But he halts the suffering instead of letting it grind us to a halt. This does not stop me from working for justice now even though the mushroom cloud hangs over me, but it helps me to labor humbly, knowing that my efforts will not erase the effects of violent men and women. But their destructions and taunts need not determine our agenda or cancel the calm promised by our prince of peace.

Yes, Ron Sider, we are "ready to die" much more often than we are ready *to live without* the luxuries of our world. Yes, we are already applying our heritage to the problems of our day in MDS, MCC, MEDA, VS, and more. We are doing such a good job that the Canadian government wants to give us more money than we can handle so we will do yet more international development. We need more seniors and youth! Yes, dear teacher, there is a universal peace-keeping force already in place—community churches around the world! And sometimes, they even are found salting and lighting the globe with the good news flowing from our Lord and Savior, Jesus Christ, and the heavenly Father.

Henry L. Derstine, Harleysville, Pa. To Brother J. Ward Shank ("Update on the Peace Movement in the Mennonite Church, Sept. 18): I do regard all men (mankind) as my brothers insofar as I share a human bond—we both are of the same species. Through Adam all men (mankind) are my brothers in the flesh. However, through Christ all Christians are my brothers (and sisters) in the Spirit. I have a strong sense of identification with the family of man because I'm in that family. I also have a strong sense of identification with the family of God because I'm in that family too. Hence the use of the pronoun "we" is not so strange. The whole of humanity, being held hostage by some 50,000 nuclear warheads, is in a common struggle for peace and survival.

Concerning the defacing of private or public property with blood, ashes, and red paint (being done as a statement against the heinous and idolatrous activity of preparing for nuclear war): Is it right or is it wrong to deface public property? As I understand the Scriptures, God places more value on people than on property. Let me here draw an analogy. Suppose, J. Ward, your next-door neighbor's house was in flames and you knew the whole family was still inside sleeping. It was nighttime and the doors were locked. Would you, to maintain your sense of Christian principles, stand by and watch the flames consume the house and all in it or would you, say, throw a stone through the bedroom window to bring the message to the residents therein that their life is in imminent danger?

The nuclear arms race is like a fire raging out of control, threatening the lives of the residents of planet earth. The time to stop a nuclear war is before it begins. The work of this type of war is 99.9 percent (my estimate) preparation, being achieved right now every day without much fuss. Once the button is pressed there will be no time for Christians to testify to the sin and idolatry of war.

Who will sound the alarm? The act of pouring blood on white pillars of the North American Defense Command building in Colorado Springs by our Mennonite sister: is it prophetic or profane?

Aaron and Mary Kolb, Williamsport, Pa. D. Lowell Nissley's letter in the Sept. 25 "Readers' Say" should be an example for all of us. The letter first sincerely commended David Klahre. Then, without being defensive or dabbling in peripheral issues, he gently disagreed. Certainly it was a Christlike response.

Bob Zuercher, Germantown, Pa. (Thanks to Walter S. Friesen for "Christ Has Set Us Free," Sept. 25.) I began reading the article expecting to eventually come to the yes-we-are-free-but-here-are-the-new-rules part of the article that one usually finds in Mennonite treatments of grace and freedom. But I was delighted to discover that Brother Friesen stuck with freedom without a lapse into legalism. And I very much appreciated the comments on tradition. I am looking forward to the remaining four articles/sermons.

Sarah Yoder Scott, Newark, Del. The Oct. 2 *Gospel Herald* arrived today and as usual I found it filled with articles of information, challenge, and inspiration. I want to comment on Harvey Yoder's article "A Word to Mennonite Jonahs." It jolted me into doing some deep soul searching about my goals in life.

I hope we have more articles like this, written in great literary style, and giving us a bit of a shock (Aren't we basically good people?). Another pleasant surprise was the picture on the cover. I appreciated this use of a piece of fine Brazilian art. God bless you as you continue to be the voice of the Mennonite Church.

MENNOSCOPE



(Left to right): Duane Sider, Ann Hershberger, and Orv Gingerich.

Community Mennonite Church of Harrisonburg, Va., has commissioned three persons to service on its pastoral team. Duane M. Sider, a student in New Testament at the University of Virginia, is the newest team member. His primary role is preaching-teaching and worship planning. Ann G. Hershberger and Orval J. Gingerich are beginning their third and second year, respectively, on the team. Mrs. Hershberger is "module coordinator," which involves helping small groups to form and to function effectively in the church. Gingerich's duties include defining and promoting congregational Christian education.

Ann Raber, Wellness Program Director for Mennonite Mutual Aid in Goshen, Ind., spent the week of Sept. 17 promoting high-level wellness and the MMA Wellness Program to hospitals and churches in Colorado and Kansas. Mennonite Health Resources sponsored Raber in a tour which included 14 presentations to hospital employees in the six affiliated hospitals in Kansas and Colorado. In addition, Raber spoke to representatives of seven Mennonite congregations in five communities between Greensburg, Kan., and La Jara, Colo.

Mennonite Mutual Aid participants will receive a 10 percent return on their deposits to MMA's Individual Retirement, Tax Deferred, and Flexible Premium annuities through 1985, reports Marlo Kauffman, MMA's Retirement Services manager. This is an increase over last year's 9.1 percent return because of "higher market interest rates," notes Kauffman.

Should Mennonite farmers across North America organize themselves into a network for sharing mutual concerns of faith and practice? That question will get prime attention at a Conference on Faith and Farming, Nov. 26-28, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. The question comes at a time when American farmers are facing one of the worst economic crises since the Great Depression of the thirties. Although the numbers vary considerably, conservative estimates have 20 percent of the U.S.A. farms in danger of bankruptcy. Robert Hull of Newton, Kan., and Robert Yoder, of Eureka, Ill., are serving as moderators of the conference. For brochures giving more details of the event, write to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, PA 15666, or call 412-423-2056.

Bert Lobe, a member of the Akron, Pa., Mennonite Church, has joined MCC Canada as coordinator of Overseas Services. Lobe, who grew up in Osler, Sask., served at the MCC office in Akron, Pa., as secretary for East Asia before coming to MCC Canada in September. He and his wife, Martha, have also served as MCC country representatives in India. In addition to his work with MCC Canada Overseas Services he is working one-third time for Mennonite Brethren Board of Missions/Services, Mennonite Board of Missions, Conference of Mennonites, Eastern Mennonite Board of Missions, and MCC as coordinator of the China Educational Exchange program.

Robert G. Zook, Strasburg, Pa., Lancaster Conference, was licensed and installed on Sept. 16 at the Mt. Pleasant Mennonite Church. The service was in charge of Bishop Clair B. Eby and assisting minister was Mark Leaman.

J. Mark Martin, Harrisonburg, Va., was licensed and installed on Sept. 23 as associate pastor of the Woodland Mennonite Church, Basye, Va. The service was in charge of Bishop Earl R. Delp. Guest speaker was Richard Showalter, Waynesboro, Va. Bro. Martin was previously deacon for the Staunton congregation.

Franconia Mennonite Conference is beginning a new program of support to college students. In the 1984-85 school year each Franconia Mennonite Conference student enrolled at one of the three colleges related to the Mennonite Board of Education will receive a $100 grant. It is hoped to double this amount in 1985-86.

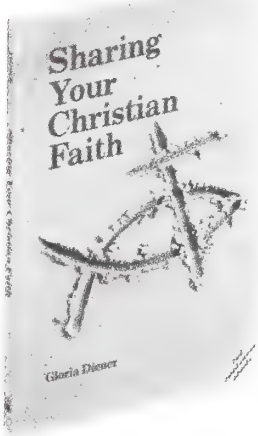
Alice Parker's musical, *A Family Reunion,* will highlight Eastern Mennonite High School's annual Homecoming weekend on Oct. 27 and 18. The musical will be performed on Saturday, Oct. 27, at 7:00 p.m. in the EMC chapel. Alumni, parents, and friends, along with current students will participate under the direction of Jay Hartzler. Other weekend activities include class reunions for graduates of 1944, 1949, 1954, 1959, 1964, 1974, 1979, and 1984, an ice-cream social, and soccer games. In the Sunday morning worship service A. Grace Wenger will speak on the theme, "Give Them the Wings of Faith."

A Christmas emphasis will be used throughout the November issue of *Builder.* It will have a number of articles as well as a special Christmas program which consists of a tour unfolding the Christmas story.

The 25th Annual Christmas Peace Pilgrimage from Nazareth to Bethlehem in eastern Pennsylvania will be held on Saturday, Dec. 15, 1984. The 10-mile pilgrimage begins at 1:00 p.m. in Nazareth and ends at 8:00 p.m. with a candlelight ceremony in Bethlehem. Sister Mary Lou Kownacki, a member of the Benedictine Sisters of Erie, Pa., and coordinator of Pax Center, a Christian community for nonviolence, will speak at the closing ceremony. Everyone is invited. For information, call Joe Osborn (215) 866-3127.

Larry Graber of Springdale, Ark., was licensed on Sept. 23 by Joe Diener to serve as pastor of Calvary Mennonite Church, a new congregation being developed in northwest Arkansas. A building has been rented as a meetinghouse and is being renovated by volunteer labor.

The Atlantic Coast Conference needs two couples, financially self-supporting, to serve in a supportive role to church planters Chuck and Joyce Hostetter in Ocean City, Md. Contact Ross M. Goldfus, 24 Troy Drive, Lititz, PA 17543. (717) 626-5526.



Threshold Series is the new name for the former Home Bible Studies. Each of 13 lessons in the book contains Scripture, commentary, a self-test, and some guide questions for further thought. Chapter quizzes are included and could be clipped and mailed. The first two books, *Growing in the Christian Life* and *Sharing Your Christian Faith* are now available. Six other titles may be published if the first two are well received. Price: $2.95 (USA), plus 10% for postage from Mennonite Publishing House or Provident Bookstores.

J. Lemar and Lois Ann (Zook) Mast, Elverson, Pa., were recently appointed conference historians for the Atlantic Coast Conference. Members of the Conestoga Mennonite Church, they coauthored *As Long as Wood Grows and Water Flows, A History of the Conestoga Mennonite Church* in 1982 when their congregation celebrated 100 years of worship in a meetinghouse. They also edit and publish *Mennonite Family History,* a quarterly periodical covering Mennonite, Amish, and Brethren genealogy and family history.

A fire on Sept. 29 destroyed a building at Rod and Staff Publishers, Crockett, Ky., according to word from a local customer, James Porter. Over a million dollars worth of stock and printed matter was lost along with the business office, bookstore, and shipping equipment.

New members by baptism and confession of faith: Mt. Vernon, Grottoes, Va.: Chester, Luann and Laura Allen, Homer Bean, Anthony Garrison, Anthony Keim, Ryan Keim, Butch Munson II, Brian Reid, Michael Roadcap, and Sheldon Showalter. Redeemer Community Church, Flushing, N.Y.: Khaled Butt and Mimi Greenman.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Brenneman—Roth.—Michael Allen Brenneman, United cong., and Susan Marlene Roth, First Mennonite cong., both of Kitchener, Ont., by Glenn Brubacher, Sept. 8.

Detweiler—Graber.—Wayne M. Detweiler, Pipersville, Pa., Central cong., (Archbold, Ohio), and Susan Rene Graber, Auburn, Ind., North Leo (Ind.) cong., by Peter and Pam Tolmay at AMBS Chapel, Elkhart, Ind., Aug. 4.

Gindlesperger—Smith.—Calvin Gindlesperger, Kaufman cong., and Cynthia J. Smith, Lutheran Church, both of Hollsopple, Pa., by Luther Gotwald and Stanley R. Freed, Sept. 22.

Householter—Fitch.—Robert Householter and Leslie Fitch, both of Morton, Ill., Trinity cong., by Mahlon D. Miller, Sept. 15.

Kawase — Hess. — Yutaka Kawase, Paoli, Ind., and Sue Hess, Peoria, Ill., both of Trinity cong., by Mahlon D. Miller, Sept. 8.

Poot—Freeman.—Eric Poot, Gowanstown, Ont., Reformed Church and Gwen Freeman, Waterloo, Ont., Floradale cong., by Ray Brubacher, Aug. 24.

Ross—Peachey.—G. Webster Ross and Betty A. Peachey, both of Calico Rock, Ark., Calico Rock Mennonite Fellowship, by Donald Penner, Aug. 25.

Sauder—Smith.—Daniel E. Sauder, Metzler cong., and Arlene E. Smith, Grace Evangelical cong., both of Akron, Pa., by Frank E. Shirk, Sept. 22.

Shank — Myers. — Stephen Shank and Angela Myers, both of Harrisonburg, Va., Zion Hill cong., by Glendon Blosser, Aug. 25.

Snader—Howe.—David L.

Snader, Akron, Pa., Blainsport cong., and Suzanna J. Howe, Morgantown, Pa., Rockville cong., by Amos Stoltzfus, Jr., Sept. 22.

Zehr—Brenneman.—Murray Allan Zehr, Woodstock, Ont., Cassel cong., and Bonnie Fay Brenneman, Millbank, Ont., Crosshill cong., by Glenn Zehr and Steve Gerber, Sept. 8.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Brenneman, Robert and Denise (Weldy), Hesston, Kan., second child, first daughter, Allison Denise, Sept. 14.

Breon, Dean and Lois Ann (Taylor), McVeytown, Pa., first child, Joann Marie, Sept. 9.

Buckwalter, Victor and Christina (Yoder), Mugumu, Tanzania, third child, first daughter, Molly Elizabeth, Sept. 18.

Delegrange, Garold and Janet (Beiler), Millersburg, Ind., second son, Corey Ryan, Sept. 5.

Grieser, Doyle and Barbara (Reneger), Wayland, Iowa, second son, Christian Matthew, Sept. 18.

Hite, Steven and Joy (Otto), Goshen, Ind., second son, Phillip Allen, Sept. 8.

Hochstetler, Wes and Linda (Saltzman), Shickley, Neb., third daughter, Rachel Dawn, Aug. 5.

Landes, Steven and Sandy (Moyer), Hilltown, Pa., first child, Rebecca Joy, July 1.

Noel, Merle and Michelle (Skala), Shickley, Neb., second child, first daughter, Jamie Jean, Sept. 23.

Penner, Loel and Phyllis (Horst), Wallenstein, Ont., first child, Ryan David, Sept. 14.

Reeser, Berdette and Cindi (Kanagy), Leola, Pa., second son, Adam Scott, Sept. 18.

Stauffer, Randy and Sheila (Lehman), Tofield, Alta., second son, Richard John, Sept. 17.

OBITUARIES

Frankenfield, Edna Derstine, daughter of Samuel and Susannah (Celmmer) Derstine, was born in Harfield Township on Dec. 6, 1896; died at the Eastern Mennonite Home in Souderton, Pa., Sept. 13, 1984; aged 87 y. On Feb. 7, 1914, she was married to Raymond A. Frankenfield, who survives. Also surviving are 3 daughters (Esther Leatherman, Ruth—Mrs. Alvin Landis, and Pearl—Mrs. Allen K. Landis) and 3 sons (Samuel, Earl, and Paul), 28 grandchildren, and 38 great-grandchildren. She was a member of Plains Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Sept. 17, in charge of Paul Glanzer and Curtis Godshall; interment in St. Peter's Lutheran Church cemetery, Hilltown, Pa.

Histand, Alma, daughter of Harry D. and Marietta (Alderfer) Kulp, was born in Harleysville, Pa., on Nov. 6, 1903; died at Allentown, Pa., Sept. 18, 1984; aged 80 y. On May 16, 1931, she was married to Howard Histand, who survives. Also surviving are one daughter (Lois Gilbert), one brother (Linwood Kulp), one sister (Mabel Kulp), 4 grandchildren, and one great-grandchild. She was a member of Doylestown Mennonite Church, where funeral services were held on Sept. 22, in charge of Ray K. Yoder; interment in Doylestown cemetery.

Mack, Harvey G., son of Henry S. and Sarah (Geisler) Mack, was born in Bally, Pa., on July 25, 1889; died at the Mennonite Home in Lancaster, Pa., on Sept. 18, 1984; aged 95 y. He was married to Barbara (Hess) Mack, who died in 1965. Surviving is one son (Robert H.). He was a member of Byerland Mennonite Church. Funeral services were held at the Mennonite Home chapel on Sept. 22, in charge of David Thomas, Ralph Ginder, James Hess, and Ernest Hess; interment in Byerland cemetery.

Martin, Warren Weaver, son of Milton H. and Henrietta S. (Weaver) Martin, was born in East Earl, Pa., on Dec. 13, 1910; died in Lancaster, Pa., on Sept. 13, 1984; aged 73 y. On Apr. 29, 1936, he was married to Dorothy (Denlinger) Martin, who survives. Also surviving are one son, (Fred W.) and 3 grandchildren. Predeceasing him are one son (Warren Milton) and one daughter (Donna Jean). He was a member of the Paradise Mennonite Church, where funeral services were held on Sept. 17, in charge of Clair Eby, Mark Leaman, and Harold Book; interment in Groffdale Mennonite cemetery.

Miller, Arwella, daughter of Cloyd and Cora (Heller) Knavel, was born in Cambria Co., Pa., on Jan. 19, 1921; died in Johnstown, Pa., of a heart attack on Sept. 24, 1984; aged 63 y. On June 2, 1945, she was married to Eli Miller, who survives. Also surviving are one son (Marvin), one daughter (Carol—Mrs. Herbert Rosey, Jr.), one grandson (Herbert Rosey, III), 4 sisters (Mildred Beisel, Evelyn Shetler, Erma Rose, and Darlene Kauffman), and 4 brothers (Omer, Vernon, Emerson, and Marlin). She attended Carpenter Park Mennonite Church, where funeral services were held on Sept. 27, in charge of Marvin L. Kaufman, and George McDowell, Jr.; interment in Forest Lawn cemetery, Johnstown, Pa.

Roth, Katie, daughter of Daniel and Catharina (Jantzi) Roth, was born in East Zorra, Ont., on Jan. 14, 1889; died at LeRoy, N.Y., on Sept. 19, 1984; aged 95 y. She is survived by one sister, Sarah Zehr. She was a member of Clarence Center-Akron Mennonite Church, where funeral services were held on Sept. 22, in charge of Howard S. Bauman; interment in Good cemetery, Clarence.

Sauder, David, son of David and Veronica (Brubacher) Sauder, was born in Waterloo County, Ont., on Feb. 27, 1899; died in K-W Hospital, Ont., on Sept. 4, 1984, of congestive heart failure; aged 85 y. On Dec. 18, 1923, he was married to Elizabeth Buehler, who died on Oct. 13, 1979. On Aug. 25, 1980, he married Ruth Dunham, who survives. Surviving are one son (Roy), 5 stepchildren, 2 grandchildren, 5 great-grandchildren, 3 brothers (Henry, Tilman, and John), and 2 sisters (Lydia Shantz and Leah Bauman). He was a member of Elmira Mennonite Church, where funeral services were held on Sept. 6, in charge of Ray Brubacher, Ken Bechtel, and Paul Martin; interment in Elmira cemetery.

Smith, Robert Albinus, son of Robert Lee and Lucretia Lambert (Carr) Smith, was born in Wymer, W.Va. on Sept. 30, 1914; died in Riverside Hospital, Newport News, Va., of cancer on Sept. 19, 1984; aged 69 y. On Apr. 11, 1936, he was married to Annie Whitecotton, who survives. Also surviving are one son (Robert Lee), 2 daughters (Mrs. Betty A. Hurr and Mrs. Judy E. Montgomery), one brother (Joseph D.), 4 sisters (Mrs. Floda Summerfield, Mrs. Anna Waybright, Mrs. Sara White, and Mrs. Clora White). Predeceasing him was one daughter (Mrs. Thelma K. Davis). He was a member of the Warwick River Mennonite Church, where funeral services were held on Sept. 22, in charge of Truman H. Brunk and Nelson Burkholder; interment in church cemetery.

Snyder, Hettie Mummau, was born in East Donegal Township on Mar. 24, 1901; died at the Mennonite Home, Lancaster, Pa., Sept. 18, 1984; aged 83 y. She was married to Levi Snyder, who passed away on Mar. 3, 1983. Surviving are 2 sons (Wilbur and Glen M.), 2 daughters (Arlene S.—Mrs. Glenn Brubaker and Thelma—Mrs. John H. Kraybill), 22 grandchildren, 8 great-grandchildren, and one sister (Ruth Jacobs). She was a member of the Erisman Mennonite Church, where funeral services were held on Sept. 21, in charge of Andrew Miller, Ralph Ginder, and Norman Shenk; interment in Erisman cemetery.

Suter, Homer Rollin, son of John R. and Fannie (Roudabush) Suter, was born in Rockingham County on Feb. 12, 1894; died in Rockingham Memorial Hospital on Aug. 26, 1984; aged 90 y. On Feb. 15, 1916, he was married to Orpha Blosser, who survives. Also surviving are 2 daughters (Hazel Deputy and Kathryn Heatwole), one sister (Nettie Suter), 2 brothers (Menno R. and Robert), 6 grandchildren, 10 great-grandchildren, and 2 step-great-grandchildren. He was a member of the Weavers Mennonite Church, where funeral services were held on Aug. 29, in charge of James Stauffer, Daniel Suter, and Glendon Blosser; interment in Weavers cemetery.

Yoder, Edna M., daughter of Gideon I. and Elizabeth (Miller) Yoder, was born in Smyrna, Del., on June 22, 1944; died on Sept. 11, 1984, as the result of a car accident; aged 40 y. On Apr. 2, 1965, she was married to Nelson L. Yoder, who survives. Also surviving are 3 daughters (Katrinka, Roxane, and Lonelle), one son (Garlan), 7 brothers (Allen, Alvin, Freeman, Jerry, Paul, Raymond, and James), and 3 sisters (Lydia Ann Yoder, Betty DeLeon, and Esther Sclipon). She was a member of the Weavers Mennonite Church, where funeral services were held on Sept. 13, in charge of James Stauffer, Mark Yoder, and James Delp; interment in Weavers cemetery.

Yoder, Emma, daughter of Mast and Mary (Beiler) Stoltzfus, was born in Morgantown, Pa., on Jan. 1, 1893; died on Sept. 19, 1984, in Ephrata Hospital; aged 91 y. On Feb. 19, 1920, she was married to David S. Yoder, who died on Mar. 14, 1967. Surviving are 5 daughters (Ruth—Mrs. Richard Stauffer, Mrs. Phebe Reed, Sarah—Mrs. William Scott, Julia Yoder, and Dorcas—Mrs. Samuel Rolon), one son (Mark), 3 brothers (Job, Jesse, and Mast Stoltzfus), and one sister (Miriam—Mrs. Levi Mast). She was a member of the Conestoga Mennonite Church, where funeral services were held on Sept. 22, in charge of C. J. Kurtz, Nathan Stoltzfus, and Harvey Z. Stoltzfus; interment in adjoining church cemetery.

CALENDAR

Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Oct. 19-20
Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28
Churchwide Stewardship Council, Aurora, Ohio, Oct. 29-30
Fall Missions Month, November
Junta Ejecutiva, Goshen College, Nov. 1-3
Afro-American Mennonite Association Executive Board, Nov. 1-3
Atlantic Coast Conference fall festival of missions, Nov. 2
Gulf States Fellowship delegate body, Nov. 3
Northwest Conference fall meeting, Salem, Tofield, Alta., Nov. 2-4
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Nov. 8-10
Illinois Conference fall meeting, Mennonite Church of Normal, Ill., Nov. 9-11
Franconia Conference, Franconia, Pa., Nov. 10
Southwest Conference annual delegate session, Blythe, Calif., Nov. 10
Stewardship Sunday, Nov. 11
Mennonite Church General Board, Lombard, Ill., Nov. 15-17
Bible Sunday, Nov. 18
Hesston College 75th anniversary celebration, Nov. 22-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30

CREDITS

P. 724 Goshen News photo by Mike Philley; p. 725 by Joy Hofer; p. 729 by Jim Bishop.

ITEMS AND COMMENTS

1,000 antiabortionists attend memorial service at clinic

A thousand antiabortion activists attended a memorial service in St. Paul, Minn., for the 15,000 babies they said have been killed during abortions performed at the Planned Parenthood of Minnesota Clinic. The service was held at a playground across the street from the clinic where another 100 people stood in silent vigil, demonstrating support for what they said was a woman's right to control her body.

Catholic women turn in baptismal certificates

As Pope John Paul II opened his 12-day cross-Canada tour in Quebec province, 1,000 Roman Catholic women activists announced their "withdrawal" from the church in protest over its stand on abortion, divorce, birth control, homosexuality, and the role of women. They were some of the 2,400 women who have signed a petition denouncing what they called the church's "outdated" position on the various socio-religious issues.

Rapid growth of evangelical movement has troublesome side

The evangelical movement continues to grow, but it sometimes seems to be going off in all directions and suffers from a growing identity crisis, says evangelical theologian Carl F. H. Henry. "The evangelical movement is still growing, and I think it has before it the greatest prospect it's ever had this side of the Reformation," says Mr. Henry, founding editor of *Christianity Today* and author of many books. "But if the evangelical movement is growing, it's growing more quickly than it is deepening . . . and that gives me some trouble," he said at a recent breakfast meeting at Westminster Theological Seminary in Escondido, Calif. Mr. Henry said one of the major problems is the definition of the term, "evangelical." He said the term has been applied to so many groups as to drain it of much of its meaning.

World evangelization committee schedules 1989 gathering

The coalition of evangelical Christians that grew out of a historic 1974 evangelism conference in Lausanne, Switzerland, has announced that it will convene another such world gathering in 1989. Leighton Ford, the American evangelist who heads the Lausanne Committee for World Evangelization, made the announcement at the close of the 75-member committee's five-day meeting in Stuttgart, West Germany, according to the committee's information service in Wheaton. The 1974 gathering was attended by more than 4,000 participants. Anglican Bishop Jack Dain, of Australia, told the Stuttgart meeting that 300 Christian leaders from around the world polled by the committee expressed "overwhelming support" for holding the 1989 International Congress on World Evangelization.

Nontheists want equal time before Congress

A humanist organization has filed suit in a bid to give nontheists an equal opportunity to deliver opening remarks to Congress, as chaplains of major denominations are allowed to do. The suit was filed in the U.S. District Court of the District of Columbia by the Council for Democratic and Secular Humanism, based in Buffalo, N.Y. It also asked that the use of government funds to publish prayers delivered by congressional chaplains be prohibited. "Those who do not believe in a deity have suffered, and continue to suffer, from discrimination and persecution," the suit said. It cited Paul Kurtz, professor of philosophy at the State University of New York at Buffalo, who has repeatedly been denied permission to deliver opening remarks to Congress from a humanist perspective.

Evangelicals for Social Action appoints Vernon Grounds president

Vernon Grounds, President Emeritus of Conservative Baptist Seminary in Denver, has joined the staff of Evangelicals for Social Action (ESA) as its new president. This new staff position of president has been created in response to the growth of ESA during the past few years. By moving its national office to Washington, D.C., ESA is better equipped to serve its evangelical constituency and communicate with government officials and other social action groups.

Evangelicals for Social Action is a U.S. association of Christians committed to biblical social justice. ESA has over 3,000 members and 33 local chapters across the country.

State education officials fight elementary school Bible clubs

Michigan's superintendent of public instruction, Phillip Runkel, said he will ask the state attorney general to file suit against a western Michigan school district to stop it from allowing Bible clubs to hold weekly meetings at two public elementary schools. The Tri-County Board of Education in Howard City voted unanimously on Sept. 10, to let Bible Club Ministry, Inc., lead lunch-hour club meetings at the Sand Lake and McNaughton elementary schools. Michigan Attorney General Frank Kelley previously ruled that the lunch-hour clubs were unconstitutional after a complaint was filed by the American Civil Liberties Union (ACLU) and the parent of a first-grader at one of the schools. Bible clubs have met in the district schools for nearly 30 years, according to School Board President John Stevenson. Michigan authorities have said the clubs would be legal if their meetings were held off school grounds.

InterVarsity Press withdraws abortion book

Bowing to pressure from antiabortion forces, InterVarsity Press, a major publisher of evangelical books, has withdrawn from sale a book on biomedical ethics whose author contends that therapeutic abortion may sometimes be "the least tragic of a number of tragic options." A spokesman for the press' sponsoring organization said the volume of angry responses to the book may signal that abortion is no longer a debatable issue in the evangelical community. James McLeish, president and chief executive officer of InterVarsity Christian Fellowship, in Madison, Wis., made the decision to remove "Brave New People" ($6.95 paperback) from InterVarsity's list—the first time in the organization's 43-year history that one of its publications has been withdrawn. The book will continue to be sold in Britain.

Quaker seminary in Sun Belt serves new emphasis on pastors

Houston Graduate School of Theology is only the second Quaker seminary in the United States and the first Quaker institution of higher learning established in the South, says Delbert P. Vaughn, president. The first seminary for Quakers was the Earlham School of Religion in Indiana, established in 1960, he says. That school serves needs east of the Mississippi River while the Houston seminary will train ministers in the West, where many of the 175,000 Quakers in the nation reside. "Until the last 25 years, many Friends' pastors have received seminary theological education, but have received it from other denominations' schools," says Mr. Vaughn. "Consequently, maybe 50 percent stayed with the other denominations."

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On the use of the Bible for faith and practice

At issue these days is the interpretation of Scripture. A church like ours which has no sanhedrin or pope is thrown back to the Bible as our final authority. We believe that "all scripture is inspired by God and profitable . . ." and we include the New Testament under this inspired Old Testament umbrella.

The crunch comes in the matter of interpretation. Now we do not need to overinflate the question—there is much in the Bible that we can understand all too well—but the issue becomes particularly crucial when there is an attempt to lay a Bible text upon another person in order to keep the other in line. The Pharisees are criticized for something like this in Matthew 23:4: "They bind heavy burdens . . . and lay them on men's shoulders; but they themselves will not move them with their finger." And in verse 23, ". . . you tithe the mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith."

There is a concern abroad that by using scholarly aids to Bible study we may put ourselves above Scripture when it ought to be the other way around. It is a proper concern. Everyone has a bias. There is a convenient myth that educational training enables one to see more clearly (and I believe that in part this is true). Nevertheless the scholar also sees "through a glass darkly," as Paul put it in 1 Corinthians 13.

But this does not mean that we must discard all the fruits of scholarship. To do so would be to remove the Bible from us altogether since it is only through the efforts of scholars that we have the text in our own language. When we are tempted to criticize scholars, let us first give thanks for Bible translators. So as Harold N. Miller reminded us in "Readers Say" (July 17), "The church already is over Scripture; [yet] we only can—and must—avoid sitting *without the Spirit* over Scripture."

This is the final point in Russell Gerig's "Ten Principles for the Interpretation of Scripture" published two weeks ago. "The greatest Bible expositors have been [those] who have mixed Bible study generously with prayer," says Gerig.

One matter sometimes overlooked is the importance of the story of the people of God as an aid to understanding the Bible. The Bible is the conveyer of that story and is itself a part of it. To attempt to interpret the Scriptures apart from regular reference to the ongoing development of this people's life is to open oneself to many unprofitable side trails.

Some of this correlation can be discovered by careful reading of the text. In this way one can discover the Bible in dialogue with itself when more than one account is given or more than one point of view is included. One is impressed, for example, to see that in Deuteronomy 23:1 the sexually mutilated are forbidden to appear in the Israelite assembly and in Isaiah 56:3-5 they are welcomed. Presumably a new era and new experiences opened the way for fresh illumination. Surely the latter position is more in line with the Spirit of God.

Less easily accounted for is the contrast between Haggai who was convinced that God willed the urgent rebuilding of the temple and Isaiah 66:1 which appears to be cool toward the idea. We will remember that Stephen cited the latter reference prior to his stoning. It would have been safer to stay with Haggai, but then safety seems not to have been a high priority of the biblical heroes.

The most sweeping reinterpretations of the biblical tradition are those undertaken by Jesus and Paul. Jesus was the more original. On his own authority he cut through or ran around behind the regulations and made general statements on sex, power, and riches which make strong men tremble even today. (Are there any of the world's problems which cannot be traced to the abuse of one of these three?)

Paul's approach was more a frontal attack on the law and then a rebuilding with an obscure text from an obscure prophet (Hab. 2:4) as the keystone in his theology of salvation and the law of love as the foundation of his ethical system followed by long lists of "for examples."

One question always is, what about the examples? Are they written in the heavens as eternal principles or did they apply only in their own time? For some it is easy: meat offered to idols has never turned up as an issue in any congregation where I have been. For others it is obvious: greed is greed in any culture. But in between are issues on which there is bound to be disagreement.

For myself I feel no compunction to drink wine on the basis of 1 Timothy 5:23 where Paul urges the ascetically inclined Timothy to take a "nip" for the sake of his weak stomach. The existence today of a well-financed and cynical system for the promotion of alcohol alongside widespread abuse leads me to consider teetotaling the most loving and prudent practice in our time.

But what of Paul's views of women? How do we update him on this issue? Without going into controversial detail, I can only say that I do not wish to be identified with any interpretation which oppresses women or hinders their service to Christ.

If we are open to it, a path of faithfulness is laid out for us in the Bible, particularly in general principles. Jesus, pressed for a quick answer on the greatest commandment, cited the duty of love. There is none greater.—Daniel Hertzler

GOSPEL HERALD

October 23, 1984

My Good Samaritans

by Keith A. Miller



Detail from "The Good Samaritan" by Domenico Fetti (Italian).

Only 16 hours earlier, I'd been admitted to the county hospital near the college I was attending in February 1979. The day before, an emergency room doctor had solemnly told me I had a 15 percent pneumothorax—a partially collapsed left lung.

A series of X rays had just been taken, and I was visiting with two friends when my "assailants" burst into the room. The team of doctors and nurses surrounded my bed, chased my peers away, swished the curtain around me, and tossed their tools between my legs. "The lung isn't reinflating," the ringleader said. "We need to go in there."

Several minutes and one local anesthetic shot later, the doctor rammed a metal rod through my rib cage, hooked me to a machine which removed excess blood from my chest cavity, and exited the room with the other white-robed technicians. The local anesthetic wasn't working. My friends had gone home in fear of the medical crew. The sterile, green beast beside my bed pumped the blood from my body in regular intervals.

I felt as though I had fallen among robbers, who had stripped me, beaten me, and departed, leaving me half dead—and with insufficient painkiller.

Now by chance a Catholic priest was coming down that hospital hall, and he peered into Room 209, finding me in agony. And since he knew me from earlier encounters in the residence hall (he was the college's wandering priest), he came near and looked at me. At times I had despised the man because of conflicts during discussions on campus. We were not friends. While I was remembering those personal, social, and theological conflicts, he silently grasped my right hand.

And another man, the college's renowned atheist professor, also came down that hall and entered the room. Although I admired his mind, I was troubled by his God-less philosophy. With little hesitation, he reached for my left hand, thereby allowing me to squeeze the pain directly out of my body through both clenched fists. Few words were spoken, but that was precisely what I needed in that moment of my greatest physical strain: persons to show quiet compassion, bind up my wounds, and ask the innkeepers for more painkiller.

It was that day that I discovered the real thrust of the Good Samaritan story, a revelation from the perspective of that dusty, rocky road between Jerusalem and Jericho. Those persons for whom I had no use—my Samaritans—had ministered to me when no one else could. God had worked through a sometimes-obnoxious Catholic priest and, paradoxically, a man who didn't even believe a Creator existed.

Sandwiched between those who showed mercy on me, this self-righteous Mennonite was granted needed insight concerning acceptance and spiritual humility. In my own life situation, Luke 10's message had been reborn.

Keith A. Miller is associate pastor of Howard-Miami Mennonite Church, Kokomo, Ind.

American millennialism: a dangerous perspective

by J. Denny Weaver

American history has a millennial orientation about it which has often encouraged going to war. Recent events and public statements give this millennial orientation a particularly chilling aura. Let me explain.

By a "millennial orientation" I mean a worldview which assumes an evil past or a present evil on the point of being overcome with the beginning of a new and better age. Now let us take note that Christianity has a millennial outlook. The sometimes heated discussions concerning a premillennial, postmillennial, or amillennial return of Christ all assume the existence of a golden age—millennium or heaven—and disagree primarily on that new age's relationship to the present one. While I think that some versions of Christian millennialism detract from peace and social concerns much more than others, the intent of this article is not to analyze millennialism per se. Rather, the following deals with a specific misapplication of the millennial idea in American national mythology.

American national millennialism began with the Puritans who first settled in North America in 1620. For the most part they had a postmillennial outlook and they believed in predestination. Combining these two ideas, they thought of themselves as God's chosen people, a new Israel freed from the clutches of an evil land—England—and brought by God's special leading into the promised land. After the passing of the religious fervor of the first generation, there set in a period of decline in the exercise of organized religion. Then in the 1740s across the colonies occurred a renewal of religious experience which historians call the First Great Awakening. Jonathan Edwards described this awakening in postmillennial imagery. He saw it as a preliminary act of God in establishing the kingdom of God in North America, and most specifically in the New England colonies.

The millennial outlook—the expectation that one is standing on the edge of a new age—and predestination, which belonged to the core of Puritan thought, have remained a central part of American mythology. If we do not always recognize this millennialism and predestination, it is because these core ideas have come to us in slightly disguised forms.

For example, in the nineteenth century, it was seen as the "manifest destiny" of the American people to occupy the continent from coast to coast. "Manifest destiny" is a secular way to talk about predestination, with the nation assuming the role of the chosen people. In the name of manifest destiny, the chosen American population—that is, those of European extraction—exterminated the indigenous Americans—that is, the "Indians." Similarly, territorial conquests such as the Philippines in 1898 were justified as bringing superior American civilization and Christianity to the conquered people.

After frustration, a new temptation. The millennial outlook of the American psyche continues to have a dangerous component to it. American history has been through the cycle a number of times. There is an initial consensus on the direction of the new society, and public fervor and anticipation of its coming. After a time, this ardor fades, and the consensus uniting that particular age disintegrates. Then following a time of frustration and turmoil within the society, a new consensus emerges, focusing on an evil which is blamed for the current turmoil. Removal of the evil, it is thought, will usher in the new golden age. There is, alas, the virtually irresistible temptation to speed up the coming of the millennium by a rapid, violent removal of the existing evil.

As William G. McLoughlin, a noted historian of American revivalism, has written, "More often than not this reunited sense of national millenarian purpose has led Americans into war in the effort to speed up the fulfillment of their manifest destiny (*Revivals, Awakenings, and Reform*, University of Chicago, 1978, p. 23). For example, in the 1770s, after lauding Great Britain for protecting the colonies from the French in the French and Indian War which ended in 1763, the colonists suddenly saw England as the epitome of all evil, that which was keeping the colonies from realizing their true destiny. In American mythology, the Revolu-

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tionary War purged the nation of that evil, and July 4 celebrates the new beginning.

A century later, the northern states focused on slavery as the arch evil dividing the chosen people. The Civil War pitted two millennial visions against each other. Schoolchildren still sing the "Battle Hymn of the [Northern] Republic" which uses millennial imagery to depict the North's cause. Since the North won, the nation now celebrates the beginning of the new age of a [re]United States purged of slavery. In a similar way, the millennial outlook stood behind a slogan of the first World War, "Make the world safe for democracy," and the now common assumption that the second World War was a righteous cause, necessary in order to purge the world of the evil of Nazism. The Vietnam war produced a national crisis when it failed to fit the millennial mythology.

The policies of the present administration appear to reflect rather clearly the outlook of American national millennialism. All previous administrations also exhibited the outlook in varying degrees. Ronald Reagan just happens to be the president at the time when a new consensus seems to be emerging, one which repairs the fragmentation brought about when the war in Vietnam did not reflect the traditional myths about American purity and invincibility, and the Watergate affair had shattered the myth about the righteousness of American government.

We need to beware of a secular eschatology which views the nation as a church and leans toward violence.

The present administration has identified an enemy—the Soviet Union—which is characterized as the epitome of evil and on whom all the problems of the world can be blamed. In order to oppose this omnipresent evil, the president ordered the invasion of Grenada, and supports guerrilla warriors and right-wing regimes in Latin America. We are led to believe that if the Soviet Union did not exist, the golden age—the millennium—would be practically upon us.

Recently Mr. Reagan attracted worldwide attention through his comments into an open microphone. He allegedly said, "I have just signed legislation to outlaw the Russians forever. The bombing begins in five minutes." While he certainly intended the line as a joke, it is no laughing matter that the joke reflects the world-view described by McLoughlin which has oriented the American psyche for more than three centuries.

How respond to this mind-set? How should Christians or Mennonites respond to this American national mind-set? For one, in addition to opposing the military buildup and nuclear weapons because we believe violence is wrong, we should also work to counter the national mythology on which the buildup feeds. We need to become aware of the various economic and political and social motives behind American wars. We cannot fall into the trap of equating one economic system or one political system with the kingdom of God. We can encourage the teachers of our children to give alternative readings of American history, which, for example, display the genocidal treatment of the Indians rather than describing their killing as acts of heroism by brave pioneers.

Second, we should learn more history and cultivate a sense of history. The millennial orientation of American mythology de-emphasizes the past and makes it by definition inferior and therefore forgettable. For example, focus on the *new* world of the Puritans, neglects that the Puritans brought much of the *old* world with them. This legacy included a language which we still use, and the theology of John Calvin which still influences much of American Protestantism. This legacy also included the idea that there was only one true religion which it was the duty of the civil government to impose. Thus the Puritans left England in order to find a situation where they could impose their religion on a society-wide basis.

A sense of history which recalls the many facts which run counter to the current mythology should make people less willing to fight wars in the name of the mythology. It continues to amaze me that the same individuals who find it terrible that men once fought religious wars to decide whether authority in the church should come from Rome or Wittenberg or Canterbury will countenance wars fought to decide how governments should be selected or whether public or private hands should control the means of production.

Third, we can reaffirm a commitment to a specifically Christian eschatology. This eschatology will make clear that it is through God's people the church—and not through the nation—that the future kingdom of God has its expression. This eschatology will take past, present, and future seriously. On the one hand, the kingdom of God has already begun on earth with Jesus and continues to be made visible by us as his disciples. On the other hand, not human activity alone but the working of God will bring the kingdom to its future, ultimate fulfillment.

The present American national ethos displays a millennial oriented violence. It certainly appears that Ronald Reagan is moving us in sure-handed fashion around a cycle which has repeated itself several times in American history. If things do not change, a major war is probably inevitable. Reagan's joke reflects the millennial outlook of previous American history.

We have a choice. However, the above analysis also has room for optimism and hope. Historical analysis debunks the national myths and brings the events down to human size. We can observe that wars are products of human choice. They happened because national leadership, with popular support, *chose* them. When we see that wars were a matter of *choice*, then it also becomes clear that if enough people refuse, we can also choose *not* to have a war. Seeing the reality of that choice is for me a sign of hope. It also makes the Mennonite concern for peace vital as never before in human history, a witness to the world that there are alternatives to war and armed conflict as solutions to hard problems.

That other Bethlehem

by Marcus Lind

The prophet Micah saw her as only a tiny remnant, "... little among the thousands ... yet out of thee shall he come forth ... whose goings forth have been from old, from everlasting." From a stable in a most insignificant town has gone forth one by whom "all families of the earth are blessed." Bethlehem, Judah, has produced all out of proportion to its size and importance.

In many respects the same was true of Bethlehem, Pennsylvania. In the year 1741, Nickolaus Ludwig von Zinzendorf (1700-1760), commonly known as Count Zinzendorf, arrived on a piece of land in Pennsylvania where he endeavored to plant a missionary settlement. On it a small farm house and a stable were the only buildings finished. The house for worship was not yet usable. On this account Christmas was celebrated in a stable. When the question arose as to what the new settlement should be named they called to mind that Jesus was born in another stable in Bethlehem, so decided the name would be Bethlehem. In keeping with the naming of Bethlehem, other places started by Moravian Brethren were also given biblical distinction. Close by are Nazareth, Emmaus, and Hebron.

A personal appreciation for the Moravians—a church of missionaries and of hymns.

Herrnhut, in Saxony, Germany, was also settled on land purchased by the wealthy Count Zinzendorf. The settlement in Bethlehem was to the Moravians in America what Herrnhut was to the Moravians in Europe, each a headquarters in its respective continent. These, the later Moravian Brethren, were predominately of German extract as was their leader von Zinzendorf. The earlier Brethren were of Moravian and Bohemian blood. As was their even more famous leader John Hus, born in 1369 and burned at the stake in 1415 for his outspoken simple faith in Jesus Christ. The Thirty Years' War, fought in Germany from 1618 to 1648 came very near exterminating the peaceful Moravian Brethren of early times. The war forms a dividing line between the early Czech and the later German blood—now both known under the common name, Moravian Brethren.

Never, on this side of Pentecost, was there such a downpouring of the Holy Spirit as on the Moravian Brethren who were gathered in prayer, and fasting, and in waiting upon God at Herrnhut in August 1727. It is said that a prayer chain around the clock interceded for missions continuously for 100 years. At that early time, before any other significant mission work existed, Moravian missionaries went into all six continents of the earth. From England on the west to Russia on the east there was not a country in Europe which was not influenced by them. Then on to Asia, to Africa, to Greenland, Labrador, Lapland, the Danish West Indies, British and French Guiana on the north coast of South America, Nicaragua in Central America, Tibet, Australia, and their outstanding work among the Indians of North America.

Missionaries: one in 60. While in the Protestant churches at large the proportion was about one missionary to five thousand members, among the Moravians it was one missionary to sixty members. In proportion to its small membership at home, no other denomination has maintained as many missions as the Moravian Church throughout its history. "In a modern era, it was God using men of prayer, not money, methods, and machinery, which made possible the rise of the great Moravian missionary movement, as these people for years maintained 24-hour-a-day unbroken prayer vigils."

Some historians speak of the Methodist awakening as the greatest since Pentecost. But we should trace Methodism to its source. Its beginning was the Moravian Revival of 1727. For through the Moravians both John and Charles Wesley came into the light. Then out of the Methodist Movement came the Salvation Army and scores of other spiritual movements. Even William Carey, usually acclaimed father of the Modern Missionary Movement, in turn received his inspiration from the Moravians whose dynamic missionary efforts preceded him by about fifty years.

When the Moravians were so nearly annihilated by the Thirty Years' War, Count Zinzendorf welcomed the persecuted remnant to find refuge and a new beginning on his estates in Saxony. Zinzendorf's parents and grandparents had early been influenced by pietistic teaching. Under this spirit Zinzendorf made a commitment to Jesus Christ at a very tender age. Then as a mature young man he stood one day in the Dusseldorf Art Gallery before the famous picture of the crucifixion (now destroyed by fire). Underneath the consecrated artist Stenburg had inscribed the words:

"All this I did for thee,
What hast thou done for me?"

Through this experience Zinzendorf's passion for souls was so set aflame that he turned away from the appeal of Paris with its allurements and went back to his home in Saxony to spend his fortune in helping the nearly extinct remnant of Moravian Brethren back to a new beginning. Zinzendorf became a leading bishop in this

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small persecuted group. Through God he set in motion spiritual currents that have revolutionized the world. It is doubtful if any other man has been so mightily used since the days of the missionary apostle Paul. Had it not been for him there might never have survived the Moravian Church of unparalleled missionary zeal, nor a Methodist Church with its Wesleys, nor a Salvation Army with its Booths.

Mennonite migration from Europe to America started around 1683 and continued thereafter for various reasons. Some came to escape induction into the army in different military campaigns, especially the destructive Napoleonic Wars of the latter 18th and early 19th centuries. As good farmers, some came for financial betterment, to settle on cheap undeveloped lands in America. And it would seem that others came purely out of adventure to "the land of the free, and the home of the brave."

But the Moravian Brethren came to this primitive country primarily because of missionary convictions. The Moravian missionary, David Zeisberger, far outdid all other missionaries as a zealous messenger of peace to convert the American Indians to Jesus Christ. Zeisberger was present at the official founding of the Bethlehem, Pennsylvania, church settlement in 1741. He is said to have labored longer (69 years) and traveled farther than any other man who devoted his life to the service of the gospel among the Indians of North America.

Bethlehem, the Moravians' Herrnhut of America, contains their historical library, archives, college, and other objects of interest. Close to the rebuilt church house is their cemetery. In keeping with Moravian simplicity, this cemetery has no family plots, but members were buried side by side in the order that they died. Tombstones, whether ancient or modern, are of plain white stone and all alike—the shape and appearance of small beehives. There my great-grandfather, John Philip Lind, and his wife, Elizabeth, lie buried. Not side by side, but in different areas of the cemetery. (We hunted some time to find both graves.)

Singing their hymns Although the Moravian Brethren are about a century older than the Anabaptists, these persecuted free church movements were much alike in their doctrinal teaching and observance, especially on nonconformity and nonresistance. Like the Waldenses, the Bohemian and Moravian Brethren rejected oaths, worldly offices, and warfare. Many Mennonites participated in Moravian communion services. In early America, Moravian and Mennonite church letters were exchanged on equal par. A member transferring into the Mennonite Church could be received with a Moravian letter, or conversely.

No church, in comparison to its numbers, has ever produced so many hymns as the Moravians. For two centuries now we have been singing their hymns. James Montgomery, greatest of all Moravian poets, expresses in two short stanzas the secret of the unparalleled influence of these people from Herrnhut and Bethlehem:

Lord God, the Holy Ghost
In this accepted hour,
As on the day of Pentecost
Descend in all Thy power.

We meet with one accord,
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.

Last year we Mennonites held our general assembly at Bethlehem. The meeting was highlighted by a strong appeal that we of Anabaptist heritage preserve the simple faith of our founding fathers. Surely we would do well to start a prayer vigil that we Mennonites might imbibe the spiritual qualities in which we were outdone by these like-minded settlers at Bethlehem. Might Bethlehem become to us a Herrnhut where the Holy Spirit descends in power to heal our spiritual infirmities—God's answer to prevailing prayer of penitent people!

Compassion and freedom

by Walter S. Friesen

"I have given you authority . . . over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven" (Lk. 10:19-20).

For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation" (Gal. 6:13-15).

The power of our name, and of our own unique signature is something most of us take very much for granted. With our signatures we transfer money and houses; we identify our values; we summon each other; we lend our lives to a myriad of causes; we give power to others. Consider sometimes in a moment of reflection, what the practical and long psychological consequences would be if your name, if your signature carried no significance whatsoever. How would you make your way in the going-on-ness of this world?

In our Bible readings for today there are both explicit and subtle references to the power of names. Luke describes Jesus' sending of the seventy messengers (mis-

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sionaries) to tell the people in Samaria and Judah that the kingdom is now. They (the seventy) are given power to heal and to cast out demons in the name of Jesus. And upon their return with astonishing accounts of their power, Jesus celebrates by imaging the fall of Lucifer (personification of evil, injustice, intrigue, and falsehood) like lightning from the sky! "Nevertheless," says Jesus, "do not rejoice in your power over the demons, but center your joy in this fact, that your names are written in heaven." Let your glory be not in what you have done for God but in what God is doing in you.

This same idea runs strongly through Paul's concluding admonitions on the theme of freedom addressed to the Galatians. He enjoins them, and us, to self-examination, to bearing the burdens of others, to restoring the fallen one in love, and to participating, not in the futility of circumcision (law-keeping) nor in the equally futile activity of non-circumcision (pride in non-piety), but in the new creation.

Something new. What does it mean to participate in the new creation? It is new, different from the old; it is, by inference from the tense of the sentence, a current, already present phenomenon; and it is creative, that is, a manifestation of the very creating and upholding essence of God and universe.

Throughout both Bible readings is the clear message that whenever we use our power for the purpose of displaying our power we become abusers and losers of that power. The activity of seeking power for the sake of power is, at heart, the activity of exalting ourselves. And the activity of exalting ourselves is always motivated by the fear, by the unholy perception of personal impotence and worthlessness. This denial of our worth is a direct denial of God's presence and empowering grace; it is a denial of the "kingdom near you," a denial of the radical *now* presence and touch of the making-one-ness Holy Spirit. Self-exaltation is a betrayal of God's image in me.

How, then, does one participate in the new creation? We do so by allowing ourselves to be loved by God, by others, and by our own spirits; and allowing ourselves to be loved is to overcome the estrangement which so violates and separates. When we allow ourselves to be loved, we lend our co-signature to God's signature of love written generously across all of nature, but most revealingly and most ultimately in the cross of Christ.

To co-sign God's signature of love is to live a life of compassion; it means to live a life of esteem, devotion, and mutuality; it means to enter into the going-on-ness of life, the taking-on-ness of life, and the making-one-ness of life.

Compassion is both the product of freedom and the price of freedom. The one who knows freedom (salvation) from destroying habits and life patterns is also the one who knows freedom (salvation) to a life of commitment. Such a life produces and fosters compassion. It is equally clear that those whose lives are twisted, distorted, and embittered enter into deliverance and liberty by choosing to express compassion in the face of all the angers and hurts and rages of life. That the choice is ours—compassion versus rage—is a fact of grace which is never withheld from anyone. When we choose—even fleetingly, imperfectly, and shakily—the way of compassion, the power of God's love has been co-signed and it begins to spread abroad within us. This is not a new way of earning merit, but rather the eternal and only way of accepting the merit already freely available.

Our myriad opportunities to co-sign God's love to the world about us, in the practical events and exigencies of life, always impinge directly on our willingness to be co-signers of God's love to our own selves. We do not succeed in our efforts to help others so long as we exclude ourselves from the source of all help, for whenever we proclaim God's love for others while asserting our hatred to ourselves we are divided and estranged.

Having made so much of this first point, that God's love and power are released in ourselves as a condition to being channeled toward others, let us now go on to celebrate how the co-signings appear in our fellowship.

Love is co-signed when you people confront each other in your faulty motives and in your selfishness which prevents your worth from being experienced and revealed. Such confrontation aims at the restoration of union. Your love is measured by the pain you are willing to take on to bring about communion.

God's love is co-signed when through your sharing groups, through the brotherhood fund, and through your participation in Mennonite Mutual Aid you "bear one another's burdens."

You co-sign with compassion God's unchanging love when you listen carefully, emotionally, and intellectually to your life stories.

You co-sign God's love as you teach and study and apply the ageless stories of the Bible. His message to us is co-signed as we open our hearts and minds seekingly.

Some of you have co-signed the love-of-God-on-a-cross when you refused to register for the military draft and elected to tell the proper authorities of your decision and its biblical/spiritual reasons, all the while retaining a humble spirit. And others of you co-signed love by resisting military taxes with full acknowledgment of your responsibilities, dependencies, and complicities in social injustices.

We have also seen some of you co-sign God's "x" by putting your own name and resources on mortgage papers that permitted a low-income woman in the Westside Community to buy her own home.

There is also the kind of co-signing that we do subtly in our supermarket purchases, now co-signing the social injustices and increased dependency visited upon banana and pineapple farmers who provide us with delicacies we enjoy and demand, and on other occasions co-signing for a better nutritional balance by not buying highly processed foods.

We co-sign our ultimate values as we pay our monthly bills and as we give a portion of our riches away for the purposes of healing the sick, feeding the poor, and comforting the sorrowful.

Shall I go on? All of us are indeed putting our own lives to the test by the things we sign for. Compassion is our co-signature of God's love. Compassion on our part authorizes God to sign our names in heaven as his co-creators of the new creation.

When Paul is all finished with his confronting, caring, probing letter to the Galatians, he ends with grace: "The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen."

HEAR, HEAR!

Resist the slaughter of the unborn

In 2 Kings 17:17 the NIV says, "They sacrificed their sons and daughters in the fire." There is only a few months difference between what they did and the millions of abortions that are happening in the U.S.

I realize and believe in the need for the prophetic voice to the world in which we live. That voice needs to be directed toward many evils in our day, but where in the Mennonite Church is the voice against the slaughter of the innocents that is killing more persons annually in the United States than U.S. citizens killed in all the wars in which this country has been involved? I do not know whether statistics are available on the "reasons" for abortion, but I would confidently expect that the vast majority are the result of unmarried sex. A small percent may be to prevent the birth of a deformed or handicapped child, but many of us who are parents of a handicapped person sadly question the validity of that choice.

Last Sunday my wife and I visited in a Mennonite church some distance away. In the prayer by the worship leader was the petition that God would help the voters in the upcoming election to vote for persons who are willing to work for peace. It seemed to me that the prayer should have included the need to vote for persons who have the courage to resist this slaughter of innocent unborn children. I would feel this way even if none of my tax money were going to help finance many of these abortions.—**Verle Hoffman,** Elkhart, Ind.

Needed: Advocates for the Poor

I have been compelled to change my mind on the question of voting or not voting by friends who—though they admit the seeming futility of political action in shaping a better society—know the great power of high elective office in the United States and therefore reason it is almost sinful to leave the field uncontested to the forces that favor violence and intimidation on a global scale. As long as there are any, even token, means of witness to the state they believe they should be prayerfully used.

Ballots are not to be trusted to implement the changes and action only persons can undertake, but election cannot be ignored except by either the most sanguine or despairing individual—hope must inform our decision; and reality must call us all to take responsibility for our lives and for these persons we live with as far as we can reach.

I now call readers to choose and support candidates who are focused on building a just and peaceful society and also to make a special donation to National Council of Churches and work an hour in your neighborhood. All are token acts—election can be used in times of neighborhood renewal—a time to look beyond the rhetoric into the faces of the poor, the handicapped, the children, the prisoner, the apathetic, and broken. Support all who will never vote, all who need both advocates in government and warm human beings to help them somehow struggle to the dignity they need as persons, as citizens, as sons and daughters of God.—**Peter Farrar,** Andover, Vt.

Get those books moving

While North Americans reel under an avalanche of books, Third World persons hunger for something to read. And while North American mission entities may even teach persons in developing areas to read, too often those same persons must turn to Eastern Bloc countries for their literature—material that ignores the Christian worldview and perspective on life. Is not this a call to share from our North American abundance to other world needs?

Take a moment to scan your library—home, church, school, office. Have you books you no longer need, books you have outgrown? If so, why not invest them in people—in those who want to read and learn more about God, their world, and how they fit into it? Consider sending unneeded books to needy persons overseas. You can go about it in a variety of ways.

The person-to-person style. Think of overseas workers or national leaders you know. Write to them and find out what they can use or distribute. Then send the books directly to them. You invest your gift, your labor, your dollars.

The organized way. If there's a Books Abroad center near you, take your books there. Offer your help to sort, package, and mail. Offer to pay postage, if you're able. Centers can be located by writing to Books Abroad, 901 Parkwood Dr., Harrisonburg, VA 22801.

The we-together style. If no Books Abroad center exists near you, report your interest to the coordinator, Elizabeth Showalter, at the above address. Give the title, author, publisher, copyright date, number of copies, and condition of your books and you will receive addresses and mailing instructions. No books in poor condition should be mailed.

The I'm available method. You can become the instrument in establishing a Books Abroad center near you, with help from the national coordinator. You might also become involved by encouraging the idea, by sharing dollars for shipping expenses, by your prayers.

Consider the Books Abroad center in Harrisonburg a facilitator, helping you send relief for the less visible, less-spoken-of, hunger of the world—for spiritual nourishment and for knowledge to overcome poverty and disease.

Books Abroad, operating as an auxiliary of the Overseas Ministries Division of Mennonite Board of Missions, began in 1961 as a grass-roots effort to share books with missions, schools, and hospitals in Africa. Since then literature has been sent to over sixty countries on six continents. It's an idea and ministry whose time is still ripe. "In doing it to one of the least of these, you have done it to me." We are accountable for our great wealth of reading material and the information and knowledge it represents. Are we being good stewards?—**J. Allen Brubaker,** Harrisonburg, Va.

Open our churches

I was one of some 3,000 North Americans at Mennonite World Conference in Strasbourg. I was moved by the inclusiveness of our faith—evidenced by the hearty participation of sisters and brothers from many nations.

At the same time I was troubled by the sharing of a new friend in our tour group—a first-generation Mennonite who doesn't feel this inclusiveness in her own congregation.

The family came to the Mennonite Church because of our peace and discipleship position. They feel left out: (1) By the "Mennonite Game." Can we suppress our urge to see if Tom is a cousin of Sarah, especially if those around us aren't involved? (2) By the lack of inclusion in holiday gatherings in their church.

(3) By not having been considered for any church office even though they've attended for years and are capable, professional people. Nominees, she shared, usually have a "right ship" background. (They came from Europe on a ship with other Mennonites.)

In the spirit of MWC, can we open our churches and our hearts to such searching friends, better than we have in the past? Can we recognize they, too, possess elements of the truth? Will our new friends still be Mennos when MWC convenes in Winnipeg?—**Name withheld.**

CHURCH NEWS

Franconia meeting advances church growth and outreach



Henry and Ida Swartley of Phillipsburg, N.J., accept the 1984 James and Rowena Lark Home Missions Award from MBM representatives Ed Taylor (left) and Ray Horst (right). The award, in recognition of Swartleys' 33 years of church planting, was presented on Sept. 30 at the "Vision for Witness" celebration in Souderton, Pa.

"Vision for Witness," a combined seminar and celebration sponsored by the Mission Commission of Franconia Conference, took place in Souderton, Pa., on the last weekend in September. Planned in cooperation with Mennonite Board of Missions, the event was designed to help congregations discover the possibilities of effective outreach in their communities.

The event was led by Dale Stoll, MBM's consultant in evangelism and church development. Participants were challenged to reflect on such congregational matters as developing a mind-set for growth through outreach, rating a church's health through recognizable vital signs, evaluating past performance in relating to non-Christian neighbors, learning to know the makeup of the surrounding community, programming to meet the needs of new Christians, and preparing God's people for outreach.

The evening included *worship* in congregational singing and devotional messages, *vision* of God's faithfulness through historical sketches of phenomenal church growth, *witness* from growing churches about the ways in which they are reaching unchurched persons in their communities, special *music* by members from some of these congregations, and a closing *litany* of commitment to faithfulness in community outreach.

Witnesses from growing churches recounted stories of a steady stream of new believers who joined their fellowships as people continued to bring friends and neighbors to the services.

Merle Stoltzfus of Hopewell Mennonite Church in Elverson, Pa., summarized his witness in these words: "It is important to follow the leading of the Spirit. It is important that we learn to accept people where they are, to love them, and to make them feel welcome."

Nate Showalter of Good Shepherd Christian Fellowship in Needham Heights, Mass., said: "The ends of the earth are here in your neighborhood. The Lord may touch them through the witness of your congregation."

Robert and Mary Ann Shreiner of Hyattsville (Md.) Mennonite Church reported on an outreach in which much of their ministry is outside the walls of the church, such as the International Guest House and the several hundred young Mennonites in nearby Washington, D.C.: "We are called to be God's people wherever we may be and to respond to spiritual and material needs existing there."

Henry and Ida Swartley of Alpha Mennonite Church, Phillipsburg, N.J., concluded their witness in these words: "We are working together on the frontiers of our lives, where we allow persons from many backgrounds to become brothers and sisters together in an enfolding process of nurturing in love. When we are moved with compassion under the model of Jesus, we have the opportunity of being a model of hope."

An impressive moment climaxed the Sunday evening service as Ray Horst and Ed Taylor of MBM presented the 1984 James and Rowena Lark Home Missions Award to Henry and Ida Swartley in recognition of their 33 years of church planting work. Family members were present to share in this event. Swartleys gave special recognition to their three sons for their faithful support and cooperation during their growing-up years.

The award is given annually in memory of pioneer home missionaries James and Rowena Lark. James was the first black ordained pastor in the Mennonite Church.

Swartleys helped start three congregations—Easton in Pennsylvania and Faith and Alpha in New Jersey. All three are composed of mostly nonethnic Mennonite members. Henry is originally from Doylestown, Pa., and Ida is from Morgantown, Pa.

The weekend experience was affirmed on Sunday evening as the congregation joined in a commitment to accept the challenge of being God's people in the world as salt, light, and yeast, saying: "Lord, may we have our eyes open to the visions you have for our congregations, our communities, and for each of us individually as we seek to faithfully serve you wherever we are planted."—Lois Gunden Clemens

Radio program ends on positive note

When Art McPhee informed listeners in late June that his *In Touch* radio ministry was ending, many listeners wrote to express their appreciation. The daily "bite-size" messages were produced in Harrisonburg, Va., by Mennonite Board of Missions.

One person from Missouri noted, "Your thoughtful minutes have been so refreshing and truthful—beside most of the things on even a Christian station."

Mike from Minnesota wrote, "You offered us food for thought and manna for the soul. You said more in your short segments than most do with more time. You make us listen and think and, still better, *act*."

Some listeners requested prayer or asked for literature to help them with daily living.

Mennonite congregations also expressed regret over the termination of the program. A typical response from

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contact

When Christians are the minority

Sharing faith in a strange land

West Sumatra province, one of Indonesia's most conservatively Islamic areas, is a lush, tropical mountain paradise. The fresh coolness, the gracefully arched architecture and the gentle, smiling Minangkabau people promised to restore and nourish us as we gathered for our annual MCC retreat.

The month was June, and June was the month of Ramadhan, the Islamic month of fasting.

We had gathered to discuss the theme—Being Christian in an Islamic land.

Like Joseph and Daniel we are aliens living in a strange land among people of a different faith. The MCC unit indeed lives as a minority; only 2 to 3 percent in our communities are Christian.

Edith Regehr, an MCCer from Rosthern, Sask., who is serving in Sumatra, commented, "Being alone among so many Moslems we have few Christian friends."

But during the retreat we were reminded that we have a unique opportunity to live, learn and be part of a strong Islamic community in a way that most foreigners cannot. We felt prompted to be the salt and the light of the earth.

Seriously living our faith and taking seriously someone else's faith prompts many questions. Do the people of Allah and the people of God worship the same god? What does Christianity have to offer the devout Moslem? Is it right to hope for them to change their religion with all of the ensuing pain and alienation from family and community?

Taking another's faith seriously invites doubt, but ultimately opens up the possibility of dialogue and a deepening of faith. There is danger in both overidentifying and also rejecting.

We feel pressure to gloss over conflict and avoid taking a stand. We are tempted to steer clear of sensitive spiritual discussions. But we all agreed at the June retreat we must be firm in knowing what we believe if we are to take one another seriously enough to talk respectfully, openly and without fear. Can we love openly if we

(continued page 2)

Sara Kurtz

An MCC agriculturist in Somalia was seen visiting with a Somali sheikh. Two other sheikhs called out to the third, "Come with us! Don't talk to that infidel." The sheikh replied, "This man is not an infidel, he is my friend."

Dare MCCers call their neighbors of other religious traditions their friends? Or must they consider their neighbors infidels?

* * *

MCC overseas workers serve among people of other religious traditions.

Meeting another religion face-to-face is often an eye-opening experience for them. In North America the dominant official religion is Christianity. Other religions get little serious thought.

Suddenly the tables are turned. As Christians they are a minority, living among people who believe that their own religion is superior.

These MCCers need to find a way to live, work and witness without being offensive to these new neighbors and at the same time be true to their beliefs.

We wrote and asked a few of them to share their experiences, some of which appear in this issue of *Contact*. Most suggest that praying, having confidence in one's Christian belief, listening, being a faithful Christian and trusting the Holy Spirit are crucial to being a witness to those of another faith. CDB

Listening, prayer, the spirit are keys to witness

There was not enough space in this issue of *Contact* to include all of the stories MCCers wrote explaining how they live, work and witness among people of another religious tradition.

Included below are excerpts from a few of the stories sent in.

Char Neer



Idris Farah, the senior headmaster at Garissa Secondary School in Kenya, says that "the microphone approach" will not work when Christians are talking with Moslems about their faith. "Open challenge does not bring reconciliation," he says.

As a family, we have lived for 23 years in a house at Ripon Street among Hindus, Moslems and others. Because of our lifestyle and friendliness—not only toward our neighbors but also with rickshaw and hand cart pullers, shopkeepers, household servants—we are respected by one and all.

No preaching was done but they came to our house as friends, heard our faith, prayed with us and invited us to their homes for prayers. Quite a few in their hearts realized that Jesus had made the difference in our lives.

Charles Edwin, MCC India

Al Doerksen



Gandhiji said, "If you are a Hindu, be a good Hindu; if you are a Moslem, be a good Moslem; if you are a Christian, be a good Christian."

Obviously we have all failed in this area by trying to be "good" in our own strength. The Christian has the advantage of the Holy Spirit to guide him in the right direction. If, therefore, I can show non-Christians that I am different because of the indwelling of the Holy Spirit, they do take note and start asking questions.

These questions become my starting point to witness by word. My strategy is to be a good Christian with much time in prayer. And invariably all things work together for good.

Charles Edwin, MCC India

We are sent to serve. We are called to witness. But the favored servant is the silent one and the best witness first hears all. Before we can speak for Christ, whom the world did not accept, we must listen to those whom the world has not heard and the God who speaks in other tongues.

Pat Wagner, former MCC Philippines

Sharing (continued from page 1)

are not confident?

We have been impressed with the visibility and openness of the Islamic expressions of faith. The strict adherence to the Ramadhan fast, children notwithstanding, impressed us deeply. How do we Christians make visible our faith?

Furthermore, we were reminded of their faith five times a day by the call to prayer emanating through the hills, by the women on their way to the mosque dressed in white prayer shawls and by men and boys squatting on the mosque floor devotedly listening to the additional late afternoon sermon.

What are the visible signs of our faith? We are regularly asked about our faithful church attendance. Our singing is heard. Our asking the Lord's blessing before we eat is seen.

But in the end we agreed that most of us show few outward, visible symbols of our faith.

The Christian is the incarnation of the Spirit of Christ on earth, and of the Church, His body. The Christian life is not a focus on outward symbols, but a focus on a reconciled existence, conscience, freedom and responsibility to live rightly and act justly out of love.

Nevertheless we resolved that we have much to learn from our Islamic neighbors. Their discipline in fasting and in prayer, and their devotion to the outward expression of their faith often makes us feel inadequate in our faith. We confidently concluded that Moslems respect our honest demonstration of the religious life.

We need to be good neighbors, good friends and a good example of right living. We need to show interest in learning more about Islam.

Most of all, we need not worry about the fruits of our labor. We were encouraged by Paul's words to the Corinthians. "Thus it is not the gardeners with their planting and watering who count, but God, who makes it grow. Whether they plant or water, they work as a team...We are God's fellow workers; and you are God's garden" (1 Cor. 3:7-9 NEB).

We returned confidently to our assignments.

Allen Harder
MCC Indonesia

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Wearing a symbol of one's faith

My silver cross: A reminder of "who I am"

I wear a cross around my neck. A silver cross. I never used to wear a cross; I did not want to display my Christianity like that. I wanted people to know that I was a Christian by my behavior.

But now I live in Egypt. And people see my cross.

In the small city where I live everyone knows who is Christian and who is Moslem. Many of the Christians have a small cross tattooed on the inside of their wrist, a mark from childhood. The orthodox Moslem women wear dresses down to their ankles and scarves draped over their heads.

If you see a man with a beard you can almost be sure he is a Moslem fundamentalist. Store owners display a verse from the Koran or a picture of Jesus and the Virgin Mary in their shops. Almost everyone is labeled, whether they choose to be or not.

When I first came to Egypt, I hated the labeling. I hated even more the fact that people are often judged good or bad by the religion they belong to before they have a chance to show their character.

I did not want to be labeled, and I did not want to label. I came to work with Christians *and* Moslems and did not want to make distinctions between the two. I tried my best not to show outward signs of my Christianity.

I hoped Moslems would not ask me where I live because I did not want to tell them I live in a Coptic Orthodox convent. I did not want to tell them I majored in biblical studies in college. I did not want them to think I was a "religious" Christian who could not relate to non-Christians.

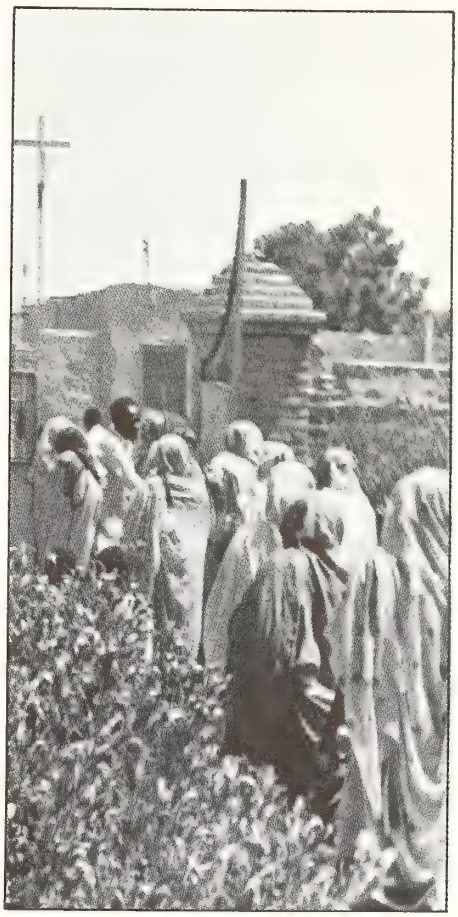
In my not wanting to discriminate, however, I began to favor Moslems to Christians. I wanted to visit mosques more than monasteries. I looked forward to meeting with my Moslem students outside of class more than I did meeting with my Christian students to study the Bible. My Christianity came to be hidden, not only to others, but even to myself at times.

Now I wear a cross around my neck. A silver cross. I want to remind myself of who I am and who Christ is.

I love all kinds of people. I delight in diversity. I want to learn as much as I can about people, religion and life.

But I do not want to lose my own way. I want to have a clear vision and walk straight in my path.

Cindy Yoder
MCC Egypt



Denise Nester

Women in Atbara, Sudan, gather to celebrate the Women's World Day of Prayer, March 2, 1984. Only 2 percent of the people living in Atbara are Christian, reports MCCer Denise Nester, who works there.

For those interested in learning more about Islam, the faith of more than 800 million people around the world, MCC recommends this filmstrip and these books.

The Way of Islam. This 19-minute filmstrip gives a factual, reverent account of Islam that will enable non-Moslems to understand something of the Moslem way of life. It aims to help viewers understand the achievements of Islam and the fundamental principles of truth by which Moslems today think, pray and live. Produced by the Church Missionary Society, this filmstrip is available from MCC's audiovisual libraries in Akron, Pa., and Clearbrook, B.C.

The Call of the Minaret by Kenneth Cragg. This book is an attempt to present to Christian readers the main historical and doctrinal aspects of the Moslem faith and to relate them to modern social and economic thought. The author, as a Christian scholar, does not minimize what is at stake between the two faiths, nor does he take refuge in simplified notions of their identity. It was published by Oxford University Press in New York in 1964.

Islam and Christianity: A Muslim and Christian in Dialogue by Badru D. Kataregga and David W. Shenk. It was published by Eerdmans of Grand Rapids, Mich., in 1981.

Islam, second edition, by Fazlur Rahman. This book is a descriptive and interpretive account of Islam with the general history of ideas in the Moslem world. It begins with a brief historical survey and then turns to law, theology, philosophy, mysticism, the sects, education and reform movements. It was published by University of Chicago Press, Chicago, in 1979.

The Koran, translated with notes by N.J. Dawood. This translation was published by Penquin Books, New York, in 1978.

Introducing

Margaret Devadasson

Margaret Devadasson works in MCC's Calcutta, India, office as business manager. Notes Paul Myers, "Margaret is an important link to recent MCC history in Calcutta and India. She has always been a warm, caring, helpful person with a special interest in women's concerns."

Margaret, who has worked with MCC since April 1964, recalls her first days at the office with a smile, "I was the first national employee with MCC. All of it was very new to me."

She now coordinates a multitude of tasks at the office: travel schedules, typing, filing, interdepartmental communications, bookkeeping, inventories and maintenance, as well as a number of MCC SELFHELP projects.

MCC is not her only interest. She is the Sunday School superintendent at Emmanuel Chapel in Calcutta and is very active in its women's group, which has started a school for the street children who were playing around the church.

Once a month Margaret and the other women met with the children's parents for tea. "It's a good opportunity for us to witness, live and demonstrate to these people, who are mostly Hindus and Moslems, what Christianity is about," she says.



Jim King

Margaret Devadasson

Margaret has two children, a daughter 18 years old and a son 16 years old. Her husband died when her son was three months old.

Cash and material aid projects

(November) Abandoned girls' home: Because many parents in India prefer male offspring, girls in India are often neglected, sometimes even abandoned. The All Bengal Women's Union Home in Calcutta is home for several hundred girls who were abandoned by their relatives. Others were brought to the home by their prostitute mothers who wanted their children to have a better life.

These girls live at the home and receive an education and training in crafts. An experienced core of volunteer women directs their activities.

MCC helps support some of the girls at this home. $6 will support one girl for one month. Please include project number IN 4024 with your contribution.

(December) Eastleigh Fellowship Center: The Eastleigh Fellowship Center, a community center in Nairobi, Kenya, is a place where Moslems and Christians can meet and talk. Moslems and Christians work together on its management committee, a significant witness toward breaking down inter-religious suspicions in the Eastleigh neighborhood.

The center provides a variety of community services, a library, recreational facilities and educational resources.

Eastern Mennonite Board of Missions and Charities started the center, but MCC has been cooperating with Eastern Board in this program for a number of years.

In 1984 MCC contributed $1,850 to this project. Donations of any amount are acceptable. Please include project number EA 0601 with your contribution.

(November) Laundry soap: MCC receives requests from MCCers serving overseas for tons of homemade laundry soap, which is distributed to hospitals, orphanages, schools and clinics around the world. MCC relies on you to make and donate the soap that is sent.

The blocks of soap that you send to MCC should be dry and cut into neat pieces approximately 4 by 4 by 4 inches. (Other sizes are acceptable.)

Milk cartons can be used as forms. When the soap has dried sufficiently, peel away and discard the container. Contact local meat markets for contributions of fat that would otherwise be discarded.

In 1984 MCC sent more than 30,000 pounds of laundry soap to 10 countries.

(December) Yard goods: Cloth is expensive or difficult to obtain in many Third World countries. Each year Mennonite Central Committee sends yards of material overseas so that people living there can learn to sew clothing for their families.

MCC prefers to send light- or medium-weight fabrics that are colorfast, washable and serviceable. Bolts of material are especially needed, but MCCers teaching in sewing centers overseas can use pieces that are a few yards in length. In 1984 MCC sent 35,350 yards of fabric to India, Jamaica, Jordan, Swaziland, Zaire and Zimbabwe. You can donate money or fabric to help MCC in this project.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

one pastor was, "Some of us are only now becoming aware of the quality and impact of Art's program and would like to see it continue."

Because of the requests from pastors and particularly sponsoring congregations, the best of *Art McPhee In Touch* has been edited into a one-year package of 260 programs named *Encore* for sponsorship by congregations, special interest groups, and businesses.

More information is available from Don Reber at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Honduran refugee relocation plan suspended

The Honduran government announced in mid-August that plans to relocate Salvadoran and Guatemalan refugees to the interior of Honduras have been suspended.

The relocation plan, which was first announced last December, has been the subject of heated debate within Honduras. The plan called for moving about 19,000 refugees from their camps near the Salvadoran border to Olanchito—a site 360 miles inland.

The refugees strongly opposed the move for a variety of reasons, including a lack of confidence in Honduran government promises about the move, reluctance to make yet another move, and fear for the safety of relatives in El Salvador who might suffer from renewed military activity in the border area.

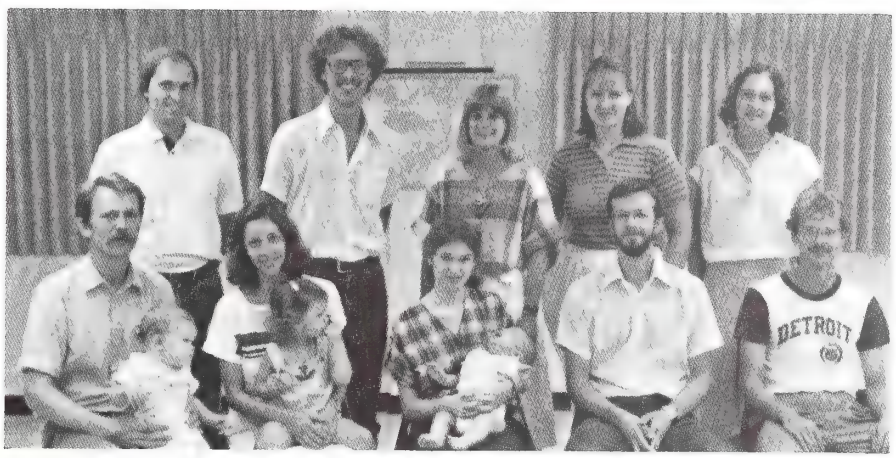
The refugees also long for the day when there will be peace and justice in El Salvador and they can return to their home country. The relocation far from the border would have diminished that possibility.

The refugees have been supported in their opposition to the move by various agencies working with them, including Mennonite Central Committee and the Honduran Mennonite Church.

The opposition of international agencies concerned about the welfare of these refugees apparently influenced the Honduran government decision to suspend the relocation plans. Within Honduras strong opposition to the move also came from the Catholic Church, peasant groups in Olanchito, human rights organizations, and the Christian Democratic Party.

The refugees and agencies working in the camps met the news with guarded optimism. Although the move to Olanchito has been called off, there is no assurance that the refugees will be permitted to remain where they are. The refugees fear that they will continue to be pawns in the vast Central American political/military scheme, and that soon there will be a new relocation proposal.

In the camps life continues much as usual. The men and women work hard in agricultural projects and workshops seeking to make the camp as self-sufficient as possible. The children attend school, fly kites, jump rope, and enjoy listening to stories about life in El Salvador.



Ten members of the Mennonite Church participated in the Aug. 7-17 orientation of Mennonite Central Committee in Akron, Pa. They joined 42 others who are beginning assignments at home and abroad.

The new MCC workers are:

(First row, left to right) Jake and Nancy Liechty Loewen and children Nicholas and Emma, Berne, Ind., going to Kingston, Jamaica, where Jake will teach cabinetmaking and woodworking and Nancy will work in health services; Sylvia and Darrell Weaver Yoder and son Jesse, Ephrata, Pa., going to Cairo, Egypt, where Darrell will be an elementary school teacher and Sylvia will work in health care; and Kevin Miller, Goshen, Ind., going to Chengdu, China, where he will teach English as a second language.

(Second row) Dave Dolman, Tulsa, Okla., going to Kingston, Jamaica, where he will be director of a deaf education teacher-training program; Andre Gingerich, Harrisonburg, Va., going to Butzbach, West Germany, where he will work with peace education in European churches; Cathy Bomberger, Harrisonburg, Va., going to Chongqing, China, where she will teach at Chongqing Institute of Architectural Engineering; Becky Rittgers, Imlay City, Mich., going to Chongqing, China, where she will teach English as a second language; and Brenda Stoltzfus, Quarryville, Pa., going to Olongapo, Philippines, where she will be involved in social service work.

MMA reorganizes and appoints two new vice-presidents





Steve Garboden (left) and Laban Peachey, new vice-presidents at Mennonite Mutual Aid.

Steve Garboden and Laban Peachey began new appointments at Mennonite Mutual Aid on Oct. 1 as part of a major reorganization of MMA. Garboden was named vice-president of administrative services and Peachey became vice-president of the newly created division of marketing services.

Peachey leaves his position as MMA's mutual aid minister. Garboden was information systems manager.

Garboden is a native of Geneva, Ind., and a graduate of Goshen College. He has been at MMA eight years.

Peachey's background for his new responsibilities includes 12 years as president of Hesston College and 15 years as a professor and administrator at Eastern Mennonite College.

The new marketing division he heads was one of the major goals of the reorganization. Executive Vice-President James Kratz, who worked with President Dwight Stoltzfus and consultant Leonard Geiser to restructure MMA, said this division will help provide "closer ties with our members and more clearly define the role of marketing in our organization."

The changes were approved by the MMA Board of Directors at its August meeting in Chicago.

Japanese Mennonites respond enthusiastically to counseling seminar



Pastor Kazuo Ishikawa of the United Church of Christ in Japan leads an exercise in counseling during the Pastoral Counseling Seminar at Japan Anabaptist Center.

The involvement of every person was active and enthusiastic at the Pastoral Counseling Seminar in late August at Japan Anabaptist Center in Tokyo.

Sponsored by the center and by Eastern Hokkaido Bible School, the seminar attracted 27 participants from as far away as Hokkaido in the north and Kyushu in the south. They included Bible school students, pastors, missionaries, and lay leaders.

Professor Kyohei Minaga of Tokyo Union Theological Seminary, from 10:00 a.m. till nearly 10:00 p.m. on the first day, gave the essence of his semester course on the principles of pastoral counseling.

Professor Shuichi Kaku of Lutheran Seminary Counseling Center then spent two days with the group on the subjects of "Transactional Analysis" and "Counseling the Grieving and the Dying."

The last two mornings were led by Pastor Kazuo Ishikawa of the United Church of Christ in Japan in the more practical application of counseling theory in role plays and group dynamics experiences.

Evening lectures brought added variation from their experiences or current endeavors. Michio Ohno, pastor of the Mennonite congregation in Toke outside Tokyo, told of his pilgrimage which included being a pastor in the United Church before becoming a Mennonite. He also made an eloquent appeal for a peace stance and the nonpayment of military taxes.

Pastor Susumu Obata of a local Presbyterian church lectured on Buddhism and the Japanese view of death. By request of the participants, he gave a "bonus" in sharing his testimony of how he came from the study of the Buddhist priesthood to Christianity.

The last lecturer was Umeno Nishimura, who will retire next year from a long career of prison counseling. Responding to her personal warmth and wisdom from long experience, participants talked with her late into the night.

Much appreciation was expressed for the rich variety of instructors and lecturers. There was also amazement at the way speakers, without prior consultation, presented such a cohesive study and how all seemed to focus on *love* as demonstrated in listening with empathy.

About one third of the expenses for the seminar were paid by Mennonite Board of Missions (Mennonite Church) and by Commission on Overseas Mission (General Conference Mennonite Church).—Charles Shenk

Nafziger completes 39 years of training nurses in India

Florence Nafziger returned to North America recently to retire after training nurses in India for 39 years as a Mennonite Board of Missions worker.

Appointed during the closing days of World War II, Nafziger arrived in India by ship in January 1946. She was assigned to Madhya Pradesh state and the town of Dhamtari—site of MBM's first overseas mission effort in 1899. Nafziger was asked to help start a nursing school at Dhamtari Christian Hospital. "The state of medicine in India then was very poor," she said. "Trained nurses were needed desperately."



Florence Nafziger: retiring from long-term mission work.

The school opened in 1950 with five students. By the time Nafziger left in 1973, the enrollment had increased to 65.

Her departure from Dhamtari was part of MBM's decision to withdraw its missionaries from the area so that the local Mennonite congregations could grow on their own and gain independence. Another reason was so that the medical and educational institutions could be turned over to the Indian Mennonites.

Nafziger's new assignment was 600 miles away at the other end of the state in the city of Indore. There she worked for the Christian Medical Association of India as an instructor at the Graduate School for Nurses.

The students were experienced nurses who had been sent from Christian hospitals as well as from government institutions. The presence of non-Christian students provided Nafziger with an opportunity to share her faith in the classroom and in personal contacts.

"We worked hard at trying to raise the standards of nursing in India, and we have seen definite progress," she said. "But that was not my main reason for spending 39 years of my life there. In all the work and in all the plans, our goal as missionaries was to extend Christ's kingdom."

Finding Indian Christians to take over her responsibilities in Indore was not easy. Nafziger even delayed her retirement a year so that she could leave the work in good hands.

She plans to live at Greencroft retirement community in Goshen, Ind., with longtime co-worker Blanche Sell, who also returned from India in August.

Nafziger is a native of Nampa, Idaho.

EMC gets insurance money for fire-gutted building

Eastern Mennonite College and Seminary has reached an insurance settlement for compensation for the administration building which was gutted by fire last January.

Trustee Carl Harman of Harrisonburg, Va., chairman of the school's building committee, announced the settlement at a meeting of contributors and friends on Sept. 21.

The settlement with Hartford Mutual Insurance Company provides compensation of $1.15 million for the building, which was undergoing renovation. The school received a check for that amount on Sept. 24.

A payment of $125,000 was received previously for the loss of the telephone system.

Architect LeRoy Troyer of Mishawaka, Ind., is drawing final plans for a new campus center to be built on the site of the old structure. The campus center project is to be opened for bidding in November with construction to begin in January. Completion is scheduled for March 1986. Efforts are underway to complete total funding of the project by Dec. 31.

Traditional medicine discussed at workshop in Bolivia

A mid-September workshop for health promoters in Bolivia emphasized the role of traditional medicine in village health care.

Jan Miller, a nurse on the Mennonite Central Committee health team in Santa Cruz, introduced the *Traditional Medicine Guidebook* that she recently published. She said both traditional and modern medicines are important in planning health care.

Bolivia's economic problems have made the sale of commercial medicines by promoters very difficult since prices for the medicines have continued to soar. Therefore the focus on traditional medicine at this workshop was timely.

Clemente Serrudo, health worker from the village of Yapacani, explained during the workshop, "Many times we treat patients as objects without taking into account two other aspects—spiritual and psychological. It's good to ask what the patient thinks is the cause of their sickness."

Promoters brought samples of medicinal plants for a display. Participants were very interested in the use of traditional medicines and requested future input on plants from their areas that can be used for medicinal purposes.



Bolivian health worker Clemente Serrudo prepares oral rehydration drink during seminar while village health promoters watch.

Serrudo gave a talk and demonstration on homemade oral rehydration drink, or *suero casero.* He suggested adding cinnamon to the solution to make the drink more palatable. He then gave the promoters an opportunity to make *suero casero* and taste it.

The workshops are held quarterly to provide continuing education for MCC village health promoters. The events provide an environment for mutual sharing of joys and frustrations, emphasize the importance of the promoter's work, update previous training, and provide an opportunity to grow in the knowledge of Christ.

Promoters form an integral part of the health program in Bolivia. They often live and work as volunteers in areas where government health workers rarely visit. MCC worker Carol Carr supervises the health promoters.

During the rainy season, a promoter may be the village's only health resource since travel is sometimes impossible due to muddy roads and high rivers. Though they are given little recognition in the national health system, promoters are valuable resources to rural Bolivia.

Hostetler named editor of *On the Line*



New editor Virginia Hostetler (left) with outgoing editor Helen Alderfer.

Virginia Hostetler of Harrisonburg, Va., has been named editor of *On the Line* at Mennonite Publishing House, succeeding Helen Alderfer. She started on Oct. 1.

Hostetler was a free-lance writer and editor for four years with her photographer husband, Mike. She is also part of Sisters & Brothers, a nonprofit Mennonite film and video production group.

Hostetler grew up in Brazil, where her parents—Ken and Grace Schwartzentruber—are missionaries. She graduated from Eastern Mennonite College in 1977.

"I plan to continue Helen Alderfer's goal of helping children grow in an understanding of God, of themselves, and of other persons," she said.

On the Line is a weekly paper for 9-to-14-year-olds. Alderfer became its first editor in 1971 when the 95-year-old *Words of Cheer* of the Mennonite Church merged with *Junior Messenger* of the General Conference Mennonite Church.

MMA's IRA helps you . . . and others, too

MMA's Individual Retirement Annuity (IRA) brings tax and retirement savings. And more:

Caring Investments in harmony with Mennonite beliefs and practices.

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Mennonite Mutual Aid

READERS SAY

Marcus Miller, Philadelphia, Pa. I would like to thank you for your editorial "Meetinghouses" (Aug. 14). It seems to be somewhat applicable to what we are trying to do at Germantown—filling a historic (and simple) meetinghouse with the life and vitality of a growing, young, urban congregation. This growth has raised some questions as desires for increased space jostle with the concerns of maintaining the historic nature of the building. Asked in another way, the question is, whose purpose will the building serve—the congregation's or the tourists? It is becoming an interesting dilemma.

John E. Lapp, Souderton, Pa. I do appreciate the *Gospel Herald* and a week never goes by without a thorough reading of it. I was glad to read the article by J. Ward Shank (Sept. 18). Bro. Shank is my senior and I respect him and feel that his writings express the gracious Spirit of Christ. His article titled "Update on the Peace Movement in the Mennonite Church," contains a question, "Is peace the heart of the Gospel?"

My answer is that peace is the heart of the gospel. In Romans 10:15 it is called "the gospel of peace." In 14:17, Paul says: "The kingdom of God . . . is righteousness, and peace, and joy in the Holy Ghost." In 15:13, "Now the God of hope fill you with all joy and peace in believing." The fruit of the Spirit of course is love, joy, and peace. The fruit of the vine or tree is determined by the fruit it bears and this is always dependent upon the heart of the tree or vine.

I should also like to bring to attention what is done at the close of each session of the Franconia Conference, and this has been the practice for possibly two hundred years. At the close of every session of conference, the moderator asks if the conference as a body is willing to continue in the nonresistant and simple faith of Christ. The conference has risen to their feet to express their commitment. In more recent years the conference delegates join together repeating the words that we are willing. Thus it becomes a covenant between brothers and sisters before God, that we are willing to follow Jesus in his steps of peace and humility.

I believe that times of testing will be upon us. All of us will be glad to have given quiet testimony as we demonstrate our witness of peace. There is much more to be said on the way of peace, and on the matter of witness to our government and why this needs to be done. Certainly it is our Christian obligation to authorities and lawmakers. We must bear witness to the gross injustices of our nation in its support of one party or the other in Central America. We need to witness to government without getting on popular bandwagons, such as supporting only the evils of abortion, and remaining completely silent on other evils such as capital punishment, war, and genocide of peoples.

It would be my hope that the church will stand firmly on the issue of peace and not water down our position by allowing the individual to decide whether he will take the position as a conscientious objector or to enter the military. That we will speak on social issues so that we do not neglect the heart of the gospel, *which is the way of peace.*

I want to close by saying that I am sorry if I have caused offense to my brothers and sisters by calling the good news of Jesus Christ, the gospel of peace. But I am more sorry indeed if I have failed to preach the gospel of peace through the 51 years of ministry. When the Savior was born, the angels announced the good news by exclaiming: "Glory to God in the highest, and on earth peace, good will toward men."

George R. Brunk II, Harrisonburg, Va. Thank you for your willingness to publish the insightful and much needed article by J. Ward Shank on the peace issue (Sept. 18).

There is another concern I have which has to do with the biased and one-sided reporting which has been appearing in the *Gospel Herald.*

Perhaps the Fellowship of Concerned Mennonites cannot expect to get fair and factual treatment. The two FCM meetings this year have both been the victims of misrepresentation, whether intentional or not.

I make this appeal for the kind of reporting which is factual, objective, unslanted, and unbiased so that the readers can trust what is printed in our official church papers.

The recent report of the FCM meeting at Landisville, Pa., (Sept. 18) was the most recent example of the kind of reporting to be deplored and avoided.

Daniel Kauffman, president, Schowalter Foundation, Goshen, Ind. Thank you for the report you put in about the Schowalter Foundation (Sept. 18). We appreciate this more than you can believe. I interpret it as an affirmation. Some of us get negative vibes from some of our church leaders on money from time to time and it's not hard for me to understand why some of our church boards are so low in funds. I appreciate that you had courage to report what accumulated money has been able to do for the church.

Marie A. Yoder, Glendale, Ariz. I was very surprised to read in "Items and Comments" (Oct. 2) your long paragraph about Ronald Reagan and his administration. This, in my opinion, was an outright political punch against Reagan. You are entitled to your opinion. But, in all fairness, you must give the other candidate a "punch," too.

Mr. Mondale has been deceptive and untrue in many things he has said. He uses, for example, the fact that he and his wife are children of a minister in order to suggest that Reagan does not have a lead in this in the religious aspect of the man. Having a woman who is a Catholic has nothing to do with Mondale's impartiality with religion. He chose Ferraro for political reasons and to pacify the women whose votes he wants.

You surely know that Ronald Reagan is committed to lowering the federal debt. He began by asking cities and towns to take care of their own school lunches and poor and handicapped. We are a spoiled generation and don't even know how to prepare lunches for our children to carry to school. It would cost us something if we took care of our poor—and we were not willing to pay the price! Ronald Reagan lowered the taxes of the manufacturers so more money would be available to keep business going and keep their present employees and also hire the unemployed, too.

Strangely, all we hear is talk about what he has taken away from us! My opinion is that if Mondale is elected, far more will be taken away from us than the material things we hold to with clenched fists.

Harold Wenger, Pittsburgh, Pa. Thank God for the article "Abortion: Isn't There Something to Do?" by Vicki Markley-Sairs (Oct. 9). The writer obviously reflects her close relationship with those touched by abortion and her deep Christian compassion. I realize that I am one who has not been close to those touched by abortion and that I have generally ignored the issue. I am challenged by her call for "a consistent stand against violence and killing, whether it's by nuclear incineration or suction curette." My growing concern leads me to ask several questions: (1) Has anyone given shape to a consistent Christ-centered stand against violence? (2) What Mennonite Church board or staff person is giving leadership on the abortion issue? (3) Is the writer available to help with seminars on abortion?

MENNOSCOPE



Michael Cassidy

The first annual Myron Augsburger Lectureship on Evangelism and Mission will be given Nov. 5-7 at Eastern Mennonite College and Seminary by Michael Cassidy, an evangelist and ecumenical church leader from South Africa. Cassidy is team leader and president of Africa Enterprise, an interdenominational and interracial missionary team that serves churches in Africa and other continents. The lectureship is funded by an endowment gift from Augsburger, a former EMC president, and his wife, Esther.

The first New York City Mennonite Convention, Sept. 28-29, attracted representatives from 15 congregations in the city. Edward Taylor, a Mennonite pastor in Cleveland and an administrator at Mennonite Board of Missions, was the keynote speaker. Held at Mount Moriah Baptist Church in Harlem, the convention was perhaps the most ambitious city-wide Mennonite event ever organized. It drew about 150 people and included singing, fellowship meals, children's activities, special music, and worship. Planners said the convention will probably become an annual event.

New York City's first annual Mennonite Coffee House was held on Sept. 16 in the basement of Christ Lutheran Church. Sponsored by Manhattan Mennonite Fellowship, the evening event included performances on guitar, flute, and tuba; poetry and fiction readings; an art exhibit; and a grand finale of folk singing led by Mel Lehman and Al Castro.

"Spirituality" was the subject of Fall Spiritual Emphasis Week at Eastern Mennonite College, Sept. 24-28. The speakers were John and Naomi Lederach, former faculty members of Hesston College who recently joined the pastoral services staff of Philhaven Hospital in Lebanon, Pa. They began by identifying the marks of *un*spiritual people as "laziness, the refusal to think new ideas, living a lie, and being dishonest with self and others." Lederachs went on to affirm that "spirituality cannot be isolated or individualistic but must be experienced and expressed in community." In addition to campus assemblies, the couple spoke in a dozen classes, met with area pastors, and held evening sessions in dormitories.

Wholeness means living joyfully and responsibly with oneself, nature, other people, and God, an Eastern Mennonite College professor said during the school's Wellness Week, Sept. 17-21. Nursing Department director Beryl Brubaker cited familiar Bible passages, including the Ten Commandments and Jesus' teachings, to show God's instructions about stewardship and justice. The week included a health fair, a 15-mile bike ride, a "wellness buffet," short comedy films around the theme of "Laughter Is the Best Medicine," and a speech on "Drugs, Alcohol, and Lifestyle Choices" by Ohio State University anatomy professor Jep Hostetler.

The announcement of a new music scholarship program highlighted a meeting of contributors and friends of Eastern Mennonite College and Seminary on Sept. 21. Gordon and Velda May Beidler of Barto, Pa., made a surprise presentation of a $20,000 check to establish the "Gor-May Music Scholarship." At least two $750 scholarships will be awarded annually to full-time music majors who are maintaining a grade point average of at least 2.5 out of a possible 4.0. Recipients must show above-average music ability. Priority will be given to students from Pennsylvania and Ohio. The first scholarships will be awarded for the 1985-86 school year.

The Media and Ministry Internship has been shifted from the previously announced Nov. 12-16 at Mennonite Board of Missions in Harrisonburg, Va., to Jan. 7-11, preceding the annual Minister's Week at Eastern Mennonite College. It is designed for pastors, lay leaders, and students who have interest in using a variety of media for congregational ministry and outreach. More information is available from Shirley Brunk at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Mennonite worker Mike Garde was featured in *The Irish Times* of Dublin, Ireland, recently following a visit he made to his childhood home of South Africa. He told reporter Patrick Comerford that he was shocked at the injustices suffered by the majority black population at the hands of the white minority government. Mike is Irish by heritage and grew up in Ireland. Today he is one of the leaders of Irish Mennonite Movement, which is sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee.

The Mennonite congregation in Cedar Falls, Iowa, has changed its name and moved into new quarters which it has rented and remodeled at 805 E. 18th St. A dedication service was held on Oct. 21. The small three-year-old congregation changed its name from Cedar Falls Mennonite Fellowship to Cedar Community Mennonite Church. Steve and Nancy Reschly and Dan and Vera Shenk are the founding leaders, with Steve designated as pastor. Located near the University of Northern Iowa, the congregation is affiliated with both the Mennonite and General Conference Mennonite churches. The front part of the new building is being used by the congregation as a Mennonite Central Committee SELF-HELP crafts shop.

An all-day sale to raise money for missions was the highlight of a Sept. 22-23 Festival of Missions sponsored by Manson (Iowa) Mennonite Church. Held at the Manson Fairgrounds Park, the Saturday event raised over $16,000 for Mennonite mission agencies. "Never before have I seen so many people work together so well and accomplish so much in such a short time," said Pastor Herb Yoder at the next morning's worship service. The service featured Marvin and Neta Faye Yoder, Mennonite Board of Missions workers in Japan who are natives of Iowa.

Philip Ebersole was ordained on Sept. 23 at Bancroft Mennonite Church in Toledo, Ohio, where he had served the past two years as licensed pastor. Overseer Ellis Croyle officiated, and Eastern Mennonite Seminary professor Edward Stoltzfus preached the ordination sermon.

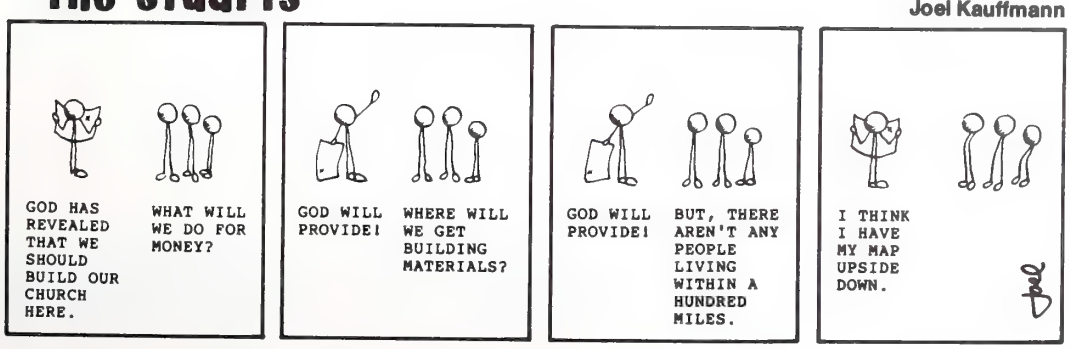
Dennis Stauffer was ordained as pastor of Plainview Mennonite Church in Shedd, Ore., on Sept. 23. Conference Minister Harold Hochstetler of Pacific Coast Conference and Pastor Cliff Miller of East Goshen Mennonite Church in Indiana officiated.

New Gospel Herald EHP congregation: Martins Creek, Millersburg, Ohio.

Special meetings: Robert Crider, Greencastle, Pa., at Cedar Grove, Greencastle, Pa., Oct. 21-28. P. Melville Nafziger, Phillipsburg, N.J., at Rockhill, Telford, Pa., Oct. 21-24. Fred Augsburger, Kidron, Ohio, at Lynside, Lyndhurst, Va., Oct. 21-25.

New members by baptism and confession of faith: Cedar Grove, Greencastle, Pa.: Jeanette Martin. Elizabethtown, Pa.: Douglas Garber, Julie Keener, Donavin Landis, Erika Leaman, and Julie Whisler. Rockhill, Telford, Pa.: Roxanne Gehman Schlossman by confession of faith. Oxford Circle, Philadelphia, Pa.: Betty Wright by confession of faith. Scottdale, Pa.: John Johnson. Trinity, Glendale, Ariz.: Barbara Hershberger, Debbie Martin, Sam, Emma, and Myrna Schwartz, Sherm and Vivian Schwartz, and Lee and Mildred Schrock by confession of faith. Springs, Pa.: David Benson by baptism and Jane Benson by confession of faith. Charlotte Street, Lancaster, Pa.: Norma Herr, Julie Hurst, Katrina Oberholtzer, Timothy Martin, Corey Wenger, Kristine Martin, and Arthur and Dorothy Lasko.

Change of address: Agape Fellowship from Regina Street to 633 Ross St., London, ON W5Y 3V8. The new telephone number for First Mennonite Church, Indianapolis, Ind., is (317) 925-4212. John Rudy, from Goshen, Ind., to 89 Linda Avenue, Lancaster, PA 17602. Willard K. Eberly, Via Imbriani 312, 90045 Cinisi (Pa) Italy.



BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Brubaker, James and Sharon (Conner), White Pigeon, Mich., first child, Jamie Joy, Oct. 1.

Grafton, Harry and Cindy (Burdick), Gibson City, Ill., first child, Anna Elizabeth, Sept. 9.

Hibbler, Lyle and Marilyn (Zehr), Attica, Mich., second son, Eric Brock, July 28.

Hochstetler, Mike and Colleen (Byler), Hartville, Ohio, first child, Kevin Michael, May 20.

Kauffman, Crist and Rose (Peachey), Belleville, Pa., second son, Philip Scott, Sept. 20.

Kim, John Y. and Myoung Eun (Lee), Philadelphia, Pa., first child, Daniel S., Sept. 21.

Kruisselbrink, Ray and Julie (Sittler), Burlington, Wash., first child, Rebecca Jadine, June 6.

Pellman, Kenneth and Rachel (Thomas), Lancaster, Pa., second son, Jesse Thomas, Sept. 21.

Rohrer, Dennis and Wendy (Walker), Virginia Beach, Va., third son, Jesse Dennis, July 25.

Root, William and Janice (Schrock), Harrington, Del., first child, Michelle Lynn, July 12.

Sharp, Calvin and Kathy (Benner), Greenwood, Del., second son, Philip Christian, Sept. 28.

Wilson, Bob and Pattie (Miller), Newark, Del., second daughter, Jessica Joy, July 27.

Zehr, Dale and Cathy (Russell), Attica, Mich., second child, first daughter, Courtney Marie, July 3.

MARRIAGES

Please do not send wedding announcements more than six months after the wedding.

Gakemeier—Byler.—Richard Gakemeier, Jr., and Susan Byler, Aurora, Neb., Bethesda cong., by James Gleason, Aug. 19.

Hershey — White. — Dale Hershey, Ronks, Pa., Paradise cong., and Martha White, Washington Boro, Pa., Masonville cong., by Fred Martin, Sept. 29.

Huber — Charles. — Ray Huber, Myerstown, Pa., Hess cong., and Lynette Charles, Lancaster, Pa., East Petersburg cong., by Glen M. Sell, Sept. 23.

Lee — Springer. — Stephen Lee, Fairview, Mich., Fairview cong., and Kathy Springer, Saybrook, Ill., East Bend cong., by Paul King and Roscoe Lee, father of the groom, Aug. 4.

Mast — Guthrie. — Robert Mast and Jane Guthrie, both of Sturgis, Mich., Locust Grove cong., by James Carpenter, Oct. 6.

Roggie—Zehr.—Quintin Roggie, Castorland, N.Y., and Debra Zehr, Croghan, N.Y., both of Croghan Cons. cong., by Richard Zehr, Sept. 15.

Satterly — Litwiller. — William Satterly, Sarasota, Fla., and Cathy Litwiller, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Aug. 18.

Schrock—Schrock.—Gregory Schrock and Lorene Schrock, both of Emma cong., Topeka, Ind., by Etril J. Leinbach, Sept. 15.

Sittler — Schneider. — Steve Sittler, Elmira, Ont., Hawkesville cong., and Pamela Schneider, Kitchener, Ont., Church of the Good Shepherd, by Paul Zacharius and Eric Allison, Sept. 22.

Stack—Duncan.—Paul Stack, Catholic Church, and Deborah Lynn Duncan, Stirling Avenue cong., Kitchener, Ont., Sept. 8.

Witt—Bower.—James Witt, Rockville, Md., and Teresa Bower, Poolesville, Md., both of Dawsonville, Md., by Wilmer A. Hunsecker and T. Wilson Blake, June 9.

Yoder—Herr.—Gary Yoder, Kalona, Iowa, Sunnyside cong., and Donna Herr, Beallsville, Md., Dawsonville cong., by Wilmer A. Hunsecker and T. Wilson Blake, Aug. 18.

OBITUARIES

Hoover, Leslie K., son of Amos C. and Anna (Keneagy) Hoover, was born in Kinzers, Pa., Dec. 2, 1909; died of cancer at Landis Homes Retirement Community, Lititz, Pa., Sept. 30, 1984; aged 74 y. On May 20, 1934, he was married to Blanche Shotzberger, who survives. Also surviving are one daughter (Meredyth Ann—Mrs. E. Ray Witmer) and one son (Edward S.). He was a member of Kinzers Mennonite Church, where funeral services were held on Oct. 2, in charge of Clair B. Eby, James R. Hess, and Benjamin L. Clark; interment in Kinzers Mennonite Cemetery.

Litwiller, Elmer, son of Peter J. and Elizabeth (Schwartzentruber) Litwiller, was born in Wilmot Twp., Ont., Sept. 30, 1893; died at St. Mary's Hospital, Kitchener, Ont., Sept. 13, 1984; aged 90 y. On Dec. 13, 1916, he was married to Salome Gascho, who survives. Also surviving are one son (Earl), 2 grandchildren, 5 great-grandchildren, one brother (William), and one sister (Elmeda—Mrs. Henry Bechler). He was preceded in death by one brother (Noah). He was a member of Steinmann Mennonite Church, where funeral services were held on Sept. 17, in charge of Fred Lichti and Elmer Schwartzentruber; interment in Steinmann Mennonite Church Cemetery.

Martin, Bryan Claude, son of Claude and Lynne (Bulmer) Martin, was born in Kitchener, Ont., May 24, 1970; died as a result of a hayride accident near Elmira, Ont., Sept. 8, 1984; aged 14 y. Surviving are 2 brothers (Jerry and Jason), paternal grandfather (Orville Martin), and maternal grandparents (Roy and June Gildner). He attended Hawkesville Mennonite Church where funeral services were held on Sept. 13, in charge of Gary Knarr and S. David Garber; interment in Hawkesville Community Cemetery.

Reschly, Hazel, daughter of David and Ruth Marie (Frey) Richard, was born in Wayland, Iowa, Apr. 7, 1918; died of a heart attack at her home in Wayland, Iowa, Sept. 22, 1984; aged 66 y. On Nov. 24, 1938, she was married to Floyd Reschly who survives. Also surviving are 2 sons (Richard and Kenneth), 2 daughters (Ruth Ann—Mrs. Joe Miller and Barbara), 7 grandchildren, one sister (Wilma—Mrs. Everet Westen), and one brother (Roger). She was preceded in death by one son (Edward). She was a member of Sugar Creek Mennonite Church, where funeral services were held on Sept. 25, in charge of Ed Miller and Vernon Gerig; interment in Sugar Creek Cemetery.

Saylor, Lemon, son of Jacob and Catherine (Thomas) Saylor, was born in Somerset Co., Pa., Jan. 21, 1885; died at Maple Mountain Manor, Berlin, Pa., May 6, 1984; aged 99 y. On Apr. 14, 1908, he was married to Fannie Blough, who died on Mar. 21, 1973. Surviving are 2 daughters (Ella and Edna), 2 sons (Robert and Paul), 13 grandchildren, 22 great-grandchildren, and 3 great-great-grandchildren. He was preceded in death by 4 children (Emma, Edith, James, and Freeman). He was a member of Blough Mennonite Church, where funeral services were held on May 9, in charge of Stanley R. Freed and David Mishler; interment in Thomas Mennonite Cemetery.

Short, Elizabeth A., daughter of Christ S. and Nancy (Short) Short, was born in Williams Co., Ohio, Aug. 8, 1898; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Sept. 23, 1984; aged 86 y. On Nov. 25, 1926, she was married to Raymond H. Short, who survives. Also surviving are one son (Rollin), one daughter (Patricia—Mrs. Charles Wyse), 10 grandchildren, 8 great-grandchildren, one brother (Maurice Short), and one sister (Martha Short). She was a member of Zion Mennonite Church, where funeral services were held on Sept. 26, in charge of Ellis Croyle and Archie Graber; interment in Lockport Cemetery.

Tressler, Beulah G., daughter of John A. and Savilla (Bittinger) Butler, was born at Grantsville, Md., Nov. 19, 1904; died of cancer at Springs, Pa., Sept. 14, 1984; aged 79 y. On Sept. 13, 1943, she was married to Resley Tressler, who died on July 11, 1956. Surviving are 6 stepsons (Duane, Donald, Bradley, Maryin, Mark, and Abram), 4 stepdaughters, Mrs. Beulah Maust, Mrs. Marvette Hollada, Mrs. Violet Hovatter, and Mrs. Evelyn Doer), 42 step-grandchildren, 34 step-great-grandchildren, 6 step-great-great-grandchildren, 2 brothers (Jay Woodrow Butler and Alton Butler), and 5 sisters (Mrs. Emma Mathias, Mrs. Melda Butler, Mrs. Pearl Stringer, Mrs. Evelyn Hudacheck, and Mrs. Elma Durst). She was a member of Springs Mennonite Church, where funeral services were held on Sept. 11, in charge of Steven Heatwole and Walter Otto; interment in Springs Cemetery.

Wideman, T. Scott, son of Jim and Sharon (Block) Wideman, was born at Kitchener, Ont., Jan. 9, 1969; died as a result of a hayride accident near Elmira, Ont., Sept. 8, 1984; aged 15 y. Surviving are one brother (Trevor), 2 sisters (Sherilee and Cindy Lee), maternal grandmother (Mrs. Marion Block), and paternal grandparents (George and Elizabeth Wideman). He attended Hawkesville Mennonite Church. Funeral services were held at Elmira Mennonite Church on Sept. 12, in charge of Gary Knarr and S. David Garber; interment in Hawkesville Community Cemetery.

Wilson, Michael James, son of John and Marion Wilson, was born on May 15, 1968; died at Sunnybrook Medical Center, Toronto, Ont., as a result of a hayride accident, Sept. 14, 1984; aged 16 y. Surviving are one brother (Ian), 2 sisters (Katherine and Jessica), maternal grandmother (Mrs. M. Ruth Lewis), and paternal grandfather (James C. Wilson). He attended Hawkesville Mennonite Church. Funeral services were held at St. Jacobs Mennonite Church on Sept. 18, in charge of Gary Knarr and David Laxton; interment in Hawkesville Community Cemetery.

CALENDAR

Southeast Mennonite Convention Annual Mtg., Berea, Atlanta, Oct. 26-28
Churchwide Stewardship Council, Aurora, Ohio, Oct. 29-30
Fall Missions Month, November
Junta Ejecutiva, Goshen College, Nov. 1-3
Afro-American Mennonite Association Executive Board, Nov. 1-3
Atlantic Coast Conference fall festival of missions, Nov. 2
Gulf States Fellowship delegate body, Nov. 3
Northwest Conference fall meeting, Salem, Tofield, Alta., Nov. 2-4
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Nov. 8-10
Illinois Conference fall meeting, Mennonite Church of Normal, Ill., Nov. 9-11
Franconia Conference, Franconia, Pa., Nov. 10
Southwest Conference annual delegate session, Blythe, Calif., Nov. 10
Stewardship Sunday, Nov. 11
Mennonite Church General Board, Lombard, Ill., Nov. 15-17
Bible Sunday, Nov. 18
Hesston College 75th anniversary celebration, Nov. 22-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30

CREDITS

P. 740 by Warren Wenger; p. 741 by Jim King; p. 742 by Charles Shenk; p. 743 (top) by Carol Carr; p. 743 (3rd col.) by David Hiebert.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Canadian religious life growing slightly

A recent poll found that four in ten Canadian Catholics say they attend religious services weekly, while less than three in ten Protestants say the same. Still, attendance is slightly higher than five years ago. A large majority (80 percent of Catholics and 67 percent Protestants) said they believed in an individual God. An additional number acknowledged a spiritual force. Only one in ten rejected both propositions. Also, 40 percent said they sometimes listened to religious broadcasts and 8 percent said they sometimes sent money to broadcasters. By contrast, only one percent ever make donations to Canadian political parties.

Amnesty International details religious persecution in China

The world's largest human rights organization has called on the People's Republic of China to free from its prisons Tibetan Buddhists and Catholic clergy who have remained loyal to Rome. Catholics and Buddhists were two of six categories of Chinese "prisoners of conscience" cited in a 129-page report issued by Amnesty International, which also appealed to China to end its "extensive" use of the death penalty. The group reported on the situations of two Catholic bishops and 10 priests who have been imprisoned for refusing to sever links with the Vatican and join the Chinese Patriotic Catholic Association, set up by the communist government in 1949. Also detailed were the cases of Tibetan nationalists arrested for showing loyalty to the exiled spiritual leader of Tibetan Buddhists, the Dalai Lama.

Famine threat persists in Ethiopia despite recent rains

Despite recent heavy rains in some parts of Ethiopia, the Lutheran World Federation's World Service field office says the drought is spreading further and, thus, the prospects for 1985 harvest are more grim than for the current year. The rains have been so heavy that, according to other reports, most water has run off the land and not penetrated the soil. As a result, considerable erosion has occurred.

County says home Bible study groups need permits

Members of the Seminole Baptist Association are challenging a local zoning restriction requiring permits for home Bible study groups. Volusia County (Fla.) zoning regulations require that permits be obtained for religious activities in residential areas, including the construction of a church. The Baptist association has no problem with the permit requirements for church construction, but objects to the requirement for home Bible studies. "To tell me that I can't do that (conduct Bible study at home) is in violation of my rights," said George Dunn of the Baptist association. "My freedom of religion is being suppressed."

For a meal and the good feeling, they'll replace your roof

By the name—Brotherhood of the Roofers—you might get the idea these guys belong to a labor union. But their wage demands are minimal, and none of the members is a professional roofer.

The Brotherhood, in fact, is a church organization and operates out of the Raleigh Heights Baptist Church in Chesapeake, Va. "You're supposed to look out for the widows and poor," said M. H. Murphy, one of 22 church members who volunteer their labor to replace leaking roofs. During the past 17 years they have replaced 35 roofs for nothing except an occasional meal and the satisfaction of doing something to help others.

Snuff and chewing tobacco pose increased health hazards

According to *Consumer Reports*, 22 million Americans now use snuff or chewing tobacco. Though less dangerous than cigarettes, these "smokeless" tobaccos are found to quadruple the risk of oral and throat cancer. Also, their use "can increase blood pressure and heart rate and contribute to gum disease, discolored teeth, and early tooth loss." Especially alarming are surveys which indicate that between 7 and 25 percent of young men use smokeless tobacco. A survey in Bogalusa, La., found about one fourth of the eight- and nine-year-olds use chewing tobacco.

Parable update—congregation takes money from collection

Guided by a biblical parable, the pastor of Glad Tidings Assembly of God Church on South Newton Road in Norfolk, Va., urged members to take money from the collection plate instead of putting money in. R. L. Kay asked those taking money to use it to make more money to help build a church in Jamaica. "I don't know what I'm going to do with this," said Anna Tyson of Virginia Beach, who took $4. "It's a challenge."

"I make quite a bit of candy," said Johnsie Garrett of Norfolk, who took $2. "I can use this money to buy ingredients, sell the candy, and multiply the money several times over for the church." A 13-year-old boy took $10 which he will use to buy gasoline for his lawn-cutting business. On the Sunday before Thanksgiving, Mr. Kay will ask congregation members to return the money along with whatever profit they earned. The proceeds will help build an Assembly of God Church in Savanna Lamar, Jamaica. The money giveaway was the idea of a church member who donated $1,000 in $2 bills.

Churches fight pornography with boycott of 7-Eleven stores

The First Baptist Church of Wheaton, Ill., and the College Church are two of several evangelical churches encouraging members to boycott 7-Eleven stores because of the pornographic magazines carried by these outlets. David C. Murdock, pastor of First Baptist Church, said in a letter to the editor in the local paper, *The Daily Journal:* "Wheaton's First Baptist Church is involved in and encouraging its membership to boycott all 7-Eleven stores." Mr. Murdock forwarded a petition signed by his members to the National Foundation for Decency. Those names will be presented to Southland Corporation that runs the 7-Eleven chain. On Sunday, Sept. 16, Kent Hughes, senior pastor at College Church, announced that a petition was available that the members could sign if they wished to express their disapproval of the pornographic material being sold in 7-Eleven stores in Wheaton and surrounding communities. Several hundred signed the first Sunday.

Conservative Women's conference focuses on abortion

A video depicting the sonogram of a squirming fetus in the womb of a woman having an abortion was shown to about 1,200 women attending the first conference of the conservative Concerned Women for America. For some attendees, the show proved to be too much. A young woman rushed out to the Shoreham Hotel auditorium and began screaming, "I didn't mean it!" According to Michael Clifford, press representative and owner-manager of the $300,000 media operation that came with the conference, the woman had had an abortion. While spectators watched the video of a sonogram of a D & C (dilatio and curettage) abortion, a voice-over told the audience, "The baby is now frantically moving away from the suction cup." The narrator then told the audience the doctor would proceed to smash the fetus' head with a forceps.

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A focus for the church

In order to interpret the many voices calling us, the church needs a clear understanding of what it is about. We need to be clear about God's calling in contrast to various accommodations, half-truths, and perversions of the gospel of grace. Christ is creating his church, his body, in every culture and in varied contexts, and it is his church—a people called out to walk with him.

In Acts 28:23, we read that as a prisoner in Rome Paul entertained Jewish guests in his rented apartment, and talked with them of "the kingdom of God, persuading them concerning Jesus." Again in the concluding verse of the book we read that "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This is the focus for the church! We are heralds of the rule of God known in Jesus Christ.

The church is in need of a renewal of vision, a revival of the Spirit which will glorify Christ among us and through us. In our new roles in society, in professional life and in business life, we need to discover anew the priorities of Christ and his kingdom.

We should move beyond defensiveness to creative action. As a small denomination we are disproportionately defensive, ready to critique each thing or action from the standpoint of our own preferences. We move from a sense of ownership in programs as an expression of responsibility to an ownership of possessiveness which becomes bureaucratic in manner. Consequently we fail to seek and to see the fresh, creative actions of the Spirit.

We should move beyond historical definition to interpretation. The Anabaptists are a great example from history of what happens when people take Jesus Christ with utmost seriousness. However, we do not experience the power of the new life by copying them but rather by coming to Christ as honestly as they did. Our heritage has many doctrinal and cultural values in the expression of the fellowship we share in Christ, but all around us are others who have met Christ and who walk with him conditioned by their heritage and culture. Our task is to meet each other around his Word, and interpret together the meaning of Scripture in our time and context.

We should move beyond discussion to action. Talk is not enough, deed must authenticate, must demonstrate, the word. In many of our intense conversations it would appear that we are often engaged in getting others to say things in the same way in which we say them. Actually, when we have concluded our semantic exercises the real work is yet to be done.

We should move beyond preservation to extension. The greater way in which to preserve a value is to propagate it. Love is to be given away. Light is to punch a hole in the darkness. The gospel is to impact society. It has social and political consequences without becoming involved in the political process. The gospel is prophetic because it holds people accountable to Jesus the Christ. We should not present the church to society as a council of perfection from which we keep drifting but as a dynamic happening in which sinners are all alike being called, converted, and created into the body of Christ.

We should move beyond exclusiveness to diversity. It is the very diversity of our thought and cultural patterns which keeps our focus on Christ. Symbols are only symbols, communicants of meaning. When the meaning is better communicated by a change of symbols, we are responsible to change. Symbols were made for humanity and not humanity for symbols. To avoid idolizing symbols we must constantly seek the most effective communication of the meanings to which the symbols witness. Variety can enhance the discussion of meaning, and it can release people to enter into the interchange who would otherwise be excluded.

We should move beyond quest for status to incentives of service. As a people move up the sociological scale there is the accompanying communication of class consciousness. Others not moving in the same spiral of success are soon made to feel second-class. Even in the church a psychologized gospel and/or a materialistic humanism presents the "King's kid" as flamboyantly successful. The answer is not in rejecting the benefits of management, education, business, or professional successes, but in exercising these in the Spirit of Christ.

We should move beyond the idea of "changing the world" to being salt and light in the world. The language many secular people hear coming from the church is not the love and grace of the gospel of Christ, but the powerful language of wanting to be dominant. Obviously the faith in which we stand has implications for our life together as God's people, in the cultural, material, social, and political dimensions. As Christians we are to be ambassadors of Christ in society. The church should be in conversation regularly with its members in the social, political, professional, business, and ecclesiastical roles in which they are serving lest they only hear people who have a one-sided view of the issues. As in the parable recently shared in the *Gospel Herald* (Sept. 4, p. 636), we must not be like the frogs in the well looking at their one small view of the sky as though it were the whole.

As Christians in society we are not seeking to take over society. We are seeking to relate in respect and fairness to all persons alike, as our Father is kind to the just and the unjust. We accept the challenge of working with the world in the manner in which God works—revealing the quality of his truth and righteousness so that persons may choose his life and fellowship. This is the greater strength, to be in the world but not of the world because there is always another way—his way.—Myron Augsburger, Moderator, Mennonite Church General Assembly.

GOSPEL HERALD

October 30, 1984

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The lesson of Job

by Lauren King

The annual physical was going well indeed: "Normal," "good," "fine." Physician, nurse, and I were all feeling good. Then, "Mm, left axial lymph nodes enlarged." Quickly: "It's likely a temporary viral infection. Or," and his voice dropped, "it may be the early stage of leukemia. We'll have to run some tests. I'll set up an appointment for you with the hospital."

So it had come at last. I had of course always known that one day I would face some such verdict; I had even made full funeral plans. But all that was for "some day." This was now, and not something to be coolly planned for. This was right here, looking me in the eye. Perhaps I already had death enthroned in me, carrying him about in me wherever I might go.

The physician did not seem greatly perturbed, except to give me a return appointment for three months later. Nor has he reported the results of the tests. Probably, therefore, they are negative, and this is a false alarm. But just maybe not. What then? Well, maybe there is treatment which will cure leukemia if given in the early stage. But maybe not. What then? You see, I'm 80, and an eighty-year-old hasn't the recovery power of a twenty-year-old.

But I'm taken for 60 or so, and I still fell trees and split wood, and spade garden, and walk a mile in 15 minutes or less. And I have a great deal more that I want to do—more writing, including a couple of books. And new plantings to watch as they mature and bloom and fruit. I had even harbored some notion, in view of my long-lived ancestry and lifelong good health, of welcoming the year 2000. But now, instead, I may be engaged in a long and unpleasant dying. I have seen a young boy die of leukemia.

Concentrates the thoughts. Samuel Johnson observed long ago that facing death wonderfully concentrates a man's thoughts. He was right: mine have been, and I have come to two conclusions. One—quite simple—is that how I face what may come will depend on how I view God and his acts. He has let things develop as far as they have. So now I shall use the best medical services possible, I shall pray, I shall call for the elders. And God can heal if he wishes. But what if healing doesn't come? Then will come the time for considering what I really believe—and feel.



Job. "So Satan went forth from the presence of the Lord, and afflicted Job with loathsome sores from the soles of his foot to the crown of his head" (Job 2:7).

Of course, if I were an atheist, I couldn't do much more than shrug my shoulders and face the darkness as best I could. After all, at 80 I'm in the course of nature close to reverting to the unorganized matter from which I rose. I might even generate a pale enthusiasm about death's being as natural as birth and as much to be welcomed. But inside, deep down, this dying like any animal would, I suspect, not be easy to face. Voltaire, it is reported, hastened to be baptized on his deathbed, just in case. As an atheist I would have scant comfort as alone and lonely I faced extinction.

But I am not an atheist. I am a professed Christian. And Christians believe in God. What they believe—really and deeply—determines how they face trouble, face death. What kind of God do they believe in when trouble comes? I have come to see my own view of God as like a three-legged stool. I believe that in this situation of mine God is all-powerful, loving, wise. These are his attributes that directly affect my health, and consequently my thinking and feeling about it. If I come to think that one of these three legs is missing or defective, I shall be in despair.

Quite popular these days in an idea that when bad things happen to good people God is not to be blamed because while he would like to prevent such happenings, he cannot. Somehow the situation is beyond his power. Maybe evil is as powerful as he; maybe there are laws he did not make and cannot change; maybe the world is like a small trash fire which the wind has whipped out of control into a racing brush fire. Anyway all God can do is shake his head and try to comfort me as best he can. Which isn't much more than any human friend can do, and isn't much better than no God at all. Moreover, this idea is contrary to the multitude of assertions in the Scriptures that God has complete power and control; it gives us a less than all-powerful God. It is contrary to what the church has always taught, and it leaves us and the universe like an 18-wheeler without brakes on a hilly road. I dare not adopt a view of God which sees God as less than all-powerful, not if I wish to escape death.

I do not know God's ultimate purpose, even though I believe it is good and loving.

But if I do cling to my belief in God's power, I shall surely be tempted to ask, "Why this? Why me? Why, if he is all-powerful, won't he use his power for me?" And these questions will not really be requests for information. They will really be a questioning of his love. I don't like what he is letting happen to me. How can he cause or permit this if he loves me? But this questioning rises from a view of God as evil and intending suffering for me or as indifferent, not caring what happens to me. Surely with all his power he could not, would not let this happen if he cared, or loved me. He may love others, but not me. Oh, I may not say it so openly, but it will be lurking, and implied, in my questioning.

Now this view of God is totally contrary to what the Bible tells us of God. For instance, "God is love" (1 Jn. 4:8). Not loves, nor sometimes loves, but *is* love. That is, his eternal nature is love. And then there is John 3:16, and that hill outside Jerusalem. God began all this, created this universe—including me—fully knowing about that hilltop. How can I really doubt his love, even now? How dare I? If I do, I am really worse off than the atheist without a God. Surely a world without a God is not as bad as one controlled by an evil or unfeeling God.

Lauren King is retired from teaching at Malone College, Canton, Ohio. He reports that the report from his examination was negative.

In this conviction, rest. If, then, I cannot doubt God's power nor his love, I must turn to his knowledge, his wisdom, his purposes. Now dare I suspect that God is ignorant, doesn't know everything about the universe, about me? If he is thus ignorant, then he cannot use his power, is actually less than all-powerful. Or do I dare suspect that he is subject to mistakes, doesn't know what he is doing; that if he would only listen to me he would do a better job? My questionings, "Why this? Why me?" imply such a view of God. But surely this is foolishness. I wiser than God? And it is completely opposed to the repeated scriptural assertions of God's wisdom. So what then?

So there is left in the matter of God's wisdom his great overall purposes in the universe—and me. I believe that in his ultimate purpose for us all, including me now, he is in his love and power and wisdom doing what is best. And in this conviction I will rest.

But that still leaves me with mystery. I do not know God's ultimate purpose, even though I believe it is good and loving. He has not revealed it to me. I am like Job. He did not know what God's purpose was in what he was letting happen. And so far as we are told he never did; God did not tell him, at least not in this life. But God did have a purpose: to demonstrate the deep faithfulness of a truly good servant of God in the face of mysterious and terrible suffering.

Suffering which Job had done nothing to deserve—except to be a true servant of God. Why was this bad thing happening to this good man? That is what Job wanted to know. He wished he had never been born, he remembered the good old days, he cried out for understanding. But through it all he still insisted, "Though he slay me, yet will I trust him." Even though he didn't know God's purpose.

Peace, honor, glory. And that leads to my second conclusion: I must maintain the faith of Job. I dare not question God's power, God's love, nor God's wisdom. If I do, I shall fall back into a view of him that will be worse than not having a God at all. And I shall be in despair. I must, whether with leukemia or not or whatever the outcome if there is, firmly maintain my Job's faith through all the future. Only here will I find peace, only thus honor and glorify my God.

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Keeping peace in the church

by Katie Funk Wiebe

After many years I still recall the terror I felt observing the power being wielded at a church business meeting even though I didn't know the situation, the persons involved, or what was expected of Christians bonded together.

As I remember it, a middle-aged man was being disciplined for having failed to give toward a new church project. He argued his large family and low salary made a donation impossible. Those admonishing him didn't like his attitude, and so he was excommunicated.

I don't know what that repentance entailed—whether to borrow money to make a gift or to change his attitude. I thought about the man for a long time, however, wondering what he was thinking and also why adults did what they did to one another.

Since then I've encountered other kinds of conflict within the church, with more understanding, I hope. I've also read about individual conflicts and congregational conflicts, some groups splitting asunder in the interests of maintaining doctrinal and practical purity.

Strangely, only in recent years have I heard much about conscious and studied strategies to create peace and unity within the congregation. Mennonites have long been known for our definite stand against war and violence, but less for our skill in making peace between individuals and small cliques fighting with the weapons of position, rhetoric, gossip, and money. The many varieties of Mennonites are evidence of this lack of peacemaking skills.

I am on the mailing list of an "Occasional Quarterly" sponsored by the Conciliation Service of Mennonite Central Committee with director Ron Kraybill as the editor. It is a welcome little paper. I recommend it to others. The August issue was filled with excellent articles about peacemaking within the church body.

Kraybill writes: "One of the hardest aspects of conflict management in a church setting is getting issues into the open and officially onto the church agenda." Nearly everyone knows there's a hidden agenda somewhere—the moderator knows it, the pastor knows it—but like the big fish in a deep pond, it never surfaces. In the lead article Kraybill suggests ways of getting these recalcitrant issues into the open so they can be discussed.

"Face conflict openly and the congregation will grow stronger in the process," he writes. "Hide from conflict and it will emerge when the congregation is weakest and least prepared." When it does appear, it will be more "political" and power oriented.

While some church leaders are reluctant to admit to politics as a factor in church leadership, others acknowledge readily that every normal social group faces political realities. Strategizing to gain control did not tumble into church life from national political life; it has always existed there. Nor is it always an evil. Only in glory will we be free of its restraints.

In an article entitled "When People Refuse to Cooperate" Kraybill recommends that leaders, those who admittedly have some kind of power, try to understand powerlessness if they wish to reach those who refuse to cooperate. The best way is to recall a situation when one felt tempted to walk out, clam up, turn off. People cut off communication because they "feel unheard, unable to leave a mark on others, powerless."

The feeling of powerlessness can usually be traced to the disappointment of unfulfilled hopes or to being disregarded, unrecognized, and unheard—and never being asked for an opinion. Kraybill says, "People will resist any decision or solution, no matter how wise or fair, if they feel powerless to be heard or recognized." They will support decisions if they feel they have been heard.

"The most important goal, by far, in making decisions that yield group peace rather than alienation is to *empower* people," writes Kraybill. Otherwise, the result is conflict, people walking out of meetings, refusing to listen, gossiping, withholding financial support, and boycotting meetings.

So a good question for a leader to ask is what things in the church system (structures, habits, assumptions) make people feel powerless? Some of the most bitter denunciations I have heard of church leaders have come from persons who were disregarded in some decision-making process which involved them. Someone decided they didn't matter.

Kraybill also adds a discussion of ways that church systems foster powerlessness. Some of it stems from previous history, unclearly defined or poorly functioning structures, poor planning or facilitation of discussion, such as voting too soon. He adds that some discussion leaders don't recognize that some people are uncomfortable talking in large groups; they need a chance to respond in other ways to important issues (small groups, questionnaires, personal visits, interviews with key leaders).

Mennonite Conciliation Service has conducted seminars in conflict management in various localities for several years and is training additional persons to lead these events. The seminars include exercises to help participants understand and develop their personal response to conflict and Bible study examining conflict in the New Testament.

One person who attended one of these seminars said, "Too bad our church didn't know a year ago what several of us learned here." To learn more about the *MCS Quarterly*, write MCC U.S. Peace Section, Akron, PA 17501. There is currently no subscription charge.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

Baby boomers: our time has come

by Jim Derstine

In 1945, American soldiers came home from World War II and settled down to raise families. This set the stage for what has come to be known as the U.S. baby boom. The number of births per year increased drastically in 1946. There were 3½ million births that year, compared to 2½ million births in 1940. This increase reversed a 100-year decline of births in the United States.

By 1952, births were 4 million a year and remained over above that until 1965. The year 1964 is considered the end of the baby boom. Births dropped off each year after that, to slightly more than 3 million in 1975.

Mennonites had their own baby boom, two or three years ahead of the nation as a whole. It seems that Mennonite men didn't take as long to get home from Civilian Public Service as the soldiers did from military service. Mennonites had a running start at birthing the baby boom.

The baby boom bulge in the population is often pictured as a pig in a python, a bulge in a snake. The sheer size of the baby boom generation has given it unique power. Remember the riots on college campuses in the late sixties and early seventies? The first baby boomers went to college in 1964 leading to a freshman college class that was 20 percent higher than that of 1963 freshman class. Their sheer size has also created unique problems, such as the competition for jobs many of us are currently experiencing.

Now it is time for the baby boomers to pick up the tasks of leadership which their elders must soon pass on to them.

Today baby boomers are coming of age. The baby boomers' time is now. According to the 1982 Mennonite Church Census, 40 percent of the Mennonite Church's population is between 20 and 35 years of age. That is where the population bulge is at right now, in young adulthood.

Personally, I was born in 1939. But as a late bloomer, I joined the baby boomers in college. I was a sophomore in college in 1964, the year of the big increase in college freshmen. Being educated with the baby boomers has given me an identity with that generation.

The baby boomers have, like the prodigal son, demanded their inheritance. I will not be comparing the prodigal son story strictly with the baby boom generation. But the prodigal son story serves as a backdrop for my thoughts.

I will be describing the uniqueness, power, and liability of the baby boom generation, concluding with an invitation.

What makes them unique? First, some descriptive features of the baby boomers. What makes them unique? The following may be noted:

1. *TV:* They are the first generation shaped by TV; they are known as the media generation.

2. *Marketing:* Baby boomers have been and currently are isolated as a market segment. Advertising on TV has been and continues to be focused toward this generation. The Kellogg's cereals' ads currently are an example. Ads for Frosted Flakes and Frosted Mini-Wheats picture adults learning not to be embarrassed by eating cereals *traditionally known as* kids' cereals. Kellogg's wants the baby boomers who asked mom for these cereals to continue to buy them as adults.

3. *Parenting:* Dr. Spock gave the baby boomers' parents a practical handbook of current child psychological awareness. It led them to break from traditional authoritarian parenting styles of the earlier generation. Also baby boomers were the last generation raised by housewives.

4. *Education:* Like a religion, education saves. In the era before World War II 38 percent of the children graduated from high school with one in ten graduating from college. Since World War II 75 to 85 percent graduate from high school and one in three from college.

5. *War:* The threat of the bomb and the Vietnam hot war combined to give high value to the present. This is the "now" generation.

6. *Adolescence:* This is the generation with the longest period of adolescence. The features of TV, marketing, focused parenting, education, and war combined in various ways to stretch the transition from childhood to adulthood up to age 30 and in some cases beyond.

7. *Optimism:* The years of the baby boomers' birth came after 16 years of depression and war. The parents and the nation had high hopes for this generation. These parents did not want their children to experience the hard times of the recent past. These children were considered the fortunate ones.

The "pig in a python" bulge in the population coincided with all these above features. It got the baby boomers off to a running start.

This leads me to my second point: The power of the baby boom generation. Factors contributing to their power include:

1. *Size:* The number of baby boomers gave them an

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impact that influenced all other age-groups. They continue today and will continue in the future to make an impact on American culture. For them youth was not a passing stage, but an influential community. This was especially true in university towns. Madison, Wisconsin, is an example. The population of Madison is 170,000, which includes 40,000 students.

2. *Peer socialization:* "Don't trust anyone over thirty" was the motto. Core curriculums in college came under attack. The now generation had no use for history. Baby boomers knew they were a special generation; they sensed that world was created just for them. They learned from each other more than from parents or past.

3. *Buying power:* Unfamiliar with the depression, raised on TV commercials, with the fear of the bomb hanging over their heads, this generation began to buy more and save less. The Protestant values of saving and self-sacrifice were not operative in a time when borrowing was easy. Why save when you can borrow? A current example is the resurgence of the American auto industry. It is as much due to this generation now being in a position to buy cars as it is to the recovering economy. I bought my first new car two years ago.

What parents thought were luxuries, baby boomers thought of as necessities. Marketing found its boon with baby boomers.

In 1967, *Time* Magazine honored the "under 25 generation" as its Man of the Year. *Time* suggested that this promising generation in its lifetime could cure cancer, land on the moon, end racial prejudice, enrich the developing world, and bring an end to poverty and war. The baby boomers held center stage in their youth. With the baby boomers now coming of age, they are returning to center stage and will exert their influence even more.

Without a doubt, the baby boom generation includes more persons of wealth, education, and opportunity than any single previous generation in human history. They demanded their inheritance and got it. Things their parents thought were privileges, these children saw as rights.

Not all rosy. However, all was not rosy. This brings me to my third point: The liabilities of the baby boom generation. I want to mention two things specifically:

1. *Uncertainty of work:* The strength of numbers became a problem. The event of married women working plus the size of the generation contributes to the growing competition for jobs. There are more educated persons seeking jobs. By 1990, there are expected to be 60,000 unemployed PhDs in the humanities alone.

2. *Upheaval of family and community:* Sexual freedom and sophistication grew as did cohabitation. However, a real intimacy did not grow in the same proportions. Marriage options often seemed to elude many, even those who wanted to be married. The growth of divorce contributed to this difficulty. Currently approximately half of all American adults are single. Following jobs all over the world also contributed to breaking up family and community.

The new frustrations of baby boomers growing older often led them to experience loneliness, stress, anxiety along with a fear of commitment and intimacy. Self-abuse, child abuse, and spouse abuse are now a part of life. These frustrations led to the growth of nostalgia in the 70s and 80s for the 50s and 60s.

Peter Fonda spoke for this generation when he said in the film *Easy Rider* "We blew it!" Instead of improving society, baby boomers began to improve themselves. They began reading *Looking Out for No. 1.* Again their sheer numbers provided a new market; a market for the human potential movement. Looking to the inner life was in vogue. And if EST did not work, there was always rolfing, yoga, gestalt therapy, compression massage, health foods, acupuncture, and even religion.

Part of the cure for the disillusionment of turning thirty was in the reality of not being alone. A businessman turned 30 on a business trip. Feeling sorry for himself he went into the hotel bar for a drink. As he looked around, he thought of how five and ten years earlier the place would have been full of college kids. Then it hit him. The other 30-year-old guys like himself in there were the kids. It was not so bad to be 30. Thirty was old in a young world, but 30 is young in an old world. The baby boom generation is in for another flowering as the "pig in the python" population bulge approaches middle age. This new flowering will not be based only on size and consumption. The baby boomers are becoming the decision makers of today.

Many Mennonite baby boomers have followed the same track described above. We have demanded our inheritance, and explored the world and its ideas. We have experienced the heady freedoms that came with our money, education, and large numbers. We also experienced the frustrations, anxieties, and disillusionment of growing older in a society and world not quite ready to give up its place to us.

To lead as followers of Jesus. My invitation is not just to come home to mom and dad as might be implied in the prodigal son story. My invitation is more along the lines of Jesse Jackson's at the Democratic Convention: "Our time has come." The Mennonite Church has been led by people who came of age in the wake of World War II. The rumblings over theology that came to a head in the "Conversations on Faith" at Laurelville last spring were issues largely between the current leaders of the church (who are our parents) and their parents (who are our grandparents).

A generation is an agent of social change. As the older generation dies off, the younger generation carries its world-view as a reforming of society into adulthood. Or as is sometimes said, "People don't change, generations do."

This is true in the church too. As the current group of above-50-year-old leaders moves off the scene, more and more opportunities will open up for Mennonite baby boomers as decision makers in the church. If the Mennonite Church adopts the goal of doubling the membership and giving in 10 years, the church will need more leaders than even the current group of college and seminary graduates will produce. The church needs persons in the baby boom generation willing to change careers and accept church leadership.

The prodigal son story brings good news. We baby boomers are not washed up just because we have misused our power, money, education, and freedom. We have another chance. We are now invited to renew our life by leading others to new life.

Who are we?

by Robert Kreider



Sherrïe Strange from Seventh Avenue Mennonite Church, a soloist in Esther Wiebe's oratorio, The Hiding Place.



A section of the Taiwan Mennonite Women's choir singing at Strasburg, 1984.

At the Mennonite World Conference in Wichita in 1978 we saw that not all Mennonites look alike, speak the same language, dress alike, eat the same foods, or talk about their faith in the same way. Our president in 1978 was from Africa and the one we elected there is from Asia.

In 1912 when Heinrich Pauls of Lemberg in Poland proposed the idea of a world conference of Mennonites, 90 percent of all Mennonites spoke German and lived in 15 countries: in Europe—Germany, the Netherlands, Switzerland, Poland, and Russia with a few in France and Luxembourg; in North America—Canada and the United States; in Latin America—none; in Africa—Nigeria, Rhodesia, and the Congo (Zaire); and Asia—Indonesia, India, and China.

Mennonites now come from 57 nations, speak a hundred languages and dialects, and are shaped by a hundred cultural traditions. We hear the words of Peter: "You are now the people of God, who once were not his people" (1 Pet. 2:10a, NEB). In this assembly is the evidence of God's grace. Here is the story of scattered sons and daughters whom God has chosen to be his people. And yet as we celebrate our particular peoplehood, we know that God's love extends beyond us to his wider family as John records: "There are other sheep of mine, not belonging to this fold, whom I must bring in; and they too will listen to my voice. There will then be one flock, one shepherd" (Jn. 10:16).

Four hundred and sixty years ago in 1524 we were not a people—neither Mennonite nor Anabaptist, neither Doopsgezinde nor Täufer. We were then Catholic and Confucist, Hindu and Shintoist, animist and Buddhist, Muslim and Ethiopian Orthodox, and varieties of religious indifference. In the mysterious unfolding of God's providence we, who flow from a thousand tributaries, have been joined into a single stream of 730,000 members—like the mighty River Rhine which flows past this city.

Definitions elude us. We search for definitions to explain this peoplehood. Definitions elude us as do efforts to define a mother's love or a martyr's tenacity of conviction. And yet deep in our being we know that we are a family which has been bonded together by an awareness of what is sacred, the work to be done, how we are related, the stories to be told, a common memory, a common authority, a confronted common danger, and an expected common future.

Although the early Anabaptists were impatient with elaborate theological distinctions, they did seek to press into words those things which they believed as a covenanted and disciplined community. Up the Rhine River in the village of Schleitheim, not far from here, in Feb-

Robert Kreider is former recording secretary of Mennonite World Conference. This was an address at Strasburg, 1984.

ruary 1527 a small band of Anabaptists under the leadership of Michael Sattler met to outline in seven articles what they believed. They spoke of walking in simplicity, living in hope, seeking unity, and being at peace. They affirmed their convictions concerning believer's baptism, congregational discipline, the Lord's supper, separation from the world, the pastor as shepherd, peacemaking, and truth telling.

The spirit of Schleitheim lives today in this assembly. Listen to the words which pervade that early confession: "Christ teaches ... Christ commands ... Christ says ... as Christ is minded ... Christ present with us ... through Christ ... in remembrance of the shed blood of Christ ... within the perfection of Christ ... walking with him ... doing as he did ... in his steps ... taking up his cross...." Here is Christology with the lyrical voice of the psalmist.

Perhaps a key to an understanding of peoplehood lies in gesture, song, and poetry. Ever since the hymns of the Anabaptists in Passau prison were gathered together in the *Ausbund,* we have been a singing people. Ever since Tieleman van Braght recorded the stories of "blood witnesses" in the *Martyrs Mirror* we have been a storytelling people. One remembers a saying of the Navajo Indians: "Those who would be our people must learn to sing our songs and weave our rugs." At Wichita we observed how we could transcend awkward efforts to communicate through the soaring flight of song. In our singing of hymns we find our peoplehood. As children of the Exodus, our God has "carried us on eagles wings." To us he says, "If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession" (Ex. 19:5).

What brings us together as a people? If one is of "the house and lineage" of Schleitheim one finds one's worth and purpose in Christ who dwells in the midst of his people. As we now seek to describe this particular Mennonite people we look for evidences that Christ is incarnate in the common life of his own.

A chain reaction of the Spirit. Who are we as a Mennonite people? As one moves among our people one observes that the Mennonite view of the church is woven of the warp and woof of relationships, a communal fabric: "the people of God" (1 Pet. 2:9), "the body of Christ" (1 Cor. 12:27), "the fellowship of the Holy Spirit" (2 Cor. 13:14). Brothers and sisters meet Christ and this triggers a chain reaction of the Spirit: Stephen meets Zedekia and Zedekia meets Gladys and Gladys meets Aristarchus and Aristarchus meets Hiroshi and Hiroshi meets Louise and Louise meets Sushil and Sushil meets Hector. The mark of a true fellowship in Christ is that as a family member one can immediately discuss the deep issues of life, without first testing the waters gingerly, cautiously with small talk.

Who are we as a Mennonite people? Although we speak in a hundred tongues, we share a common biblical language. As one reaches out for analogy, metaphor, or parable to communicate across the borders of culture, one draws from the deep well of Scripture. A mark of this fellowship has been that it moves and lives and has its being in the language and the mind of Scripture.

Who are we as a Mennonite people? We come to this place from more than a thousand congregations. Our congregations are our spiritual homes. To understand Mennonites as a people one is called to visit them in the infinite variety of their congregational settings. One can see those congregations now.... A congregation that meets under a thatched roof on the edge of the Serengeti.... Students and teachers worshiping in an upper room near the university of Sapporo, Japan.... Indian families praying under a metal roof in a lush upland valley of Guatemala.... An urban congregation meeting in a centuries-old meeting place with a great organ on the Singel in Amsterdam.... Plain people singing hymns without musical instruments in a white frame meetinghouse in the farm country of Lancaster County, Pennsylvania....

A house church in Hiroshima where the first nuclear bomb destroyed the city.... The string of congregations in clearings in the rain forest around the base of Muria Mountain on the island of Java.... Small groups meeting in homes—sometimes called "house chapels," in countries where authorities view the church with fear and hostility.... In San Pedro Sula, Honduras, a joyful throng of worshipers singing, clapping, hugging, with the worshipers enveloped by the throbbing beat of electronically amplified instruments.... In Hong Kong walking through a narrow pathway of a hundred tiny shops which opens into a courtyard filled with the singing of a young congregation.... Our peoplehood is a garden in which God has planted, cultivated, and watered his congregations with their endless variety and beauty. One shall know us by these local fellowships in Christ.

A long memory. Who are we as a Mennonite people? We are a people with a long memory. The faith is passed from generation to generation by bringing "all things to ... remembrance" (Jn. 14:26). Mennonites are a people who tell stories. Once there lived in Strasbourg a good man, Michael Sattler, who gave winsome testimony to his faith, who crossed the river into the Black Forest to nurture new faith communities. There he was seized and taken to the town of Rottenberg where he was burned at the stake, his wife drowned eight days later. He died praying for his persecutors....

At that time living in this city of refuge, Strasbourg, was a woman, Catherine Zell, whose heart went out to homeless Anabaptist refugees. She was the wife of one of the reformers, but her kitchen door was always open to the Anabaptists. When there was a knock on the door, one could hear her say, "Come in. Come in. Make yourself at home." ... One can see those boatloads of Swiss Mennonites slipping down the river past Strasbourg under cover of night, fleeing their lovely mountain valleys where they suffered the lash of harsh rule. The refugees had their eyes on new homes in Penn's Woods beyond the sea. Aiding them with counsel and funds on their hazardous flight were generous Dutch Mennonites....

One delights in those students in Kobe meeting in a garage for Bible study and covenanting to become that first Mennonite church in Japan.... One sees a boat laden with wheat arriving in Calcutta for the famine sufferers in India in 1898 soon followed by the planting of Mennonite churches in India.... And were we not there with those 18,000 Mennonite refugees camped on

the outskirts of Moscow in 1929, positioned there to make their last desperate plea to emigrate? A storytelling people—old stories and new stories.

In our newfound peoplehood our storehouse of memories has increased a hundredfold. Your stories have become our stories; our memories have become your memories. We can now say that we all were on the little sailing ship *Concord* which brought those first Mennonites to Germantown in 1683. We all were chained in the hold of that slave ship named *Jesus* which carried a cargo of slaves from Africa to America. We all were in the Chortitza Colony when White, Red, and bandit soldiers ravaged the community. We all are with that congregation in Managua, Nicaragua, as they pray that armies will not invade their land.

A rekindling of the Great Commission. Who are we as a Mennonite people? Early in the 16th century when Strasbourg was a staging area for a broad missionary movement, we were known as a witnessing people. Anabaptist missionaries went forth two by two to tell the good news, spreading northward down the Rhine, eastward down the Danube. However, persecution dampened the missionary fervor. Generations of quietude followed.

But now in recent years has come a rekindling of the spirit of the Great Commission. Into our vocabulary have entered the names of new faith communities—music to our ears: Addis Ababa and Bukiroba, Mutopo Hills and Oráibí, Tshikapa and Kafumba, Hyderabad and Bihar, Kai Chow and Pati, Semarang and Osaka, Cachipay and Managua, Aibonito and Montevideo, Palermo and Dublin.

Yoked with this missionary imperative has been an outpouring of relief, service, development, and peacemaking in response to that haunting, compelling question from Jesus' portrayal of the last judgment: "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" (Mt. 25:37-38, NEB).

In travels among our people in different lands I often ask the question: "What is a Mennonite? What is a Mennonite kind of Christian?" The answers rarely reflect the wording of the historic declarations of faith. They are fresh and spontaneous. A Chulupi Indian sitting by a waterhole in the Chaco bush observed: "Others teach one to be a Christian one day a week. Mennonites teach one to be a Christian seven days a week." A pastor who has lived through the painful years of civil war in his land explained that "we are drawn together because of the new birth, living out every day as the day of the new birth." He added, "Nonresistance is enormously important to us. It permits us to go anywhere in the world and in any situation to feel free."

Someone working among the independent churches in Africa commented on what "Mennonite" means to his people in Botswana: "It is Ed and Irene, John, and Ron." The image of Mennonite is incarnate in persons. Another who has lived long in Indonesia observed: "First, Mennonites view the church seriously; second, they take the New Testament seriously; third, they have a strong desire to hold together."

In another country where the church is under trial, I asked a brother, "What is a Mennonite kind of Christian?" His answers were simple and direct: "They stick to it. They can work in any situation. They take care how they teach their children. They are moderate—not given to doctrinal or liturgical extremes. They emphasize a practical living-out of the faith—pure living, Bible reading, tithing. . . ."

Another living through a time of national testing said, "In this crisis we came under spiritual control. We talked together. We prayed together. We agreed we would do it the Lord's way. The Spirit is handling this. We are shaped by Bible teaching."

Seeing the world afresh. The beauty and the joy of our peoplehood is that Christians from young congregations can now be our teachers, pastors, and parents in the pilgrim walk. In this assembly are brothers and sisters, who in their particular ways, open for us new windows and doors to kingdom living. We see the world of need afresh through one another's eyes. Our brothers and sisters from other lands can liberate us from parochial and national idolatries. At this gathering we are like the disciples on the Emmaus Road. We can walk and talk with each other about the deep issues of mind and soul, pilgrimage and hope. As we do this we can be assured that a stranger will draw close to us and will enter into the conversation. And as we invite the stranger to sit at table with us, he will make himself known to us in the breaking of the bread. And then we shall say to one another, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" (Lk. 24:32).

Through a glass, less darkly

He said he had enough
of overgrown shrubbery
blocking the windows.
He took shears
sharp as scalpels,
and trimmed and dragged away
the tangle.

I noticed then
the dust and cobwebs,
old feathers, fly specks, storm streaks.
I filled a bucket with water,
got soap and rags,
and washed and shined
till the window vanished.

We stood to look out,
stood in the light like children,
looked at each other amazed,
gazed at the sky and blinked,
while the light
poured pure upon us
from a blue and stunning heaven.

—Barbara Esch Shisler

Suggestions for sharing with God's family this Thanksgiving and Christmas season:

Share

> MCC hopes to gather 50,000 school kits for Laotian children this winter. Write to MCC for a list of kit contents.

> The Zaire Mennonite community is holding a retreat to train young people to lead Bible studies. $500 is needed for materials, food and transportation.

> MCC U.S. provides nonmilitary employment training for urban youth. $2,400 provides vocational training for one minority youth. $200 covers a youth's expenses for one month.

> Fighting in Nicaragua is creating food needs. $15 sends a 100-pound bag of beans to be distributed by church workers. 15¢ buys one pound of beans.

> "Kids on the Block" is a troupe of puppets used to raise awareness of disabled people. An MCCer coordinates the project. $600 supports the program for a month; $20 for a day.

> With new hives, bee farmers in South Lebanon can double or triple honey production. $18 buys one hive.

> MCCers in Kentucky repair homes so they are warm, safe and dry. $300 insulates one house; $150 puts on a new roof; $50 weatherizes one home.

> MCC provides supplementary rations for "street kids" and women in prison in Ouagdougou, Burkina Faso (Upper Volta). MCCers plan literacy and other classes. $20 per month pays food and transportation for this program.

> Because of Bolivia's teacher shortage, educators train local people to teach school. Parents pay part of the teacher's salaries. MCC contributes $25 for each teacher per month.

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Mennonites: time for change

by Anita Helmuth Showalter

As a person who has grown up within the Mennonite Church, I learned to appreciate the values that the church holds dear. I was proud to call myself "Mennonite," for the church had a fine heritage. Now as an adult, and as a person striving to see the church through spiritual eyes, I have begun to see some Mennonite attitudes and traditions in a new light.

There are two ways that the term "Mennonite" is used, both within the church and without. The first is to describe a Christian denomination, a church and its theology and doctrine. The second way is to describe an ethnic group, its foods, its names, and its traditions. This is where the confusion sets in. When we say something is "Mennonite," do we mean it is Christian, or do we mean it is an ethnic tradition?

For persons born and raised in the Mennonite Church, this generally has not been a problem. We have our ethnic traditions and we go to church with people who are like-minded. We expect persons coming into the church from other backgrounds to adjust to our way of doing things. For second- and third-generation Mennonites, it is comfortable.

We must be willing to study the Scriptures and allow God to reveal the changes we should make, says the author.

For outsiders looking in, the picture is different. If some wish to join a Mennonite fellowship, must they also don our ethnic heritage? If their names are not of Swiss-German-Mennonite origin, will they always be singled out as not being "Mennonite"? I've been around enough people of various backgrounds who were associated with the Mennonite Church to say this is indeed a problem. My challenge to Mennonites is to learn to separate their ethnic heritage from their Christianity.

Jesus had strong words for persons who held on to traditions of their fathers above the Word of God. In Mark 7:6-7, Jesus said, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.'" If we take the doctrines of men (Mennonite ethnic traditions), and teach them to others as if they were doctrines of the church, we are hypocrites, we worship in vain, and our hearts are removed from God.

Following are a few issues within the Mennonite Church that I believe deserve a closer look in regard to the Scriptures.

1. **We need to be generous with our earthly possessions.** Jesus said, "Do not lay up for yourselves treasures on earth ... but lay up for yourselves treasures in heaven.... For where your treasure is, there will your heart be also" (Mt. 6:19-21). Paul said, "If we have food and clothing, with these we shall be content" (1 Tim. 6:8). Our Swiss-German heritage tells us to be thrifty. However, there is often a fine line between being thrifty and being stingy. The difference is our attitude and what we do with the surplus. If the purpose for our "thriftiness" is only to make life more comfortable for ourselves and our families (called "good stewardship" by many), then we are really being covetous hypocrites.

If our purpose is to have more to share with others, and to "lay up treasures in heaven," we will truly be blessed. Jesus said, "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Lk. 6:38).

2. **We need to look at our hearts rather than our outward appearance.** For many years, some Mennonites have used Romans 12:2 to demand that Christians dress differently than their neighbors, or don't have electricity, or drive black cars. If we finish the verse, we find that Paul says this nonconformity is accomplished by the renewing of the *mind*. "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." God is primarily concerned with the heart, not the outward appearance. If we make rules about dress or other outward appearances, we follow the direction of the Pharisees. "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean" (Mt. 23:25-26). If we make our hearts right with God, he will lead us into an outward appearance befitting a child of God.

3. **We need to make those from other backgrounds feel at home.** In our congregations, we need to put aside our ethnic traditions in order to make those from other backgrounds more comfortable. Paul said, "... I have become all things to all men, that I might by all means save some" (1 Cor. 9:22b). It is our job to identify with those we wish to witness to in order to reach them. We can't expect them to change to suit us. We need flexibility in our services, we need to be willing to "dress-

Anita Helmuth Showalter is helping to start a new congregation called Harvest Fellowship in East Palestine, Ohio.

down" instead of "dress-up," we need to speak the gospel in simple, down-to-earth terms, we need to stop expecting each other to act like "good Mennonites" but we should look to our prime example, Jesus Christ.

We may pass our ethnic heritage to our children, for it is good for us to know our roots, but we should not let our traditions get in the way of our Christianity. In Christ's church, all walls of difference are done away with. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ" (Gal. 3:28).

4. **We need to learn to worship.** Mennonites are taught as children to be reverent in church, and this has its place. However, somewhere along the way we have lost the excitement and anticipation that David had in worshiping God. Instruments were extensively used, and when they were praising God with trumpet, harp, lyre, timbrel, stringed instruments, pipe, and loud resounding cymbals, I'm sure they shook the whole building with their praises! (Ps. 150) Yes, there is a time for quiet, reverent worship of God but when do we shout, sing, and dance our praises to him?

When the Pharisees told Jesus to quiet his disciples, Jesus answered, "I tell you, if these were silent, the very stones would cry out" (Lk. 19:40). Do the stones in our churchyards have to shout out God's praises while we sit quietly in church? Or is the problem that nothing exciting enough is happening in our lives to warrant such lively thanksgiving? If that is the case, it is time for some serious self-examination. "So, because you are lukewarm, and neither cold nor hot, I will spew [literally means vomit] you out of my mouth" (Rev. 3:16).

What should we then do? By studying the Scriptures alone and in the Christian fellowship, God will reveal to us which parts of our lives are steeped in meaningless tradition, and the changes he wants us to make. We must be willing to take a hard look at ourselves, and seek God with all our hearts. Only then will the church become the Lord's pure and worthy bride.

To the Mennonite Church with love

by Marsha Emerson

I was working on a comforter while waiting for the canner to boil, with my mind wandering from short prayers to the thoughts of a quilt I wanted to make. I wanted to do it well, something my sister would treasure for years, something that would speak highly of my heritage.

Heritage, how strange, I thought. I've scarce belonged to you 12 years yet I feel like I have been raised by you. I want to thank you for the way you received, nurtured, and encouraged not only myself but my husband and children as they came along also.

What you first did was introduce me to the Father through salvation. You were bold yet tender; your love was so sure that your boldness was welcome, never resented. You looked at me in my old jeans and flannel shirt and held me like a daughter come home. You cried with me over hurts and sorrow for my past. You took me into your homes when I was sick, invited me to join you on outings, included me until I felt like a natural part of the workings of the church.

The faith you had in me far exceeded that which I had in myself. What you gave me as far as encouragement in getting to know the Lord and his principles made me use God's power to hang on tighter, determined never to lose his precious gift of salvation he so graciously gave to me. Your encouragement was always in love—your look caring, not judgmental. You packed nutrients in the soil around this tender young sprout and I grew and thrived. I changed until even you hardly remembered the foster daughter of old.

I faced some storms and fell to the ground but you picked me up, loved me, and forgave me without a word. It left me less apt to falter again than any strong rebuke could have. My love and respect for you grew even more.

As a couple we did more service in your church and now we are planning for future service while attending one of your seminaries. You have cheered us on in our race as so well described in Philippians. You have had faith in us that has multiplied our own.

Look at this letter. You have been the example of Christ in my life—from the love shown for a lost sinner, through the nurturing, companionship, and encouragement—straight to the trust. I do not wonder that my being is filled with a love for my Lord and a desire to do his leading. If you, as humans, can be so loving and dear, then thoughts of eternity with Christ are too glorious to imagine.

I can never thank you enough for all you have been to me. I pray that I may be to others as you have been to me, a shining example of Christ.

Marsha Emerson is a member of the Fredericksville congregation in Mertztown, Pennsylvania. Her husband is currently a student at Eastern Mennonite Seminary, Harrisonburg, Virginia.

Justice—in Amos' day and in ours

by Carl Kreider



Amos forecasts the coming of ruin.

"But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

We call Amos one of the twelve minor prophets, but I don't really think he was so minor. It is true he was not the first. There were many prophets in Israel before him; some would include Moses and Samuel in that category. Certainly we would include Nathan who courageously spoke the truth to David when he had grievously sinned because of his lust for Bathsheba. Of course we would include Elijah who defied Ahab and Jezebel.

In Amos's own time there were official guilds of prophets in the kingly courts, but Amos disassociated himself from them: "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees" (7:14). But in spite of this disclaimer Amos is the first of the prophets whose oracles have been preserved for us in the form of a whole book of the Bible bearing his name.

Carl Kreider teaches economics at Goshen College. This is the text of a sermon preached to the College Mennonite Church.

He was from the little town of Tekoa, ten miles south of Jerusalem. It was a poor town in a wilderness area west of the Dead Sea where the food supply was always precarious. He speaks of famines, drought, plagues, blight, mildew, locust, and pestilence (4:6-10). It must have been discouraging to be a herdsman in such a poor area. His other occupation ("dresser of sycamore trees") speaks also of a lowly origin. The fruit of this tree was the kind of food used only by the poor. Amos had a humble origin, but he allowed himself to be used mightily by God.

Amos prophesied during the reign of Jeroboam II in the Northern Kingdom and of Uzziah in Judah. This would place him about 750 B.C. or less than 30 years before the fall of the Northern Kingdom. On the surface it was a time of peace and prosperity. Assyria was the great world power of the day but they had had a series of weak kings and during the time of Assyria's weakness, Israel extended her borders and controlled the trade routes of the ancient world which passed through her territory. A rich merchant class developed. They built elaborate homes and lived lives of dissolute luxury.

But the common people didn't share their prosperity. Small farmers had been dispossessed to make possible the development of large estates. The shrines of Bethel and Gilgal were crowded with rich citizens who interpreted the nation's prosperity as a sign of God's favor. Priests and prophets at these shrines benefited enough from the lavish offerings that they didn't feel called upon to say anything which would dampen the mood of confidence. (Were they the glittering TV ministers of Amos's day?) Amos saw that this was a false prosperity. "Woe to those who are at ease in Zion, and . . . who feel secure on the mountain of Samaria" (6:1).

The burden of Amos. Four themes recur throughout the prophecy of Amos.

1. He had a deep compassion for the poor. Words like "needy," "afflicted," and those who "trample the head of the poor into the dust of the earth" appear often in his prophecies.

2. He was sharply critical of the rich. They were guilty of economic injustice, "they sell the righteous for silver, and the needy for a pair of shoes" (2:6). They engaged in sexual sin, "a man and his father go in to the same maiden" (2:7). They indulged in drunken revelry—drinking wine in bowls (6:6). To use a term made popular by the American economist Thorstein Veblen, they engaged in "conspicuous consumption" dwelling in "houses of hewn stone" and lying "upon beds of ivory" (6:4).

3. He had a clear understanding of what was false in religious observance. God hates your feasts and takes "no delight in your solemn assemblies" (5:21). Worship,

even well-planned magnificent worship, divorced from justice, is sterile—false.

4. In sharp contrast to the sinfulness of mankind, Amos spoke of the righteousness of God. He was a God not confined to the Northern or Southern Kingdom (in fact the words "God of Israel" do not appear in the book). Instead Amos's God was an overarching "Lord of hosts"—one who controls Damascus (Syria), Tyre (Phoenicia), Gaza (the Philistines), and the Edomites, Ammonites, Moabites, and even Egypt and Ethiopia. Amos's God was not just a tribal deity but one who (in our modern idiom) had "the whole wide world in his hand."

Amos was a great prophet for his day because he saw clearly what was wrong and what would be the consequences of the wrong: "Therefore they shall now be the first . . . to go into exile, and the revelry . . . shall pass away" (6:7).

What would he say today? Amos had a stern message for the people of his day. What would he say in 1984? We have 20-20 vision of what was wrong in the past. What about injustice now? I would like to make four observations.

1. As in Amos's day we are living in a time of material prosperity. Donald Regan told a Congressional Committee recently that the United States' real gross national product growth was 10.1 percent in the first quarter of 1984, 7.5 percent in the second. This is a startling contrast to the average growth of the past third of a century of scarcely 3 percent. Our president tells us that we "stand tall" among the nations of the world, and we certainly spend vast sums to accumulate the most sophisticated weapons ever devised by human beings.

2. But more than 15 percent of the people of the United States, the wealthiest nation of the world, are living below the poverty line. The percentage was 22.4 percent in 1959, and it fell steadily to 11.1 percent in 1973. But it has gone up every year since then and was 15.2 percent in 1983.

This increase in people living in poverty is the result of governmental policies which favor the rich and middle class at the expense of the poor. Many of us have supported these policies because they have benefited us (middle-class Americans), but we are unconscious of the damage they do to the poor. We keep adding loopholes to our income tax. A recent example is the IRA account—how many poor can afford to open them? Homeowners benefit from tax deductions for mortgage interest and property taxes, oblivious to the fact that they don't apply to the poor who must rent. In fact, they probably damage the poor because they increase the capital value of property and thus increase rents. There have been general tax cuts, but they obviously don't benefit the poor who pay no income taxes. At the same time Social Security taxes (which tax the very first dollar of the poor person's meager income) have gone up from 6 percent in 1978 to nearly 7 percent this year. We have huge increases in defense budgets which provide benefit mainly for the high tech workers who are already well paid. But at the same time we cut expenditures for food stamps, school lunches, CETA.

Today it is the U.S. and the USSR which are armed heavily, but World War III could begin in some third world country, staggering under a load of poverty.

3. What about poverty in the rest of the world? Our definition of U.S. poverty as an income of less than $10,000 per year would be considered very plush living to the more than two billion people who have average incomes of less than $500 per person. In Amos's day the rich helped cause the poverty of the poor. Do we rich Americans contribute to the Third World poverty? This is, of course, a debatable question, but I think we do so in at least three ways:

(1) We squander our resources for military strength—resources that should go to the economic development of the Third World. The British economist Barbara Ward's latest book *The Home of Man*, reported that the cost of alleviating world poverty would be a staggering $125 billion over the next decade. This would be spent for food and nutrition ($42 billion), education ($25 billion), rural and urban water supply ($28 billion), urban housing ($16 billion), urban transportation ($8 billion), population and health ($6 billion). It is an enormous sum indeed. But then she says that this bill for *ten* years is less than one-half of what is spent for armaments in *one* year. Did Jesus know what he was talking about when he said, "All who take the sword will perish by the sword" (Mt. 26:52)?

(2) We protect our workers against cheap imports from abroad. This helps a few workers who are being protected but it hurts our poor people who now must pay more for the products they buy. It hurts the poor workers abroad whose foreign markets are being restricted.

(3) Our big banks lent much money (perhaps $300 billion) to poor countries. Now they can't pay and so the International Monetary Fund (whose control is heavily influenced by the United States) bails out the poor countries. But in doing so it preaches austerity: the poor countries simply have to balance their budgets. Can you imagine how hollow this advice sounds to poor countries who know that the United States does not balance its budget?

Parallels with 1914. William Bundy, retiring editor of *Foreign Affairs* magazine has written a farewell article in the current issue. He feels there are parallels between our day and pre-World War I. Then the big powers of Western Europe were armed to the teeth, but the war began in the Balkans. Today the U.S. and the USSR are armed heavily, but World War III may begin in some Third World country, staggering under a load of poverty which is only partly its own fault.

I like Amos as a prophet. After thundering prophecies of despair he occasionally also uttered benedictions of hope. It is only our hope of the power of a sovereign God who can rescue us from the despair which stems from prophecies which are strikingly similar for Amos's day and our own.

CHURCH NEWS

Mennonite mission worker helps build Ireland's only locally made bicycle



Paul Nelson assembles the only Irish-made bicycle in his Dublin workshop.

A Mennonite-made "ladies and gents" bicycle, called the Phoenix, is making news in Ireland as the country's only Irish-made bicycle. Last year all 160,000 new bikes sold in Ireland were imported; now the Phoenix will begin to edge into the foreign-controlled market.

In fact, since production started last March, Phoenix bicycles are selling as quickly as they can be finished. In the capital city of Dublin alone, 16 shops wish to buy 1,000 bikes. At peak production, three or four years from now, owners of Phoenix Bicycles Ltd. hope to produce 10,000 bikes a year and employ 17 people.

Graham Corcoran and Paul Nelson started and developed this enterprise. Nelson is a Mennonite worker sponsored jointly by Mennonite Board of Missions and Mennonite Central Committee. Nelson works primarily with production in Phoenix Bicycles Ltd., while Corcoran oversees purchasing, sales, and distribution.

Enthusiasm for the success of Phoenix bicycles centers around several factors. First of all, Dublin's public transportation system is woefully inadequate and cars are too expensive for most people to afford. Bike riding presents a good alternative form of transportation, and yet bike ownership in Ireland lags behind the European average.

This lag may stem from Ireland's need to import bicycles. Nelson and Corcoran believe that Irish consumers try to bolster the vulnerable island economy by buying Irish. Being the only cycle manufacturer in the Irish Republic will be a definite advantage, they think.

Second, a high youth population helps insure the success of the project. Half of Ireland's population is under age 25 and needs transportation. This market should keep demand for bicycles high.

Through Phoenix Bicycles Ltd., Nelson and Corcoran hope to create jobs for others. In parts of Dublin, unemployment currently tops 50 percent. Many of these unemployed are young people. Corcoran himself experienced a layoff two years ago which spurred him to imaginative action. "I saw no prospects of getting work other than by creating new jobs," said Corcoran, "so I started this project."

Ironically, this first manufactured Irish bike is not produced by native Irish. Paul Nelson grew up in Elkhart, Ind. He moved to Dublin with his wife, Dawn, in 1979 to help start the Irish Mennonite Movement. Graham Corcoran lived in Birmingham, England, but moved to Ireland, his wife's home, in 1977 with his wife and children.

Nelson and Corcoran equally divide a 70 percent share of Phoenix Bicycles Ltd., with the remaining 30 percent owned by outside investors. Nelson said, however, that "since MBM-MCC support made it possible for me to help start the company, I regard the bulk of my shares as not really my own, but held in trust." Ideally, both Nelson and Corcoran envision employees sharing ownership in the company.

One main goal of Phoenix Bicycles Ltd. is to help Irish Mennonite Movement become self-supporting. The overall purpose of the company, however, is larger than that.

Boyd Nelson, Paul Nelson's father, has invested in Phoenix Bicycles Ltd. He explained the company's broader mission this way: "If people are really interested and concerned about the people they are serving, then building a church means taking into account the everyday problems of those people they serve. In Ireland, unemployment is the problem and people supporting Phoenix Bicycles Ltd. are addressing that problem. The small group of Christians dedicated to Irish Mennonite Movement are working to extend their witness by building both Phoenix Bicycles Ltd. and a Mennonite church; the two tasks belong together."—Barbara Horst

Paraguayan Mennonites help rebuild school after floods

The opening of the Fray Bartolome de las Casas School in the capital city of Asunción was a landmark in a major flood relief project of Mennonites in Paraguay.

The school, which was dedicated on Sept. 19 by President Alfredo Stroessner before a large crowd of community people, was rebuilt in Puerto Botanico, a slum community on the outskirts of the city.

Paraguayan Mennonite Disaster Service began work in Puerto Botanico within days of a May 1983 flood that left 150,000 people homeless. The Paraguayan Mennonites served over half a million meals in the community and provided clothing and blankets in the early months after the disaster. The school was part of a longer-term housing repair project.

The old school was destroyed when the nearby river overran its banks. High watermarks can still be seen on some of the buildings near the old school site. Many homes of the poorer residents of Puerto Botanico were washed away. Un-

til the new school opened in late September, students met in crudely constructed rooms on the edge of a soccer field.

The Puerto Botanico community asked the Mennonites to help them reconstruct the school at a higher location. Once the building phase was underway, the Paraguayan army became interested in lending their support for the project.

Soldiers worked alongside Mennonite and community volunteers in exchange for the daily noon meal prepared by Mennonite women at the building site.

One of the dilemmas that Mennonite flood relief coordinator Ernst Weischelberger faced during the construction was what to do with seven families that had illegally settled on the land where the school was to be built. The army offered to evict the squatters. But Mennonite workers purchased land and helped the families resettle and build homes.

Weischelberger said the incident was a testimony to the army on how Christians act. One of the adults who was relocated by the Mennonites was recently baptized into the Mennonite Church.

Mennonite Central Committee donated $10,000 for building materials for the school. European and Paraguayan Mennonites donated the rest of the money needed. The school cost about $25,000 to build and is now used by over 300 students. The school is named after an early Catholic missionary who is best known for his defense of the Indians in the face of sometimes brutal colonization by Spain.

Canadian Mennonites apologize to Japanese Canadians

On behalf of Mennonites in Canada, the board of directors of Mennonite Central Committee Canada issued an apology recently to Japanese Canadians who suffered internment and loss of property during World War II. The action came during a Sept. 28-29 meeting of the board in Winnipeg, Man.

The motion to apologize was introduced by Mennonite Brethren representative John Redekop, who stated that "this injustice has bothered me for 20 years." He noted that Mennonites in British Columbia had purchased some of the land taken from the Japanese Canadians and that an apology would help to "make things right."

Board members agreed that an apology was necessary and, after considerable discussion, passed a motion which states that people of Japanese descent residing in British Columbia were "unjustly uprooted and relocated during World War II," that property confiscated by the government to be held in trust was "sold in violation of that trust," and that some of those properties—especially in British Columbia's Fraser Valley—were purchased by Mennonites, "sometimes unknowingly." The motion concludes by stating that MCC Canada "deeply regrets this injustice and apologizes to these people of Japanese descent for the mistreatment and exploitation to which they were subjected."

The apology was sent to Art Miki, president of the Association of Japanese Canadians. In a cover letter, MCC Canada said it wants to make the apology tangible, possibly by granting a peace scholarship for Canadian university students of Japanese descent.

Emergency food relief arrives in Ethiopia

The first shipment of $2.5 million in emergency food relief for Ethiopia from Mennonite Central Committee Canada arrived in the Ethiopian port of Massawa on Sept. 21. Consisting of 3,200 metric tons of wheat flour, the food is being distributed to drought victims by Catholic Relief Services. MCC Ethiopia representative Bob Hovde is monitoring the distribution. Two shipments of cooking oil are expected to arrive later in the fall.

The food relief supplies was made possible by a $2.5 million grant from Canadian International Development Agency, which asked MCC Canada to facilitate the shipment because distribution of food sent by a nongovernmental agency like MCC Canada can be



Twenty-six persons serving with Eastern Mennonite Board of Missions spent Sept. 7-14 in Voluntary Service orientation at Central Manor Campmeeting, Washington Boro, Pa.

The new VSers are:

(First row, left to right) Richard Leatherman, Perkiomonville, Pa., counselor/youth ministry in Corning, N.Y.; Donna Martin, Leola, Pa., day care worker in Corning, N.Y.; George Archibald, Paoli, Pa., home repair in John's Island, S.C.; Steve Villaneuva, Bronx, N.Y., home repair/maintenance in Syracuse, N.Y.; Patricia Baer, Maugansville, Md., teacher aide in Syracuse, N.Y.; and Carl Kniss, Ephrata, Pa., home repair in John's Island, S.C.

(Second row) Lynda Newswanger, Strasburg, Pa., working in a hospital's preadmissions office in Birmingham, Ala.; Betty Heckler, Lancaster, Pa., youth worker/companion to the elderly in Corning, N.Y.; Anita Kanagy, Leola, Pa., dietitian's assistant in Birmingham, Ala.; Irene Villanueva, Bronx, N.Y., craft instructor in Syracuse, N.Y.; Scott Althouse, Birdsboro, Pa., groundkeeper/maintenance/van driver in Homestead, Fla.; Margie Mejia, Rock Island, Ill., community youth worker in Philadelphia, Pa.; and Martha Gutierrez, Davenport, Iowa, teacher aide in Philadelphia, Pa.

(Third row) Edith Yoder, Gordonville, Pa., secretary/youth worker in Bronx, N.Y.; Jacalyn Shirk, Thornton, Pa., tutor in Bronx, N.Y.; Katrina Lehman, Shippensburg, Pa., teacher aide in Americus, Ga.; Lucetta Abbott, Reading, Pa., working with mentally retarded preschoolers in Mobile, Ala.; Twila Good, Denver, Pa., teacher aide in Aflex, Ky.; Joy Kelly, Laporte, Minn., not currently on assignment; and Lois Mellinger, Willow Street, Pa., child care worker in Philadelphia, Pa.

(Fourth row) Dwight Huyard, Mountain City, Tenn., child care worker in Syracuse, N.Y.; John Herring, White Hall, Md., gardener in Americus, Ga.; David Kreider, Harrisonburg, Va., construction worker in Americus, Ga.; John Nafziger, Hopedale, Ill., van driver in Philadelphia, Pa.; Nancy Garman, Lancaster, Pa., child care worker in John's Island, S.C.; and Bob Kelly, Laporte, Minn., not currently on assignment.

more closely monitored.

"Acceptance of the grant does not mean that MCC Canada is merely a conduit for government funds," said Executive Director J. M. Klassen. "It does mean, however, that we are able to help people with very great food needs." Klassen also indicated that the grant is a measure of the trust which the Canadian government has in MCC Canada.

Ray Brubacher of MCC Canada is visiting Ethiopia from Oct. 28 to Nov. 11 to monitor the food distribution and assess the current food needs of the country.

Louisiana congregation honors its founders



Des Allemands Mennonite Church founders John and Esther Wenger (left) and Mabel and Lester Hackman were honored in September. Standing between them is current pastor Robert Zehr and his wife, Vivian.

Two couples who helped start Des Allemands (La.) Mennonite Church were honored during the congregation's 48th anniversary celebration on Sept. 16. They are John and Esther Wenger and Lester and Mabel Hackman, and both couples were involved in the first service in September 1936. John E. Wenger was pastor for 40 years, and Lester Hackman continues as deacon.

Both couples were surprised when the Church Council—Gerald Beadle, Sidney Comardelle, Stan Mecum, Polly Comardelle, Herman Cortez and John C. Wenger—presented them with plaques which thanked them for their "inspiring example of love and service, many years of teaching and pastoral leadership, gifts of teaching and music, and steadfast vision that gave birth and substance to the congregation."

Des Allemands Mennonite Church is an example of what can happen when God's people commit themselves to a lifetime of love and sharing the good news of Jesus. The congregation of over 100 is the result of two couples' obedience to the call of God. Located near New Orleans, Des Allemands is an ethnic French community.

The present pastor, Robert Zehr, pointed out in his message that if the two couples had not been faithful to the call of God, many who have come to Christ through the witness of the congregation would likely be lost. However, the couples were faithful and that has made the difference. The congregation was challenged to continuing faithfulness. Serving with Zehr at Des Allemands is Assistant Pastor Marvin LeBlanc.

Among the many friends attending the celebration was Ray Horst, director of Evangelism and Church Development for Mennonite Board of Missions. He shared a testimony of appreciation and encouragement to Wengers and Hackmans as well as the congregation as they look to the future.

Church in Eastern Europe 'alive and well,' Mennonite visitors say

Western Christians are always wondering about the state of the church in Eastern Europe. After meeting church leaders there recently, a Mennonite delegation felt no surprise that the church is alive and well and continues to grow "behind the iron curtain."

For those of us on a Mennonite Central Committee-sponsored study tour to Eastern and Western Europe in August, it was encouraging and gratifying to hear stories of how vital Christianity is there. We are thankful that young people are increasingly attracted to church fellowship and that they have renewed interest in the sacraments and in the meaning of the Bible. For instance, the enrollment in the Protestant seminary in Prague, Czechoslovakia, has doubled in the last three years.

Yet church leaders and lay people we met pressed on us a very different agenda. One cannot investigate peace in Europe without receiving the challenge: "How are you North American Mennonites influencing your government for peace in the world?"

It became increasingly clear that European Christians in both the East and West do not separate church and state concerns on the subject of peacemaking. We may not use their exact ideological language, but as Mennonites we cannot deny that the problems they identify are also our concerns.

Number one is the proliferation of nuclear weapons and now their placement in Europe. But also, seen as relating to this world crisis, they mentioned the rampant materialism of the West. How can Christians seem to condone America's consumption of 40 percent of the world's resources, even though they represent only 6 percent of the world's population? Are not Christians in North America aware of this trend and of how it adversely affects African and Asian nations? And what are they doing about it? we were asked.

Church people in Eastern Europe were first concerned about peacemaking. According to European church leaders, the church in Europe is in a "special time." It must deal with the current nuclear crisis, which European Christians feel is accelerated by the policies of the Reagan administration in the United States and its deteriorating relationship with the Soviet Union.

This "special time" is seen as an opportunity for Europeans to speak to and appeal to North Americans in a new way. "You as members of the churches in the West have the power to force governments the way you want," one city official in Dresden, East Germany, observed when commenting on Mennonites and their responsibility for their own government's policies.

Then why, Christians wonder, is the U.S. government, particularly the Reagan administration, permitted to increasingly alienate the Soviet Union? "We cannot understand how your president thinks when he makes such statements as 'All evil is incarnate in the Soviet Union.' "

We considered questions of consumerism and lifestyle as we drove through austere villages in Czechoslovakia and East Germany. We wondered if the people do not feel resentment on seemingly having so much less than we do in the West.

But if the grocery and department stores are not burgeoning with products as they are in the West, we did not hear Christians complaining about this. They expressed deep regret about not being able to travel freely outside their countries. But they do not envy the West its consumerism.

"We have enough. There is nothing more we need," I heard repeatedly as I tried to suggest some book or household article I could mail my Eastern European hosts, betraying my shock at how limited material resources were.

This adamant refusal to need some article from the West was not faked. The refusal reflected awareness of our consumerism. The attitude was disappointment with our failure to disengage ourselves in the West from our materialism. It seemed a challenge to rechannel our material resources from destruction and war-making into providing enough for the Third World.

The Christians I met in Eastern Europe have little, compared to me, but "little is enough." They are practicing more-with-less with a spiritual authenticity.

At one point in our travels, we were

gently chided that "Mennonites withdraw into their own arena." The message I received from European Mennonites was that we are not doing enough to work for peace.

As I walked to Sunday worship service in East Berlin with my hosts, the church bells pealing ("in a communist country!"), I resolved to worry less about the spiritual health of the church in Soviet-bloc countries. My responsibility is more to work on a practical level to change destructive forces for which I am responsible in a democratic "Christian" society.—Mary Alene Miller

Mennonite Church Offerings—1983

In 1983 Mennonite Church members gave an average of $541.99 in offering plates for local congregations, district conference and churchwide programs. This is a 5.5% increase over the 1982 average giving of $513.59.

Each year the General Board compiles the statistical reports received from congregations through the conference treasurer or stewardship representative. This report reflects only the giving and disbursements submitted by congregational treasurers. It does not include individual giving going directly to Mennonite or non-Mennonite causes. A comparative report provides a base in the past from which to measure movement and evaluate progress. It is hoped that reading this report will stimulate reflection on our giving stewardship.

A conservative estimate is that Mennonite families earned 1.5 billion dollars in 1983. Through their local congregations Mennonites gave an estimated 57.2 million dollars or 3.8%. Although this is a great amount of money, we must still ask ourselves whether our firstfruits giving is an adequate response to the wealth we manage.

Table I shows that 63.6% of the contributions were expended for congregational programs in 1983; 16.3% were disbursed for district conference programs; 17.5% were disbursed for churchwide programs, and 2.6% were disbursed for non-Mennonite causes. —Stanley E. Kropf

TABLE I—Mennonite Church Giving and Disbursements Comparison of 1982 and 1983

	1982 AMOUNT	*% OF TOTAL*	*1983 AMOUNT*	*% OF TOTAL*	*+ INCREASE - DECREASE*
Total Members	102,729		105,593		+2,864
Number of Members Reporting	84,647		84,168		-479
Percent of Members Reporting	82.4%		79.7%		-2.7%
Total Contributions (Reported)	$43,473,451		$45,615,460		+$2,142,009
Total Contributions (Projected)	$52,759,042		$57,233,952		+$4,474,910
Giving per Member	$513.59		$541.99		+$28.40
Disbursements for: (Projected)					
Home Congregation	$27,857,458	48.9	$31,100,174	52.0	+$3,242,716
Capital Funds	9,198,419	16.1	6,949,644	11.6	-2,248,775
Total for Home Congregation	37,055,877	65.0	38,049,818	63.6	+993,941
District Conference Causes	9,315,740	16.3	9,749,797	16.3	+434,057
Mennonite Churchwide Causes	9,337,087	16.4	10,431,882	17.5	+1,094,795
Non-Mennonite Causes	1,279,396	2.3	1,557,468	2.6	+278,072
Total Projected Disbursements	$56,988,100	100.0	$59,788,965	100.0	+$2,800,865

TABLE II—Per-Member Giving by Conference

CONFERENCE	*1982 % OF MEMBERS REPORTING*	*1982 PER—MEMBER GIVING*	*1983 % OF MEMBERS REPORTING*	*1983 PER—MEMBER GIVING*
Allegheny	97.0	419.32	83.1	379.28
Atlantic Coast	81.9	524.21	81.3	596.41
Conservative	89.6	394.28	68.2	441.48
Franconia	100.0	724.90	100.0	777.68
Franklin	39.7	497.94	47.3	427.55
Gulf States	89.0	328.67	100.0	315.99
Illinois	97.9	621.95	95.2	574.56
Indiana-Michigan	77.6	480.12	82.3	510.70
Iowa-Nebraska	77.1	472.22	71.1	453.03
Lancaster	84.9	529.74	87.7	546.90
N.Y. State Fellowship	66.7	343.26	100.0	384.95
North Central	87.8	438.81	96.9	476.20
Northwest	93.3	880.73	98.0	810.36
Ohio	82.3	413.77	58.7	498.99
Ontario-Quebec	100.0	584.82	98.7	601.37
Pacific Coast	78.7	605.86	96.8	555.61
Rocky Mountain	86.9	577.94	83.9	555.63
South Central	68.6	554.90	87.4	495.62
Southeast Convention	90.9	583.60	94.4	762.91
Southwest	93.1	601.40	87.0	527.41
Virginia	96.5	484.40	95.6	543.97
Western Ontario	100.0	434.60	100.0	471.24
Unaffiliated	9.7	391.06	11.2	361.94
Average	82.4	513.59	79.7	541.96

Table II is a comparative listing of 1982 and 1983 per-member giving by conferences. The source of information is the data collected for the Mennonite Yearbook *and is only as accurate and complete as the responses received.*

READERS SAY

David Klahre, Souderton, Pa. I've appreciated reading the responses to my article "Why I Teach in a Mennonite School" (Sept. 11). As one who enjoys and grows from the stimulation of dialogue, I shall respond.

Brother Marc (Sept. 25), I'm glad to hear of your work in a public school. Your students are truly fortunate to have you as a teacher. I praise God for your work and I wish I had had a caring teacher like you in my public school experience. Please know that I see two callings in the teaching profession. One is primarily an outreach and evangelical call, the other a nurturing and pastoral call. I sense you have embraced the former and I the latter. Neither call is greater; both serve the same God. Let's support and uplift each other.

Also, I sense that you detected a note of cynicism in me regarding public education. My statements were not meant as a slam against individuals such as yourself, but rather as a *general* observation about the fruit of an unregenerate institution that functions on the world's principles.

Sister Carol (Oct. 9), I don't believe that I stated that all of us need to be working in Mennonite institutions. I'm glad you are where you are. I simply stated why I am where I am. I have been called to prepare the next generation to serve the Lord in the world should they choose his way for their lives. I'm sure you were nurtured in some way to help you witness in your present calling. We in Mennonite education have just pooled our resources to enable Christian nurture. The fruit of our work gives me great hope for the next generation.

Brother Lowell (Sept. 25), as I stated above, I'm in a nurture ministry. Yes, my reasons may be reasons for some to teach in another institution. I didn't say others shouldn't be teaching elsewhere. I simply stated *some* of the reasons why I believe in and work in Mennonite education. You are right that we do need to be salt and light, and as Anabaptists we need to be salt and light to each other too. Our children also need us to be salt and light to them through our daily lives. Please join me in thanking God that we have the freedom to have schools where children can be nurtured in the light of Christ.

Esther Leatherman Kisamore, Colorado Springs, Colo. Thank you, Ken Kulp, for your excellent response (Oct. 2) to the article "Update on the Peace Movement in the Mennonite Church" by J. Ward Shank (Sept. 18). I was also thankful that the same issue carried the article "Evangelism and Social Action" by Ray Gingerich—a fine balance.

I, too, could make many responses, but I will limit them to a few.

First, at the expense of sounding defensive, as the woman who poured the blood and ashes at the Chidlow building in March, I was not "representing myself as a Mennonite." I am a Mennonite by birth to Mennonite parents, by baptism at the age of 12, by choice as an adult at Goshen College through the guidance of fine men and women of God. These teachers helped me understand the gospel and the Anabaptist interpretation of it. At that point I chose those gospel and Anabaptist values for the working out of my life.

At present I am part of an ecumenical Christian community which includes four other Mennonites. I live in a household with a Mennonite couple. We share our goods, our understanding of following Jesus, our care of the poor, and our work for peace in a variety of ways. We earn our own living and deliberately keep our income below the taxable rate to avoid financing the arms race. "Fanatical" actions are planned in this context. There is prayer, planning with the group, consultation with other friends, and lots of spiritual preparation. The March incident included daily prayer at the building the month before. The actions are not gone into impulsively, nor in a vacuum. The context was an Ash Wednesday worship service with 26 *Christian* brothers and sisters.

From our perspective here three Mennonites presently involved from two congregations is a very small number in comparison to the military fortresses that make up this city. Maybe I just haven't seen that "Mennonites are involved at *many* places in similar activities," from our lonely view here.

I do see peace as the fruit of the gospel *and* the "heart" of it. Jesus' example on the cross of praying for his murderers rather than calling on angels or arming his disciples is the example for me.

Our foreparents were "fanatically" willing to die, rather than baptize their babies. It looks like Mennonites today need to take actions leading to sacrifice that challenge human-made laws for the salvation of this planet, the lives of today's children, and the children of future generations.

Yes, I believe in personal salvation through Jesus. I also believe that I need to live the gospel and be the salt of the earth which in part is working for the preservation of the earth.

Paul M. Gingerich, President, Mennonite Board of Missions. I read with concern the report in "Church News" of the Landisville meeting of the Fellowship of Concerned Mennonites (Oct. 2). If the quotation attributed to Brother Sanford Shetler (second column, second paragraph) is an accurate recording, then the Mennonite Church truly does have cause for deep concern.

This type of comment is not new and reflects a nationalistic bias. I had to think of my brothers in prison in Africa who love their nation dearly, but because they chose to follow Jesus rather than the state were put in confinement. Our Anabaptist parents and many since have made similar choices. If the report is correct that "the response of the audience left no room for doubt that one of its favorite themes had been sounded," there is still deeper cause for concern.

May God, through the Holy Spirit, give us deep, biblical, spiritual discernment to sort out our allegiances during these dangerous times. Let us witness to the redemption in Jesus Christ as salt and light, even if that is against present policies of a particular nation state. Let us join the host of believers worldwide who "dare to stand like Daniel" as lunch for the lions; and we'll need the *support* of believers in that hour of trial.

Kenneth W. Cressman, New Hamburg, Ont. I find myself disturbed by the Fellowship of Concerned Mennonites. I do not object to their expressing concern, but at the present rate, I suspect the group will have problems maintaining internal unity as have many previous groups before them who claimed to be preserving the faith. I do think a response is warranted to the keynote address by Sanford Shetler at their latest meeting as reported in the October 2 issue of *Gospel Herald.* Such venom should not be heard among Christians, especially concerned Mennonites. The following are examples:

1. Naming someone's theology as "absolutely rotten." In my role as a teacher in a public institution, I would not dare to make slanderous statements about another colleague without running great risks. If this type of conduct is not permitted in a non-Christian environment, then I feel let down if it goes unchallenged in the church. It should not be excused as being carried away by concern and zeal. It requires an apology.
2. His challenge to those who witness to the government. His statements sound more like American patriotism than Christian concern. It is equally alarming that his vicious statements should bring such a hearty affirma-

tive response from his audience. Perhaps people who feel that President Reagan's policies should go unchallenged should spend a few years in Canada to discover the feeling of being squeezed between two superpowers who are constantly threatening each other. Do they not recognize that it is immoral to spend massive sums to protect an American way of life? It indicates that Mennonites are no longer the oppressed, but part of the status quo.

If the Fellowship of Concerned Mennonites is going to maintain its credibility, it will have to beware of using slander under the pretext of defending the faith.

Sanford G. Shetler, Johnstown, Pa. Just for the record: In the report of the Landisville, Pa., meeting of the Fellowship of Concerned Mennonites, under the heading "Advocacy Group Adopts Constitution . . ." (*Gospel Herald,* Oct. 2, 1984), there was one ambiguous paragraph that left some readers under the impression that the "certain speaker . . . named," who has "rotten theology," may have been one of the participants at the Conversations of Faith at Laurelville last February. At least one speaker at those "Conversations" understood it this way.

The construction of that particular paragraph, with a series of semicolons, certainly left room for that kind of interpretation, though this was hardly the intention of the reporters. It is unfortunate that the speaker named was not identified in the *Herald* report. The person referred to was Virginia Mollenkott, who has been quoted frequently in Mennonite circles.

Mollenkott (not a Mennonite) said in the Women in Ministry Conference at Harrisonburg Mennonite Church last spring that the nuclear family is increasingly a minority and the family in all its pluralism must be recognized. She said, "A truly pro-family stance would include trial marriages, covenant relationships (never legalized, i.e., common law; families blended together because of divorce, people living in the same sex covenants (homosexual and lesbian). . . ." So if anyone can come up with a more euphemistic label, than "rotten theology" for such heinous sins and relationships, then I would like to hear it. Mollenkott's addresses, highly applauded by the women in attendance at last spring's conference, simply provide one more reason for the rise of an organization of "concerned Mennonites." Ms. Mollenkott, incidentally, is not a theologian, but a professor of English at William Patterson College in New Jersey.

There were some other puzzling aspects of the report on the Landisville meeting. While we recognize the difficulty in reporting accurately what happens at any given meeting, and we do wish to give due credit for what was correctly reported, reporters of church news should avoid at all costs giving the kind of slanted coverage that we get constantly in the public media. One example of what certainly appeared slanted was the meager space given to three of the main addresses by George R. Brunk, Walter Beachy, and J. Otis Yoder. Brunk, Beachy, and Yoder received, respectively, 8, 4, and 3 lines, while a speaker from the floor in the open discussion period was given 20 lines, carefully listing his five points. Interestingly, too, Beachy, who has been president of Rosedale Bible Institute for more than a decade, was listed merely as "a member of the Conservative Conference." His classic address on "The Challenge Facing Our Institutions Today" was condensed to *two* lines!

It also seemed unfair to pull out of the message "From Whence Have We Come" a few pointed statements ("rotten theology" and comments against peace activists who seem to enjoy condemning America), and to fail to give the main thrust of the message, which included well-documented statements on the roots of religious liberalism (not merely a Mennonite version of Fundamentalism!) and the numerous attempts made by our own denominational leaders and committees in the past 60 years to deal with the issues.

One must ask, at this point, is there not a more objective way for brethren in the church to report news of church events that are considered by the reporters less popular to the Mennonite public?

John K. Stoner, executive secretary, U.S. Peace Section, Mennonite Central Committee. If Harvey Yoder is essentially wrong in his "A Word to Mennonite Jonahs" (Oct. 2), he should be corrected. If he's essentially right, he should be heeded.

Charity R. Denlinger, Goshen, Ind. A resounding "Amen!" to Vicki Markley-Sairs' article "Abortion: Isn't There Something to Do?" (Oct. 9). I am glad to see abortion being addressed within the Mennonite Church. We need to move beyond a simple awareness of the holocaust of abortion. I affirm the author's conviction of our need to "give body to Christ's love," for it is in opening ourselves to sharing the pain and hurt of others that the transforming power of God's love is made real. Her prophetic voice rings a challenge to the people of God. It is a call for Mennonite congregations across North America to learn what is actually going on and to deal with the difficult questions surrounding abortion. We need to discern the will of God for us in this together.

The first avenue for action in response to the tremendous needs arising from the issue of abortion is to pray. Our purposes must be bathed in prayer and motivated by the compassion of Jesus. Our response as a church must be heard and recognized, so let's begin constructive dialogue with one another as another step in the right direction.

I encourage those interested to read the article in the October 1984 issue of *Sojourners* magazine entitled "Abortion: The Political Dilemma." It can be used as an additional pathway toward sensitizing us to the complexities of abortion, and the article can lead us to emphasizing a consistent pro-life stance. I'm hoping MCC Canada will be flooded with requests for the pamphlet "Abortion: A Service Response" which Vicki Markley-Sairs mentioned in her article. Let's respond as the Spirit directs us. Abortion is more than just another election year political issue.

Steven Landis, Mt. Jackson, Va. I was especially challenged by the Oct. 9 issue of the *Gospel Herald.* I decided that it is time that I put in writing a word of appreciation to the editors for your ministry to the church.

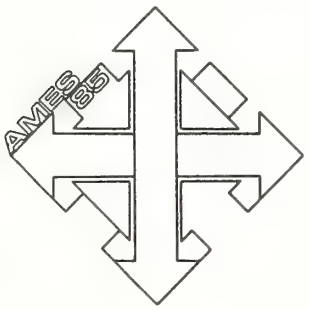
John Lenshyn's article on Halloween was thought-provoking. I have had similar concerns for several years and have found little guidance from others as to what a faithful response to this holiday should be. Our congregation has sometimes hosted a party for the children where each child dresses as a Bible character and then tells about that person. I would be glad to hear how others are responding.

The article on abortion was also excellent. I believe that many of us Mennonites are concerned about this great evil in our society, but we are not sure how we can or should be involved to help bring positive changes. We don't feel comfortable with some of the activist antiabortion groups and so we probably don't do anything. I believe that we could have a very unique word to give because of our emphasis on life and peacemaking at all levels. We need to hear more from our brothers and sisters who are involved in healing ministries with persons who face this issue. What is a faithful Christian response and involvement?

MENNOSCOPE

LeRoy Bechler has been named home missions secretary for Southeast Convention. He will begin on Nov. 1, working out of the convention office in Sarasota, Fla. Bechler was a pastor for many years in the Los Angeles area. Most recently he served Southwest Conference in a leadership role with Greater Los Angeles Mennonite Council. Bechler's new position is a three-fourths-time position. With the other one fourth of his time, he will direct the convention's new pastoral training program. Bechler succeeds David Kniss as home missions secretary.

The fourth Conference on Basic Biblical Beliefs will be held Nov. 16-18 at Zion Mennonite Church in Pryor, Okla. It is sponsored by *The Sword and Trumpet* magazine of Harrisonburg, Va. The conference theme, "All That the Prophets Have Spoken Must Be Fulfilled," will be discussed by five main speakers—J. Otis Yoder, Paul Kratz, Sanford Shetler, Robert Shank, and George Brunk II.



A logo has been selected for Ames 85, the Mennonite Church General Assembly and church-wide conventions scheduled for Aug. 9-14 on the campus of Iowa State University in Ames, Iowa.

The Convention Planning Committee asked several Iowa persons to submit designs and selected the one created by Martha Yoder of Parnell, Iowa. She is a housewife, substitute art teacher at Iowa Mennonite School, and member of West Union Mennonite Church. "The four arrows pointing into the cross signify the church coming together physically," Yoder said. "All the arrows are different because all of us coming together are different. After coming together, we should again go out with unity, renewed purpose, and a firm sense of servanthood."

J. M. Klassen has resigned, for health reasons, as executive director of Mennonite Central Committee Canada. Recovery from a heart attack last December has not been complete, he told the board of directors of MCC Canada during its Sept. 28-29 meeting in Winnipeg, Man. Klassen entered MCC work in 1958 as director of the program in South Korea. He became MCC Canada's first executive director in 1964. In the 1970s he took a six-year break to return to teaching, his first occupation. Klassen saw MCC Canada grow from a budget of less than $65,000 to $15 million. A Search Committee has been appointed to find a successor. In the meantime, Waldo Neufeld is serving as acting executive director.

Introducing new insights about Sunday school at an old annual event is what Holmes County, Ohio, Mennonites did recently at Berlin Mennonite Church. They used the second day of their 82nd annual Holmes County Christian Workers Conference, Oct. 12-14, to help introduce a new seminar called Focus on Christian Education Leadership. Developed by Mennonite Publishing House and Mennonite Board of Congregational Ministries, the seminar was presented at seven locations in Ohio this fall. Attending were pastors, elders, Sunday school superintendents, and other congregational leaders. At the Holmes County event, Laurence Martin of MPH said the renewal of Sunday school and other Christian education efforts in a congregation goes hand in hand with renewal in other areas of congregational life.

The need for a strong and personal faith in Jesus was the focus of the "Festival of Faith" held at Goshen College, Oct. 1-5. Guest speakers were Barbara Williams Skinner, Dan Yutzy, Duane Beck, and Hycell Taylor. The festival included faculty visits to dormitories to share their own faith stories and workshops on 14 topics ranging from "Evangelism in an Affluent Society" and "Determining God's Will for Our Lives" to "Christianity from a Third World Perspective." The week ended with an all-campus communion service.

A federal grant of $187,000 received recently by Goshen College will help the school complete the third year of a program to develop a computer science major, a management information system, and other computer-based operations. The award brings the three-year total for Title III grants to Goshen College to $960,000. Title III helps institutions of higher education enhance their academic programs and administrative efficiency.

GC's Title III coordinator, Shirley Showalter, said Goshen College has received generous funding compared to other similar schools.

A read-a-thon at Pleasant View Mennonite Church in North Lawrence, Ohio, has not only introduced children to the church library but has raised money to purchase Bibles and textbooks for new Mennonites in Bolivia. Each of the 19 children who participated had sponsors who paid a specific amount for each book read. In seven weeks the children read 331 books and raised $779. Grand prizes were given to the boy and girl who raised the most money and read 10 or more books.

A price increase will go into effect for the Evangelism and Church Development seminars in September 1985. So congregations are encouraged to schedule seminars before that. They include Friendship Evangelism, Dynamics of Church Growth, and Models of Church Growth. The sponsor, Mennonite Board of Missions, has decided to raise the fee for each participant from $15 to $25 in order to make the seminars self-supporting. More information is available from Melba Martin at MBM, Box 370, Elkhart, IN 46515.

The 1985 desk calendar now available to congregations and businesses from Mennonite Board of Missions for imprinting features the theme "Let There Be Peace on Earth and Let It Begin with Me." Last year nearly 250 congregations ordered some 28,000 calendars with their own imprints for their members and for outreach. More information is available from MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

The annual Mennonite Mental Health Services scholarships will now be awarded from the newly established Elmer Ediger Memorial Scholarship Fund. Ediger was one of the founders of MMHS and served as director of Prairie View in Newton, Kan., from 1957 until his death in 1983. Six scholarships will be awarded to college or graduate students pursuing careers in mental health fields. Applications are currently being accepted for the 1985-86 academic year. More information is available from Carl Good at MMHS, 21 S. 12th St., Akron, PA 17501.

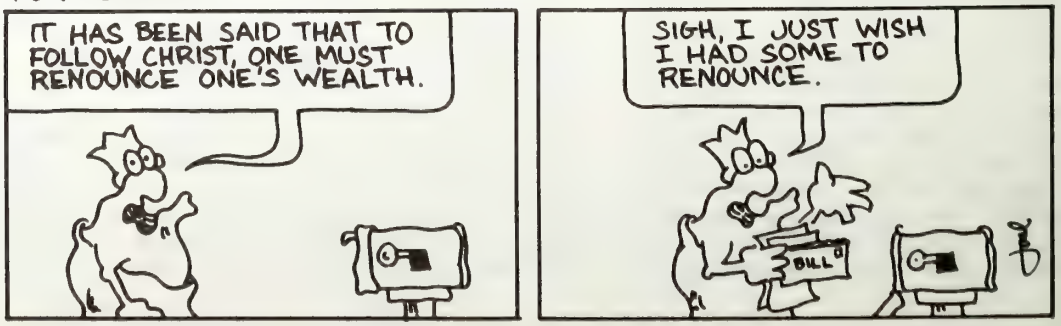
An "Alternative Christmas Resources" brochure is now available to help Mennonites celebrate Christmas in more meaningful and responsible ways. The brochure was produced by a resource center known as Alternatives in cooperation with Mennonite Board of Congregational Ministries. Free copies can be obtained from MBCM, Box 1245, Elkhart, IN 46515.

An interchurch conference on Peacemaking in a Nuclear Age will be held Nov. 2-3 in Wichita, Kan., at Broadway Christian Church. Mennonites are among the planners and speakers. Ron Guengerich of Hesston College will present the biblical basis for peacemaking. The event is sponsored by Wichita Churches United for Peacemaking, representing eight denominations.

Orie Wenger was ordained on Oct. 14 at Lower Deer Creek Mennonite Church, Kalona, Iowa, where he is associate pastor. Officiating were Pastor Dean Swartzendruber and Conference Minister Emery Hochstetler of Iowa-Nebraska Conference. Pastor Richard Wenger of Western Mennonite Church in Salem, Ore., delivered the ordination sermon.

Barbara Reber spoke in many of the churches of New York State Fellowship this fall at the invitation of the fellowship's Women's Missionary and Service Commission. Reber is executive secretary of WMSC. New York WMSC officers Elaine Widrick and Kathleen Zehr traveled with her. Reber completed her visit at the fellowship's annual fall WMSC meeting, which was held this year at Fayetteville under the theme "Hope for the Journey."

Pontius Joel Kauffmann



The 60th anniversary of A. J. Metzler's ordination will be celebrated on Nov. 16 in Scottdale, Pa. He was a longtime Mennonite Church leader and chief executive officer of Mennonite Publishing House. Metzler's first pastorate was at Masontown (Pa.) Mennonite Church. He and his wife, Alta, are now retired and living in Elkhart, Ind.

U.S. Senate chaplain Richard Halverson addressed Philhaven Hospital staff and friends recently at Historic Strasburg Inn, Strasburg, Pa. The event was the 35th annual meeting of the mental health facility and was attended by 450 people. Located in Lebanon, Pa., Philhaven is sponsored by Lancaster Conference.

Some 30 people from Lancaster and Atlantic Coast conferences attended a Vision for Witness seminar on two Saturdays in September. Sponsored by the Interconference Committee for Evangelism, the event focused on how to reach people for Christ and how to discern spiritual gifts in the congregation. The instructors were Edwin Bontrager of Atlantic Coast and Ervin Stutzman of Lancaster. They taught out of their own experiences in outreach and ministry.

Missionary comings and goings:

- *Barbara Eichorn* arrived from Kenya on Sept. 25 following a three-year term as an administrative assistant at the East Africa Mennonite Board Office in Nairobi. She was jointly appointed by Eastern Mennonite Board of Missions and Mennonite Central Committee. Her address is 26831 North Shore, Sturgis, MI 49071.
- *Esther Becker* returned to Ethiopia on Sept. 13 to continue her work as a university instructor. She is an Eastern Board appointee. Her address is Box 31364, Addis Ababa, Ethiopia.
- *Leon Miller* left West Germany on Sept. 15 after completing a two-year term in youth work with Mennonite Home Mission in Munich. He was appointed by Eastern Board. He is currently living in England.

Special meetings: Richard F. Ross, Hartville, Ohio, at Bayshore, Sarasota, Fla., Nov. 4-7. Herb and Dorothy Yoder, Manson, Iowa at West Union, Parnell, Iowa, Nov. 4-7.

New members by baptism and confession of faith: Neffsville, Lancaster, Pa.: Ken Burkholder and Chad Horning by baptism and Andrea Bontrager by confession of faith. Hillcrest, New Hamburg, Ont.: Connie Zehr, Michelle Baxter, and Jennifer Krampien. Glennon Heights, Lakewood, Colo.: Jim and Virginia Stone by confession of faith.

Change of address: P. Melville Nafziger from Phillipsburg, N.J., to R. 2, Box 2127, Gap, PA 17527. Wally and Sylvia Jantz from La Junta, Colo., to 3100 Benham Ave., Elkhart, IN 46517 (effective Jan. 15, 1985). As of June 1, 1985, their address will be 710 Lake Woodmoor Drive, Monument, CO 80132.

BIRTHS

Please do not send birth announcements or adoptions more than six months after the event.

Bazzle, Robert and Joyce (Plank), Bellefontaine, Ohio, third child, first daughter, Stacey Ann, Sept. 26.

Bieber, John and Debbie (Snavely), Quantico, Va., second child, first son, Matthew James, Sept. 10.

Bontrager, Clarence and LaDonna (Beckler), Hutchinson, Kan., second child, first son, Chad Eric, Aug. 25.

Burkhart, Arnold and Kay (Sipe), Brutus, Mich., third child, first son, Joseph Arnold, Oct. 6.

Chastain, Lincoln and Pamela (Burden), Wooster, Ohio, second child, first son, Thaddaeus Dale, Sept. 28.

Christo, Gordy and Cindy (Thurmond), Sarasota, Fla., first child, Ashley Elizabeth, July 8.

Davis, Monte and Shelly (Miller), Olds, Iowa, first child, Justin David, Oct. 1.

Detweiler, Mark and Sandra (Derstine), Franconia, Pa., first child, Jessica Joy, Sept. 26.

Fike, Doug and Charlene (Cender), Goshen, Ind., first child, Justin Douglas, Sept. 19.

Fruth, Marc and Karen (Kauffman), Wauseon, Ohio, first child, Trevor Marc, Oct. 5.

Gaugler, Dale and Donna (Moyer), Macungie, Pa., first child, Matthew Dale, Oct. 7.

Good, Luke and Marian (Byler), Los Angeles, Calif., first child, Amanda Byler, Oct. 1.

Hastings, George and Jane (Sauder), Edmonton, Alta., first child, Rebecca Erin, Aug. 9.

Hernley, Daniel and Nancy (Cooper), Luray, Va., first daughter, Heather Margaret, July 15.

Landis, Gerald and Sharon (Ruhl), East Greenville, Pa., third child, second son, Chad Justin, Oct. 10.

Lehman, Lynn and Susie, Al-Kavatir, Egypt, second son, Kareem Autumn, Sept. 17.

Miller, Stanley and Joanna (Miller), Bunker Hill, Ind., second child, first son, Jared Paul, Sept. 23.

Parker, Jim and Sherri, Lebanon, Ore., fourth child, third son, Luke Andrew, Sept. 29.

Reece, Michael and Sylvia (Brunk), Rothsville, Pa., first child, Brian Zachary, Sept. 27.

Reesor, Berdette and Cindi (Kanagy), Leola, Pa., second son, Adam Scott, Sept. 18.

Robinson, Ronnie Earl and Margaret Ann, Sturgis, Mich., second child, first son, Isaiah Earl, Aug. 31.

Shoup, Phil and Kris (Roth), Palm Bay, Fla., second child, first daughter, Melissa Kristine, May 29.

Shrock, Randy and Gloria (Sommers), Sarasota, Fla., second daughter, Genna Cheree, Sept. 27.

Smucker, Ronald and Jane (Mutchler), Dalton, Ohio, second child, first daughter, Kelly Alyse, Oct. 2.

Toews, Randall and Diane (Wade), Salem, Ore., second child, first son, Phillip Randall, Sept. 29.

Unternahrer, Chris and Debbie (Gesling), Wayland, Iowa, second son, Tyler Douglas, Sept. 14.

Williams, James and Dawn (Roth), Kalida, Ohio, first child, Asher Allen, Sept. 28.

Yoder, Byron and Ellen (Reall), Nappanee, Ind., first child, Alisha Marie, Oct. 9.

MARRIAGES

Please do not send marriage announcements more than six months after the wedding.

Bowman—Shantz.—Clifford Roy Bowman, Glen Allan cong., Glen Allan, Ont., and Wendy Lucille Shantz, St. Jacobs cong., St. Jacobs, Ont., by Richard Yordy, Oct. 5.

Brown—Yoder.—John Allan Brown, Eads, Colo., and Anita Carmela Yoder, Rocky Ford, Colo., by Paul L. Yoder, grandfather of the bride, Sept. 8.

Ebersole—Peifer.—Daryl L. Ebersole, Lancaster, Pa., New Danville cong., and Brenda K. Peifer, Quarryville, Pa., Mechanics Grove cong., by David N. Thomas, Oct. 6.

Enck—Baker.—Daniel L. Enck, Glennallen, Alaska, Forest Hills cong., and Heidi Ann Baker, Lancaster, Pa., Baptist Church, by Herbert Samworth, Aug. 25.

Gehman — Redcay. — Jerry Gehman and Loretta Redcay, both from Neffsville, Pa., Neffsville cong., by G. Edwin Bontrager and Terry Yoder, Oct. 6.

Kreis—Steiner.—Jeffrey J. Kreis, Canton, Ohio, Lutheran Church, and Vonda S. Steiner, Marion, Ohio, Orrville cong., by J. Lester Graybill and Carl K. Newswanger, July 6.

Longacre—Gehman.—Horace A. Longacre and Susan Gehman, both from Coopersburg, Pa., Swamp cong., by Randy Heacock, Sept. 29.

Martin—Land.—Richard H. Martin and Teresa Land, both of Lancaster, Pa., Neffsville cong., by G. Edwin Bontrager, Oct. 6.

Miller — Nester. — Warren Miller and Pat Nester, both from Bally, Pa., Bally cong., by Roy K. Yoder, Oct. 6.

Miller—White.—Rod E. Miller, Howard-Miami cong., Kokomo, Ind., and Melodie Ann White, Kokomo, Ind., Baptist Church by Joel H. Hawkins, Sept. 8.

Parrish—Kraus.—Timothy Parrish, Richmond, Va., and Donna Kraus, Newport News, Va., Church-in-the-Valley, Harrisonburg, Va., by Richard Blackwell, Sept. 22.

Rheinheimer — Binkley. — Michael R. Rheinheimer, Lititz, Pa., Erbs cong., and Karen L. Binkley, Willow Street, Pa., Methodist Church, by J. Lester Graybill, Sept. 22.

Rittenhouse—Ernst.—Eric R. Rittenhouse, Harleysville, Pa., and Catherine L. Ernst, both of Plains cong., by Truman H. Brunk, Jr., and Don Robinson, Oct. 7.

Robinson—Fisher.—David M. Robinson, Philadelphia, Pa., Baptist Church, and Darlene J. Fisher, Philadelphia, Pa., Forest Hills cong., by J. Lester Graybill, Sept. 22.

Robinson — Meighan. — Tim Robinson, Grand Rapids, Mich., Evang. Free Church, and Karen Meighan, Lansdale, Pa., Plains cong., by Ronald E. Robinson, father of the groom, Aug. 25.

Smith—Mast.—William J. Smith, Lansdowne, Pa., Catholic Church, and Karen J. Mast, Upper Darby, Pa., Forest Hills cong., by J. Lester Graybill, Oct. 6.

Weaver—Kratz.—Craig D. Weaver, Collegeville, Pa., Vincent cong., and Judith Ann Kratz, Souderton, Pa., Plains cong., by Karl G. Glick, Oct. 6.

Yoder — Van Horn. — Benjamin Yoder, London, Ohio, South Union cong., and Jane Van Horn, London, Ohio, by Dale Wyse, Sept. 23.

OBITUARIES

Boshart, Stanley David, son of Henry and Ada (Kennel) Boshart, was born on Nov. 22, 1924; died at the Kitchener-Waterloo Hospital on Sept. 4, 1984; aged 59. He was married to Dorothy Curtis, who survives. Also surviving are his father, 2 sons (David and Keith), 3 daughters (Ruth Ann, Donna, and Bonnie), 4 grandchildren, and 3 sisters (Mrs. Viola Kavelman, Bertha—Mrs. Robert Veitch, and Audrey—Mrs. Victor Gingerich). He was preceded in death by his mother, one son (James), and one brother (Edward). He was a member of St. Jacobs Mennonite Church, where funeral services were held on Sept. 6, in charge of Richard Yordy; interment in Erb Street Mennonite Church Cemetery.

Brubacher, Lydia, daughter of Owen and Lydia (Brubaker) Kilmer, was born in Brutus, Mich., July 19, 1900; died in Cambridge Memorial Hospital, Cambridge, Ont., Sept. 12, 1984; aged 84 y. She was married to Clayton Brubacher, who preceded her in death. Surviving are 3 children (Raymond, Lauretta—Mrs. Zienas Martin, and Mrs. Elsie Cathrae), 9 grandchildren, 13

great-grandchildren, and one half brother (Clyde Kilmer). She was preceded in death by 3 sisters, 2 brothers, and one half sister. She was a member of St. Jacobs Mennonite Church, where funeral services were held on Sept. 15, in charge of Richard Yordy; interment in St. Jacobs Mennonite Church Cemetery.

Cassel, Tammy Rae, daughter of Douglas and Glenwyn (Bollman) Cassel, was born in Elkhart County, Ind., Apr. 26, 1967; died in a two-car accident in Elkhart County, Ind., Sept. 28, 1984; aged 17 y. Surviving are her parents, one brother (Scott), grandparents (Mr. and Mrs. Roy Bollman and Mr. and Mrs. Percy Cassel), and maternal step-great-grandmother (Anna Bollman). She was a member of North Main Street Mennonite Church, where funeral services were held on Oct. 1, in charge of John C. King and Gail Roth; interment in South Union Cemetery.

Cassel, Tina Renee, twin sister of Tammy Rae Cassel was killed in the same accident. All the information is the same as the obituary above.

Frederick, Nelson H., son of Jacob and Lizzie (Hackman) Frederick, was born in Franconia Twp., Pa., Dec. 5, 1907; died at Valley Forge Medical Center and Hospital, Norristown, Pa., Sept. 28, 1984; aged 76 y. He was married to Mary Miller, who survives. Also surviving are 3 daughters (Lillian M., Catherine M., and Elizabeth M. Frederick), one son (Herbert M.), 3 grandchildren, and one sister (Alma Landes). He was a member of Deep Run Mennonite Church East. Funeral services were held at Souderton Mennonite Church on Oct. 3, in charge of Jacob Rittenhouse, Russell Musselman, and John Ehst; interment in Deep Run Mennonite Church East Cemetery.

Geissinger, Katie A., daughter of Joseph and Sallie Halteman, was born in Montgomery Co., Pa., Jan. 23, 1898; died at Souderton, Pa., Sept. 22, 1984; aged 86 y. She was married to Henry N. Geissinger, who preceded her in death. Surviving are one son (Stanley), 2 stepsons (Darwin A. and Willard A.), 2 stepdaughters (Anna A.—Mrs. Luke Gehman and Francis A.—Mrs. Abram Jones), 20 grandchildren, 17 great-grandchildren, 2 brothers (Horace and Abram), and 4 sisters (Sara Derstine, Edna—Mrs. Jonas Landis, Alice—Mrs. Raymond Kratz, and Susan—Mrs. Allen Schantz). She was a member of Swamp Mennonite Church, where funeral services were held on Sept. 25, in charge of Winfield Ruth and Noah Kolb; interment in Swamp Mennonite Cemetery.

Graybill, Rhoda Mae, daughter of J. Paul and Phebe (Martin) Graybill, was born in Philadelphia, Pa., Mar. 11, 1926; died in Lancaster Osteopathic Hospital, Lancaster, Pa., Sept. 2, 1984; aged 58 y. Surviving are one brother (Paul C.) and 3 sisters (Naomi—Mrs. Ivan Moon, Huldah—Mrs. Isaac Petersheim, and Anna Lois Graybill). She was a member of Weaverland Mennonite Church, where funeral services were held on Sept. 5, in charge of Aaron Hollinger, Alvin Martin, Noah Good, and David Weaver; interment in church cemetery.

Jones, Marion Susan, daughter of Noah and Kate (Egli) Kauffman, was born in Hopedale, Ill., July 7, 1908; died of a stroke at the Pioneers Memorial Hospital, Rocky Ford, Colo., Sept. 27, 1984; aged 76 y. On Jan. 1, 1936, she was married to Wade G. Jones, who survives. Also surviving are 4 children (Sherry—Mrs. Roger White, Ward I., Joe E., and Dean E.), 5 grandchildren, 4 sisters (Rose Mason, Gertrude Powell, Edith Piper, and Grace Nachtigal), and 4 brothers (Walter, Dan, Joe, and Roy Kauffman). She was a charter member of Rocky Ford Mennonite Church. Memorial services were held on Sept. 30, in charge of Jack Scandrett and Paul Yoder.

Lehman, Anna Belle, daughter of Levi and Esther (Lehman) Lehman, was born at Massillon, Ohio, Nov. 23, 1937; died in Dunlap Hospital, Orrville, Ohio, Oct. 5, 1984; aged 46 y. Surviving are her mother and one sister (Lavera—Mrs. Ron Geiser). She was preceded in death by her father. She was a member of Kidron Mennonite Church, where memorial services were held on Oct. 8, in charge of Bill Detweiler; interment in the church cemetery.

Lehman, McKenna A., daughter of Bruce and Tonda (Lytell) Lehman was stillborn on Oct. 4, 1984. Surviving are one half-sister (Rhonda), grandparents (Reuel and Agnes Lehman and Richard and Gloria Neice), and great-grandparents (Jay and Esther Ivens and Mrs. Earl Hershberger). Graveside service was held at Violett Cemetery on Oct. 6, in charge of Duane Jones.

Longacre, John K., son of Isaac and Adah (Kolb) Longacre, was born on Mar. 20, 1912; died of acute leukemia at Phoenixville Hospital, Phoenixville, Pa., Sept. 7, 1984; aged 72 y. On Mar. 4, 1935, he was married to Ruth Reeser, who survives. Also surviving are 3 sons (James H., Joseph M., and Norman R.), one daughter (Anna Lois—Mrs. Kenneth Lind), 11 grandchildren, 2 brothers (Isaac and Daniel), and one sister (Sarah—Mrs. Edwin Moyer). He was a member of Pottstown Mennonite Church. Funeral services were held at Vincent Mennonite Church on Sept. 11, in charge of Winfield Ruth, Charles Gogel, and Alvin Beachy.

Rodriguez, Analisa Inez, daughter of Augustin, Jr., and Elvia (Gutierrez) Rodriguez, was born in Iowa City, Iowa, Aug. 11, 1984; died suddenly of an infant death syndrome at Kalona, Iowa, Oct. 2, 1984; aged 7 wks. Surviving are her parents and one sister (Suzanna Marie). Funeral services were held at First Mennonite Church on Oct. 5, in charge of Sheldon Burkhalter and Wilbur Nachtigall; interment in Memory Gardens.

Roth, Audrey Ann, daughter of Herbert H. and Geanene (Leichty) Roth, was born at Seward, Neb., July 4, 1963; died at Milford, Neb., Oct. 6, 1984. She was injured in a car-snowplow accident on Feb. 10, 1983, and was in an unconscious state until the time of her death; aged 21 y. Surviving are her parents, 2 brothers (Wesley and Calvin), 2 sisters (Miriam and Vivian), maternal grandmother (Florence Leichty), paternal grandparents (Harry and Velma Roth), and great-grandmother (Elizabeth Miller). She was a member of East Fairview Mennonite Church, where funeral services were held on Oct. 9, in charge of Lloyd Gingerich, Oliver Roth, and Cloy Roth; interment in East Fairview Cemetery.

Ruppert, Hettie G., daughter of Solomon and Hettie (Good) Martin, was born at Terre Hill, Pa., Sept. 3, 1900; died at Landis Homes, Lititz, Pa., Oct. 3, 1984; aged 84 y. On Nov. 18, 1925, she was married to Lewis H. Ruppert, who died on July 2, 1973. Surviving are one daughter (Betty Jane—Mrs. Roy Bucher), 2 sons (Kenneth and Jay), 5 grandchildren, 4 great-grandchildren, 2 brothers (Eli and Lester Martin), and 3 sisters (Fannie Burkhart, Sue Martin, and Edna—Mrs. Dan Denlinger). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Landis Homes on Oct. 6, in charge of James R. Hess and Roy C. Bucher; interment in Mellinger Mennonite Cemetery.

Schumacher, Urie J., son of Menno and Tamar (Gerber) Schumacher, was born near Dalton, Ohio, June 12, 1921; died en route to Orrville Dunlap Hospital on Sept. 15, 1984; aged 63 y. He was married to Florence Lehman, who survives. Also surviving are 4 daughters (Nancy, Lynne, Annette—Mrs. Richard Harnish, and Kaye), 5 sons (Leslie, Stanley, Frederick, Weldon, and Dan), stepfather (Adam Geiger), one sister (Mildred—Mrs. Floyd Dymond), one brother (Don), one half sister (Shirley Geiger), and one half brother (Robert Geiger). Funeral services were held at the Spidell Funeral Home on Sept. 17, in charge of Richard Wolf; interment in Kidron Mennonite Church Cemetery.

Schrock, Phoebe May, daughter of Sam and Mary (Freyenberger) Stuckey, was born in Fulton Co., Ohio, July 18, 1910; died at Fulton County Health Center, Wauseon, Ohio, Oct. 7, 1984; aged 73 y. On Jan. 22, 1929, she was married to Cletus Schrock, who died on Nov. 9, 1977. Surviving are 5 sons (Dale, Wayne, Ray, James, and John), 2 daughters (Rosetta Nofziger and Mabelann—Mrs. Roger Crossgrove), 21 grandchildren, 2 great-grandchildren, and 2 sisters (Lydia—Mrs. Eldon Rupp and Mrs. Minnie Grieser). She was preceded in death by an infant daughter and one brother (Dennis). She was a member of North Clinton Mennonite Church where funeral services were held on Oct. 10, in charge of Robert Schloneger and Olen Nofziger; interment in Pettisville Cemetery.

Steckly, Carol Ann, daughter of Wesley and Marjorie (Boshart) Steckly, was born at Milverton, Ont., Sept. 4, 1948; died at Milverton, Ont., Sept. 26, 1984; aged 36 y. Funeral services were held at Poole Mennonite Church on Sept. 29, in charge of David Brubacher; interment in church cemetery.

Stutzman, Salina, daughter of Shem and Nancy (Marner) Swartzendruber, was born in Johnson County, Iowa, Sept. 25, 1890; died from heart failure during surgery at Edmonton, Alta., Oct. 2, 1984; aged 94 y. On Apr. 2, 1958, she was married to Milo Stutzman, who survives. Also surviving are 5 stepchildren (Erma—Mrs. Harold Lauber, David, Verba—Mrs. Boyd Stauffer, Fern—Mrs. Joe Roth, and Nathan), 17 grandchildren, 33 great-grandchildren, 3 great-great-grandchildren, and 2 brothers (Omar and Herbert). She was a member of Salem Mennonite Church, where funeral services were held on Oct. 5, in charge of Harold Boettger, Clarence Ramer, and Paul Voegtlin; interment in Salem Cemetery.

CALENDAR

Churchwide Stewardship Council, Aurora, Ohio, Oct. 29-30
Fall Missions Month, November
Junta Ejecutiva, Goshen College, Nov. 1-3
Afro-American Mennonite Association Executive Board, Nov. 1-3
Atlantic Coast Conference fall festival of missions, Nov. 2
Gulf States Fellowship delegate body, Nov. 3
Northwest Conference fall meeting, Salem, Tofield, Alta., Nov. 2-4
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Nov. 8-10
Illinois Conference fall meeting, Mennonite Church of Normal, Ill., Nov. 9-11
Franconia Conference, Franconia, Pa., Nov. 10
Southwest Conference annual delegate session, Blythe, Calif., Nov. 10
Stewardship Sunday, Nov. 11
Mennonite Church General Board, Lombard, Ill., Nov. 15-17
Bible Sunday, Nov. 18
Hesston College 75th anniversary celebration, Nov. 22-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30
Indiana-Michigan Conference Ministerial/Elders meeting, Shipshewana, Ind., Dec. 4-5
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 5-8
Alive 85, Denver, Colo., Apr. 11-14, 1985

CREDITS

P. 754 by Mary Jane Hershey; p. 762 by Jay Ruth

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Rempel says U.S. prosperity phony

Canadian Mennonite economist Henry Rempel observed recently that many Canadians think the U.S. economic growth is impressive. But, says Rempel in the *Mennonite Reporter*, "There is no secret to the U.S. economic growth. The U.S. government has a deficit of $174 billion. This means the government is pumping $174 billion more into the economy than it is taking out of the economy in the form of taxes. Elementary Keynesian economics would predict a growth rate as high or slightly higher than the U.S. is experiencing, given the size of the deficit."

Rempel holds that the U.S. president has conned the U.S. public because they have short memories. "As long as the situation looks good today, we are prepared to forget the Reagan-induced recession of two years ago."

Religious coalition to ask Reagan to disavow Armageddon view

Religious leaders and theologians around the country plan to issue a joint preelection call on President Reagan, asking him to disavow the fundamentalist theological view that the end of the world is imminent. An ecumenical group, called the Christic Institute, said that on at least nine separate occasions, President Reagan has referred to his belief in an upcoming Armageddon, which is the final battle between good and evil as described in the New Testament's Book of Revelation.

The private and public remarks link Mr. Reagan to a position held by leading fundamentalists that "Jesus Christ will return in the near future after a world crisis characterized by rising Soviet power and limited nuclear war," the Institute said. Andrew Lang, spokesperson for the group, said the religious leaders will make it clear that mainstream religious traditions do not accept this doomsday theology, known as "dispensationalism."

Older people more prone to die by accident, says Safety Council

The group of people over 65 has the highest rate of death due to accident of any group in the U.S. according to the National Safety Council.

"Older adults have a much greater probability of suffering deaths or serious injuries in accidents," says Sharon Gamache, the Council's older adult safety specialist. "They are vulnerable because of physical changes. Bones are more easily broken and slower to mend, and reaction times are slower."

Ecumenical coalition to press U.S. for food aid to Africa

An unprecedented coalition of Christian denominations is set to begin a national U.S. effort to raise concern about the continuing famine in 24 African countries. Staff representatives of more than 50 national church agencies were to launch the campaign at a daylong strategy session in Washington on Oct. 22. The broad alliance includes mainline Protestants, evangelicals, fundamentalists, black churches, Eastern Orthodox, and the nation's Catholic bishops. Among possible courses of action to be discussed are a request for a meeting between President Reagan and the presidents of the denominations, said Joel Underwood, of Bread for the World, an ecumenical Christian anti-hunger lobby which has organized the gathering. The churches—which represent a cross section of American Christianity—will also discuss the possibility of placing full-page advertisements in the nation's major newspapers as a way of urging Congress and the president to "take action" against the Africa famine, he said.

Pope warns against use of space for 'cultural imperialism'

Pope John Paul II told scientists, including some from the United States and the Soviet Union, that outer space belongs to everyone and its use should be peacefully regulated by international accords. In a speech to 30 experts attending a conference organized by the Vatican, John Paul warned against the use of satellites for "cultural or ideological imperialism." Listing the benefits of modern space technology, the pontiff said, "One of the biggest tasks that can be carried out by the use of satellites is the elimination of illiteracy." He said about one billion people worldwide are still illiterate.

Schaeffer attacks other evangelicals over abortion

Franky Schaeffer, who described himself as the current "bad boy" of Protestant evangelicalism, assailed several evangelical theologians during a meeting in Providence, R.I., for what he called their blasphemous and inexcusable support for abortion in certain circumstances.

In an emotional, 90-minute speech opening a two-day conference of the Society for Christian Culture at Rhode Island College on Sept. 28, the 33-year-old author and son of the late Francis Schaeffer leveled some of his heaviest criticism at Carl F. Henry, one of the most influential evangelical theologians in the United States.

Mr. Schaeffer took Dr. Henry to task for his writing that abortion could be justified in cases of rape and incest, and where "extreme deformity in which rational and moral capacities integral to the 'imagio Dei' (image of God) are clearly lacking." He said Dr. Henry's arguments were the equivalent of a churchman saying in Nazi Germany, "Let's not gas all the Jews, only the rabbis."

High rate of converts keeps Episcopal Church from 'vanishing'

The Episcopal Church has been able to avoid vanishing over the past two decades, principally due to its high rate of adult conversions, Presiding Bishop John M. Allin said in Jackson, Miss. The bishop, chief pastor of the 2.8-million-member church, said in a "State of the Church" address that the Episcopal constituency has so changed since the mid-1960s that about 60 percent of the current membership came from other churches. As recently as 1979, church statisticians said, about 50 percent of "active Episcopalians" were raised in the church, with the remainder having come in as converts. Bishop Allin told members of the Episcopal House of Bishops during their annual meeting that the church appears to have reversed its trend of losses since 1966, when U.S. membership peaked at 3.4 million.

Billy Graham repeats belief about religious freedom in USSR

Evangelist Billy Graham, confirming controversial statements he made on a return from the USSR two years ago, says he still feels there is religious freedom in the Soviet Union. After spending five days in Moscow two years ago, Mr. Graham stirred a major controversy when he said there was "a measure of religious freedom" in the Soviet Union. He has just come back from a 12-day, four-city preaching mission to the country, and told reporters at a New York press conference that "my just-completed visit has confirmed these statements," that he made in 1982. The evangelist said he feels there is "far less oppression now than there was" before Leonid Brezhnev became the Soviet premier in the 1960s. "Religion is a force, and a very strong force, in the Soviet Union," Mr. Graham said. He related that "there were many more young people attending the meetings than we had anticipated," and that the Soviet churches "have a lot of wonderful preachers."

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Some anomalies

Anomaly. 4: something out of keeping esp. with established or accepted notions of fitness or order.

J. Lawrence Burkholder once remarked that when there are problems so big that you have no idea what to do about them, it is still appropriate to pray. The world is filled with unhappy situations and surprises, some worse than others, but all as we encounter them requiring recognition if not response. The following events or situations have come to my attention. In every case I would say that in my opinion it really shouldn't be that way—it doesn't fit my sense of order—but it is.

Doesn't anybody really want to learn? Richard Detweiler wrote recently that "the most heartfelt thanks I ever received for a single administrative decision came when I canceled classes one winter day in an impossible snowstorm." As president of Eastern Mennonite College, he wonders wryly why there could not be at least one educational experience that would give students an emotional high. "Is there something lacking in our system or methods?" he asks in EMC *Bulletin.* "Do we have an overabundance of opportunity that erodes desire?"

Perhaps the president is asking too much to think that students should become hilarious over studies. Gratitude comes later. Indeed, although I enjoyed school, I do not recall that I ever went out of my way to thank my teachers until years later. Some have already died and so I thank their children.

Some kind of hero. Seventy-two-year-old Charles Young, according to a recent news report in the Pittsburgh *Post-Gazette,* shot a burglar in Allentown, Pa. The police took the shooter away for questioning, but 50 neighbors cheered him as he went.

"The neighbors said many elderly residents have been victimized by burglary. They said Young should not be prosecuted and that his actions should stand as a deterrent to intruders."

I know how they feel, for our own house was burglarized some four years ago and it was not a pleasant experience. But there has to be a better way, and in our tradition there is a better way. It is not a popular way, for it demands that we stop and think—and that we consider the needs of the burglar as well as our own. Shooting a burglar is a tragic anomaly. If that is all that is left for heroes to do, heroism has fallen on evil days.

Be kind to tobacco workers. A pretty good weekly newspaper which I only began receiving has an ad which annoys me because of its whining, self-serving tone. It appeals for sympathy for the tobacco workers. The ad says, "Everyone knows there is a controversy over smoking. What everyone doesn't know . . . and should . . . is that attacks on the tobacco industry threaten the livelihoods of thousands of working Americans. . . . The tobacco industry creates jobs, which for many of us make the difference between poverty and dignity. It means a lot to us."

The tobacco industry helps to create a lot of secondary jobs also. I am told it helps to keep physicians busy, including surgeons who take out diseased lungs. It makes more work for fire fighters, home rebuilders, and air purifiers, to mention a few others. I don't hear these other groups complaining about the potential danger to their occupations should smoking decline. Do the tobacco workers mean to say that thousands should be in poor health and die younger so that they can keep their jobs? Is this some new theory of vicarious atonement?

The catalog blizzard. Of somewhat less concern is the mail-order catalog blizzard that has recently fallen on Mary and me. We really have nothing against them per se but we are bemused by the proliferation. Four came yesterday! We are not likely to buy anything from any of them, so the effort is wasted on us. But to borrow a line from the example above: at least they give the postal service business.

I guess the anomaly is that in a world where many are bereft of goods and services our society has succeeded too well. We can produce more goods than we can afford to buy or would be able to use. The blizzard of catalogs seems like a desperate effort to distribute the less than necessary to the already sated.

The U.S. farm subsidy. The New York *Times* reports that subsidy payments to U.S. farmers in 1983 were $9.3 billion, nearly triple the 1982 figure of $3.49 billion. The average was close to $4,000 per farm and Texas led the list with $1.13 billion going to that state alone.

This too involves a distribution problem. While American farmers are going bankrupt over high interest payments combined with surpluses, people in Africa and Asia are starving. Is there no solution to this dilemma?

Many other anomalies turn up in a society that is more than a little out of joint. If we cannot correct them and cannot in good conscience accept them, perhaps we can acknowledge, as the Old Testament prophets were wont to do, the grim humor in every one.—Daniel Hertzler

GOSPEL HERALD

November 6, 1984

Hesston College: A place of beginnings

by Joseph S. Miller

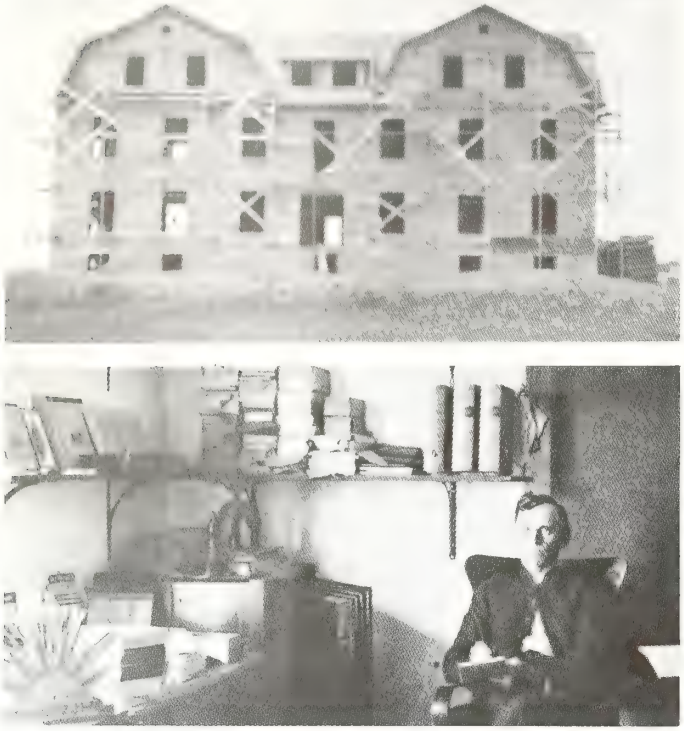


"It is hard to believe," says Mabel Kauffman as she looks at the Hesston College campus today, "that I can remember when this was an empty field owned by uncle Abe Hess." That was in 1909, seventy-five years ago, when western Mennonites resolved that a school specializing in Bible study was needed in the West. The school's beginnings were certainly inauspicious enough. The first year, in 1909, twenty-one students huddled together attempting valiantly to be scholars in a frame wooden building surrounded by black Kansas mud.

Mennonites first settled west of the Mississippi River after the American Civil War and for a number of years struggled against the often cruel prairie. Some Mennonite pioneers lost hope in their effort to start farms in the West and limped back to homes in the East. But others managed to hang on to the dream of becoming a prairie people and gained strength and courage as time wore on.

Around 1900 Mennonites in the West no longer saw themselves as pioneers still clinging to the lifeline of home communities in Pennsylvania, Maryland, Virginia, and Ohio. By 1909 western Mennonites were prepared to stand on their own feet and establish their own institutions.

In fact it was only after they modified their ties to various eastern congregations and conferences that western Mennonites could begin to work at building a truly western Mennonite identity. As the 20th century dawned, these mid-country children of pioneers realized they had survived the often perilous experience of pioneer life which had faced their mothers and fathers. The contact between the East and the West certainly did



Above: The first Hesston building, Green Gables, arises from the prairie in 1909. Below: Business Manager T. M. Erb in his office on the first floor of Green Gables.



The first Hesston faculty. In front: D. H. Bender, Stella Coop-rider. In back: J. B. Kanagy (left), J. D. Charles. Hesston followed Daniel Kauffman's vision for 20th-century Mennonites.

not end when western Mennonites finally developed into viable communities. Rather, the relationship was compelled to mature. In fact, Mennonites in the Hesston, Kansas, area have always felt an especially strong relationship with the Lancaster Conference of eastern Pennsylvania—Lancaster Conference that gave strong support to the community and the new school. Even today one finds the signatures of eastern Mennonites in and around Hesston College.

There are Charles, Hess, and Erb Halls spread across the campus as reminders of Lancaster Conference men who came to the West and helped establish the school. Then too there are Lancaster Avenue and Weaver Street running the breadth and width of the community of Hesston. Mabel Kauffman remembers that in spite of the 1,400 miles between Hesston and Lancaster, a great deal of visiting always took place. During the summer months there were often Lancaster County young people who would travel to Kansas to work on their relatives' wheat farms.

That tradition of travel and quiet adventure still binds together Pennsylvania and the West; for example, the second largest grouping of Hesston College students are from Pennsylvania. Many of those who have opted for two years at Hesston are not unlike earlier generations who also wanted to see the West while they were young.

In their attempt to achieve autonomy, western Mennonites grasped at a wide range of holiness, revivalist, and Pentecostal movements. Most of these movements proved to be disappointing. It was not until the work of Daniel Kauffman that western Mennonites finally found an identity they were prepared to fully embrace.

In 1898 Daniel Kauffman, a Mennonite bishop from Missouri, had written a seemingly innocuous little book entitled *Manual of Bible Doctrines* that outlined something of a systematic theology for North American Mennonites. Growing up in the West as Kauffman had, he knew all too well the difficulties that faced Mennonites there. He realized that the basic challenge western Mennonites faced at the turn of the century was the need to delineate what it meant to be Christian in a Mennonite manner.

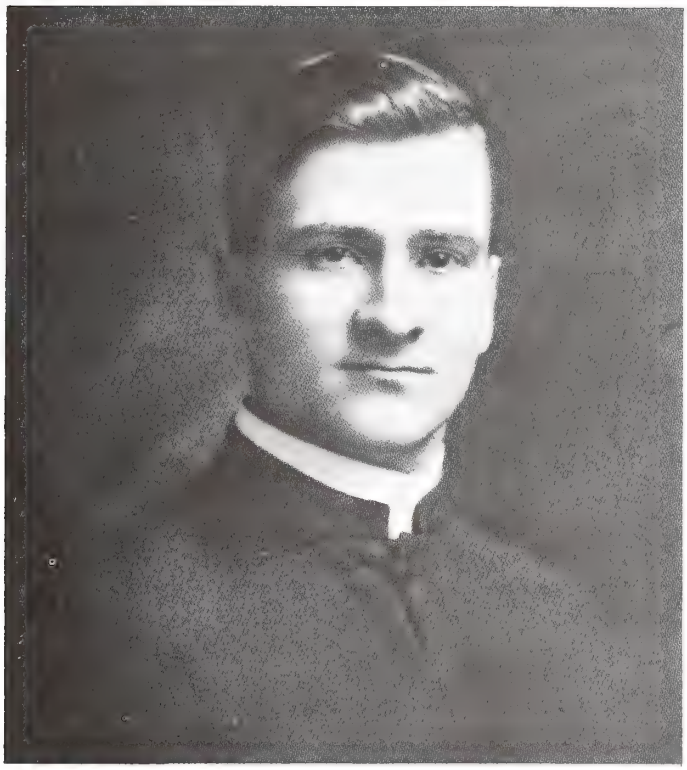
Kauffman's penchant for organization led to the establishment of three churchwide boards that were alleged to possess the mandate to direct the work of the total Mennonite peoplehood. Education, missions, and publication were, after 1904, controlled more and more by professional churchmen. Kauffman was the figure who began to emerge as the focal point behind Men-

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Milo Kauffman, the second president, 1932-1951. Hesston's role in Mennonite education has been primarily one of quiet support. For many, it has been a place of good beginnings.

nonite institutionalism. (**Editor's note:** In Kauffman's later years, younger leaders saw the need for an organization to provide leadership for Christian education at the congregational level. So in 1937 the Mennonite Commission for Christian Education and Young People's Work was organized. A. J. Metzler has reported that Daniel Kauffman referred to this organization somewhat cynically as the "Great Commission." Its work is carried on by Mennonite Board of Congregational Ministries, organized in 1971. A fifth board, Mennonite Mutual Aid, began in the mid-forties).

For the most part, all of this proved to be good for Mennonites in the West. They were able to feel ownership and relationship to the larger church. Scattered as they were from the Mississippi River to Oregon in small, lonely pockets, Kauffman gave them a needed ecclesiastical frame of reference. Although he may have known the needs of western Mennonites, Kauffman in his younger years was a stranger to the larger groupings of Mennonites in the East. The Lancaster, Franconia, and Virginia conferences were not inclined to allow an upstart from Missouri to tell them what it meant to be Mennonite. Throughout Kauffman's lifetime, he struggled to understand the Lancaster and Franconia conferences and to include them in his General Conference of the Mennonite Church. He never lived to see these two grand old districts agree to inclusion in a general churchwide organization. This was General Board in 1971.

Hesston Bible School and Academy demonstrated Daniel Kauffman's vision of the Mennonite of the 20th century. Under the tutelage of D. H. Bender, the school's first president, Hesston Bible School and Academy became known throughout the church as a theologically safe school for young people to attend. D. H. Bender, always an eager disciple of Daniel Kauffman, molded Hesston into the embodiment of the theology and polity of Kauffman's expanded doctrine book, the 1914 *Bible Doctrines*. Hesston Bible School and Academy, its teachers, and students were the awakened Mennonite ideal shaped to the contour established by Daniel Kauffman. Led by President D. H. Bender and a thoroughly convinced T. M. Erb as business manager, Hesston seemed to be the loyal child of the Mennonite Board of Education.

In contrast to Hesston, the older sibling, Goshen College, was more likely to be the antagonist of the board. Mennonites in the West stated that it was too far to send their children to Indiana for Christian education. Thus, at the 1907 Kansas-Nebraska Conference it was resolved that it would help the cause of Christ to have a Mennonite school in the West that specialized in the study of the Bible.

In the early days, Hesston was a four-year college and granted a Bachelor of Arts degree. The school struggled for many years in the attempt to remain a credible four-year college. Finally in the late 1950s, under the presidency of Tilman Smith, Hesston plotted a new direction for itself as a junior college. As President Smith stated, "After much consultation throughout the church, Hesston College decided that the church needed a strong junior college offering Mennonite young people an environment where they could attend college in a faith-centered setting."

Later still under Laban Peachy, the fifth president, Hesston broke new ground in its focus on career-oriented college work. President Peachy believed that part of the Mennonite genius was the mix of faith and service. Why not, reasoned the Peachy administration, offer Mennonite young people the chance to use their hands, hearts, and heads for the glory of God?

One is reminded of Ishmael, in Herman Melville's novel, who contended that "a whale-ship was my Yale College and my Harvard." This ideal of the American scholar who believed that one was only truly educated when one could both work manually and cerebrally was the goal of the college. Hesston College thus set out to help young people be prepared spiritually, intellectually, and vocationally to respond to the church's and community's call.

Since the 1960s, Hesston College has offered its students a unique mix of practical skills blended with the realization of God's needed hand in all of one's activities.

Hesston College's role in Mennonite higher education has been primarily one of quiet support. Hesston has been a place of beginnings; for many students it was their first time away from home. For others it was their first college experience before going to Goshen or Eastern Mennonite College. Quite a number of teachers at Goshen and EMC first honed their teaching skills in classes of Hesston students. Many business people spent time at Hesston College before pursuing their careers.

Today Hesston College has over 10,000 alumni spread across the world. For most of the school's alumni and constituency this fall's celebration of Hesston College's 75th anniversary is an opportune moment to recall that Hesston College has been a place of good beginnings.

A miracle—and what came after

by Jeffrey Hatton

It all started out so tragic yet wonderful, so serious yet so innocently fascinating. I had just seen God perform a miracle before my very eyes. That was wonderful. I saw a little eight-year-old boy lying up in an oak tree clutching a 7,200-volt power line for fifteen minutes. All the while the electricity was pounding through his body, exiting in five places on his back, legs, and from under his arm. That was tragic.

But the little boy lived, and that was the miracle. It was fascinating to be an eyewitness to the miracle part of it. But perish the thought that the whole affair was innocent for we cannot proceed any farther without finding it fast disintegrating into a not so innocent, not so fascinating, not even pleasant situation.

As I said, the whole thing was a miracle. The boy had climbed a tree which had grown up beside a chain link fence, and right next to a utility pole. This tree had grown on through the wires until you couldn't tell they were even in there, only where they came in and went out of the leaves. The boy had gripped the topmost wire and was lying up there unconscious. That's the way it was for fifteen minutes, until the power company trucks could finally get to the scene.

What would Jesus do about a lawsuit? If he sided with the plaintiff, what would he do about the defendant?

While we waited there was nothing we could do to help because the tree itself was "hot" and couldn't be touched. But after the power company men cut the electricity off and rescuers were able to get him down they found that his heart was still beating! For some reason God had decided to rewrite the almost always tragic ending to such accounts of people coming into contact with power lines. This time he let the little boy stay.

They whisked him away in an ambulance and a few days later, in an operation, he lost his left hand and forearm—they were too badly burned to be saved. There was also great concern that he would lose both legs, for the electricity had badly damaged his calf muscles. But they are healing and I like to think that it is God at work, following up on this, for at this writing the boy is walking again!

I knew what had happened and I was free with my testimony. I told everyone with whom I conversed that it was a miracle. I told it before our congregation, I wrote a letter about it to the newspaper, and the word spread around. But then responsibility entered the picture, the innocence left, and it all became complicated. It also brought on my dilemma.

The boy's family, or their counsel, filed a lawsuit against the power company, and guess who the lawyers called to get an account of what he saw? You guessed it—me. There were a hundred other people there, out of another three billion people in the world who could have been there but no, I'm the one they want to help them with a lawsuit.

A detective called and I agreed to meet with him the next afternoon. Really, before I had a chance to think it through, I was "in it." Always at the back of my mind I have had great reservations about whether or not it was the Jesus way to participate in a legal contest. What I would determine that Jesus would do, facing such a confrontation, would be my answer for what I would do. But I had never gotten down to making such a determination up to this point, and now I had to have something in just one day! Well, I gave it much thought to say the least. I worried and fretted, I took counsel with my wife, and I sought God's counsel. Finally I found a position, and I made my decision.

The next day I called the detective back and said, "Since this is a lawsuit, seeking to employ force upon someone, and I don't believe in the use of force, I'm afraid you'll have to carry on without me. I'm sorry, but it's my religion you know."

They didn't know, not really. But they honored my request, probably mostly because they had no choice. They did say that about the only way a settlement could be reached in a case like this was to have witnesses testify in court. But I told them it simply wasn't my way. I spoke from the heart when I said that there was nothing I would like more than to see that beleaguered mother receive a windfall, but I didn't think this was the way to obtain it. My personal preference was for the power company to "tidy things up" on their own accord, without being pressured. So much for my personal preference. This is what I told the detective just before we parted ways.

All of this left me with sort of an empty feeling. I would suppose that if the woman would hear I refused to help with her case she would not have kind regards for me. And I suppose the lawyers think it unusual at best, that I am not a willing participant—not in their corner, so to speak—but I hope they will look beyond me at my reasoning.

I hope they can be practical. I think one must be that way in seeking his answers. I think one must ask, "What would Jesus do in a case like this?" without beating around the bush. Ask "How would he react if he were

Jeffrey Hatton is from Greentown, Ind. He is the author of "I Kept My Name Off the War Memorial" (*G.H.*, June 14, 1983).

confronted with a lawsuit?" Would he feel the gain worth the means employed to obtain it? Would he recommend the parties take another course of action?

Would Jesus do that? About the lawsuit itself. Isn't it nothing more than an attempt by one party to force to a conclusion an issue disputed with another? It involves a plaintiff and a defendant, it pits one person against another, it leaves a bad taste in the mouth. It would seem that to participate in a lawsuit one would have to take a side. Would Jesus do that? If so, which one? If he sided with the plaintiff what would he do about the defendant? If he elected to 'stay clear,' what would he say to the plaintiff? Is it in his nature to use even this kind of force? What did the Man who stood on the mount teach us about himself? About ourselves?

I believe Jesus is not a person of force. I don't believe he forced anyone to the hillside to hear him preach, nor did he force them to come into his kingdom, or to believe in him. He doesn't force anyone to make whatever adversity that comes in life into a cross and carry it, all the way through if necessary. I do believe he leaves it up to us, to believe in him, to come into his kingdom, to make adversity into crosses. If we are going to use him as our model, and we understand how we got to him without force, then isn't this same understanding going to spill over into our relationship with other people? And in all our dealings with other people?

I believe he taught people to be in agreement with each other, but that little item has a high price tag in our world. Whatever is in short supply, always is in great demand and always commands a high price. Under these conditions someone has to pay dearly. But when the price is met, then we have agreement, I hope. Other costly items are "to defer" and "to give way"—they all command premium prices today. Pay it. Pay a cloak as well as a coat. Here is a street under construction, now a bog with boards thrown across it. Two men start out from opposite ends and where else do they meet? In the center, of course, with no room to pass. What will they do, stand there all day? No. One man raises his pantlegs and steps off the board into the ankle-deep mud, and the other man passes. With his inconvenience he bought "to defer" and "to give way," and they in turn responded by bringing peace.

I don't believe Jesus would participate in a lawsuit. I believe he would counsel both sides to come together and reach a settlement agreeable to both. I believe he would want the plaintiff to cease being a plaintiff, to cease making demands, and he would want the defendant to be sensitive and attentive to the situation. He would want an atmosphere of two opposite parties reuniting, differences resolved, and peace and agreement, so that the world can go on. Though we might be sorely tempted sometimes, I believe we should follow Jesus and refrain from suits.

I'm Listening, Lord, Keep Talking

Looking back. Frequently as I go down the raspberry rows, I look back. Nearly always I see behind me fruit that I have missed, hidden beneath leaves I failed to brush aside. It is seeing the bushes from a new perspective. My forward vision as I march along the rows reveals the majority of the fruit, but often plump, ripe berries remain, hidden by leaves blocking my vision. By looking back, seeing things from a different angle, I always gain fruit that would be lost without that momentary pause, that willingness to take a new view of the raspberry row. By that backward look I spot the bypassed berries.

In Philippians 3:13-14, Paul speaks about "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." And I see the wisdom in such a philosophy, but what I am today is because of the past. Paul also used such expressions as, "When I recall," "When I remember," and when he does, he is looking back over the raspberry row he has just traveled.

Having vision, looking ahead, is fine, as long as one both remembers and considers that viewing from other directions reveal hidden blessings. In Sunday school class, in church business meetings, in small-group gatherings, I sense at times that my mind is closed, there is no need for discussion. The comments of others fall on ears connected to a mind that refuses to be confused with new data, new ideas, fresh speakings of the spirit through others. I fail to pause, to look around me, to look backward, to accept new directions because of what I hear and see. Hidden behind the leaves of my own conceit, blocked by the foliage of my own stubbornness, blinded by my own pressured desire to march rapidly down the row toward the goal that I have already established, I miss the fruit of opinions from others.

Sometimes I worry about fruit the church has left on the "raspberry bushes" because of her relentlessly, ruthlessly pushing ahead. I know what happens to the raspberries I pass by in my patch. Fruit that I leave there hangs for a day or so, then drops silently, wastefully to the ground, never accomplishing what it was created for, to be consumed, turned into tissue, continuing life as a part of a new organism. Opinions I fail to hear, comments I disregard, suggestions that lie hidden or unspoken, are lost forever.

It is poor stewardship to pass by the raspberries that need to be picked in the patch. Likewise in the church. Though hidden, that minority report needs to be searched out, heard from, their opinion becoming a seasoning that flavors and blesses the total church body.—**Robert J. Baker**

The new patriotism: bringing us together?

by Titus Bender

A new wave of patriotism is sweeping the United States. Something within me identifies with the need to be brought together as a people with a collective sense of direction and hope. We have this need at all levels. Persons need a sense of self-worth; families need a sense of rootedness; churches need to know who we are and where we are going; neighborhoods need a sense of "we-ness"; and so do nations need a sense of collective self-esteem and national purpose. The person who lives in self-hate will self-destruct; the family with no sense of togetherness will be ineffective; the church or neighborhood without a sense of "we-ness" will fall apart; the nation with no sense of positive purpose will ignore the needs of its own people and strike out at other nations.

This hunger for a collective sense of national purpose and the resulting current wave of patriotism takes me back to my experiences in Mississippi during the 1960s. The white population of our state was looked upon by many as the garbage heap of the nation in the area of human relationships. No person can live productively for long with the self-image of trash, and so we struggled for a sense of collective pride. Leadership (or the lack of it) played a key role in that process. There are two contrasting ways of becoming a voice that can call people together—appealing to the fears and hatred within or appealing to generosity.

I remember a neighbor in Meridian (let me call her Jane) who had little money and was looked down upon by some of her more well-to-do neighbors. One Christmas Eve our family stopped by to visit and she insisted that we finish the food on the table. It had been a bad week financially and we later discovered that her refrigerator was empty. She had no money to buy either Christmas gifts or food for Christmas Day, yet she wanted to serve us. This was the spirit of Mississippi at its best. But on the whole, we were unable as Mississippians in the 1960s to redefine ourselves as able to rise above our racial prejudice and to share with a too-selfish country the spirit of Jane. We needed voices from religious and political arenas to appeal to that generosity of which we were capable and, thank God, there were some. But the predominant voices were those such as Governor Ross Barnett who aroused the fears of fellow Mississippians.

His political campaign and his administration stirred hatred toward racial minorities within the state and was mislabeled, "our Southern way of life." It brought a majority of white Mississippians together, but by what self-definition? Governor Barnett, there were many examples of the generous "Mississippi way of life" such as that of Jane. But you did not call us to this.

I sense the same uneasiness over the lack of a sense of collective identity today at the national level that I felt at the state level in Mississippi in the 1960s. We are beset by problems we do not know how to solve and we are frightened. Our nation was the John Wayne of the world, but no more. We wish obedience at the snap of a finger and we want to be loved. But we seem to be getting neither. With little sense of control over our lives domestically and fear of the next move of those who distrust us internationally, we are ripe for "leaders" who stir up our darker side.

In my adult lifetime I have never seen such dramatic efforts on the part of national political and religious leadership to make us disdainful of the poor, vengeful toward the offender, and ready to go to war when small countries do not do obeisance. Evidence? Our leaders made drastic cuts in programs for the poor while giving the military machine more money than they can spend efficiently, even from a military perspective. They pose the death penalty as the easy answer to crime. They prop up the regime of El Salvador which killed over 30,000 of its own people during the past five years, and a list of other unjust governments whom we support simply because they are on our side. They play with the idea of a winnable nuclear war and refuse to negotiate with the Soviets because they are "an evil empire" (except at election time). They try to destroy Nicaragua because their leadership does not bow to us. They do this to a chorus of "Amens" from a number of religious leaders who invoke the name of Jesus as they defer to the powerful and chide the powerless.

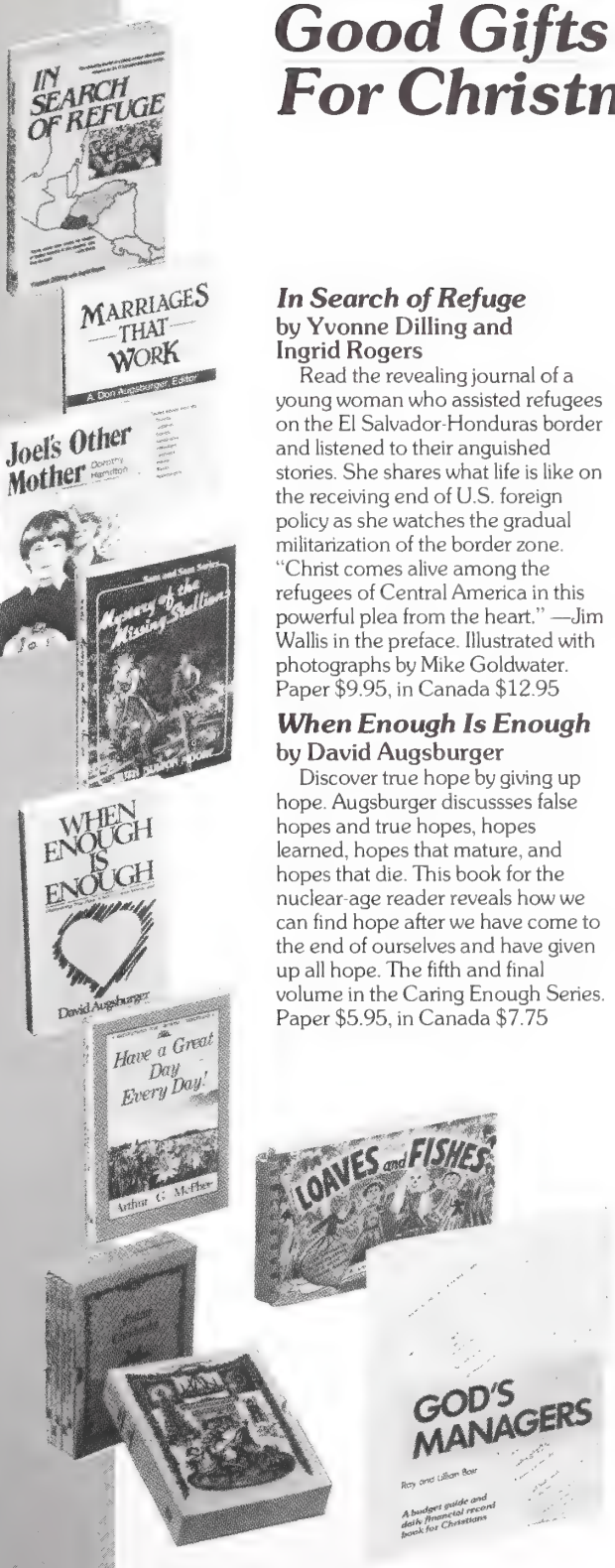
We need to be brought together with a sense of purpose. We cannot live purposefully with collective self-hatred. Sometimes when I see the flag I feel like crying out in rage; under its symbolism many today are being injured. But in my saner moments I feel like weeping; this is my country and I want to be a part of healing without ceasing to be an American or a Christian. There is generosity in our churches and in our land. We can build upon this. But many political and religious leaders are selling us short by describing a Jesus who is partial to people who are both American and "successful."

Unless we find a way to tune out such voices and tune in the voice of Jesus who was assassinated when he reached out to the alien and the "loser" because of his spirit of generosity, we will find, not pride, but shame. We must be brought together with the spirit of Jesus and the spirit of Jane.

Titus Bender teaches at Eastern Mennonite College, Harrisonburg, Virginia.

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CHURCH NEWS



Conferring at the close of the Allegheny Conference special session on women's ordination are (left to right) Lorne Peachey, chairperson of the Faith, Life, and Procedures Commission; Dave Mishler, chairperson of the Women in Leadership Study Committee; and Richard Kaufman, a delegate from Thomas Mennonite Church.

Allegheny delegates reluctantly postpone decision on ordination of women

Allegheny Conference delegates voted reluctantly to postpone a decision on women's ordination during a special five-hour session to discuss that issue on Oct. 27 in Scottdale, Pa.

Although a straw poll showed that a majority of the delegates approved a statement permitting the ordination of women, the congregational representatives assembled at Kingview Mennonite Church agreed that the consensus was not strong enough and that too many delegates were missing to go ahead with a formal vote.

The fact that 11 of the conference's 37 congregations failed to send delegates frustrated the people who had hoped that a decision could be reached at the special session.

"Many of the people who are opposed to women's ordination aren't here today, so we're giving them a second chance," said Lorne Peachey, chairperson of the Faith, Life, and Procedures Commission which was responsible for the session.

Although Allegheny Conference already has licensed women pastors, conference delegates were not confronted with the issue of women's ordination until University Mennonite Fellowship of State College, Pa., asked earlier this year that its licensed copastors, Harold and Ruth Anne Yoder, be ordained.

The conference appointed a Women in Leadership Study Committee which presented a two-page report to the conference delegates at their August meeting this year. Buried near the end of the document is the controversial statement, "We also will support congregations who call for licensing or ordination of women to pastoral leadership."

The delegates in August agreed to take the report back to their congregations along with a detailed study guide developed by Ohio Conference in 1980. They agreed to meet again in October to discuss the issue.

Before the fall session, each delegate received an alternative study guide from Sanford Shetler, an overseer in the Johnstown, Pa., area who has been a longtime conservative leader in the conference. "The Ohio Conference study guide is slanted in favor of the ordination of women," he complained in the document he had prepared himself. Shetler was not present at the Oct. 27 meeting.

A lengthy discussion about what the Bible has to say about women in ministry revealed divergent interpretations. Two young pastors from the Johnstown area summed up two opposing viewpoints. "The Bible definitely points to the ordination of women," said Loren Johns. "It definitely does not," countered Phil King.

Dave Mishler, chairperson of the committee which drafted the two-page statement under discussion, reminded the delegates that they were not being asked to settle once and for all the issue of women's ordination, but merely to permit the ordination of women for congregations who request it.

"Let's test the waters to see where we are," said Tim Peachey, the conference's new moderator. The delegates agreed, and a straw poll showed 37 in favor of the statement on ordination, 15 opposed, and 15 seeking a postponement of the decision.

Although many delegates grumbled about the failure to reach a decision on women's ordination after they had spent a beautiful fall Saturday traveling to Scottdale and sitting most of the day in a meeting, they agreed that an immediate vote on the statement would cause hard feelings among the people who opposed women's ordination.

Representatives from University Fellowship expressed disappointment at the decision. "But we're willing to wait some more, even though our patience is being stretched," said Truman Hershberger, a charter member.

To make sure that debate on the issue doesn't drag on and on, the delegates added a P.S. to their action to postpone a decision on women's ordination. They urged congregations to continue studying the issue in the next months so that it can come up for a definite pro or con vote at the next regular delegate session in March.—Steve Shenk

Hondurans to start church in New Orleans

After consulting with North American Mennonites, Amor Viviente (Living Love) Mennonite Church of Honduras has decided to start a Hispanic church in New Orleans.

Amor Viviente is a charismatic, youth-oriented church with 1,200 members in 11 congregations. It was founded 10 years ago through the efforts of Eastern Mennonite Board of Missions workers Ed and Gloria King. The church exists alongside the 1,500-member Honduran Mennonite Church organized in 1965 with the help of Eastern Board.

The decision to start a church in New Orleans came after a September meeting in Des Allemands, La., of representatives of Amor Viviente, Gulf States Fellowship, Mennonite Board of Missions, Hispanic National Council, Lancaster Conference, and Eastern Mennonite Board of Missions.

Amor Viviente will primarily work alongside Eastern Board and Gulf States Fellowship in the church-planting venture but will not be administratively responsible to them.

Demographic estimates show the Hispanic population of New Orleans to be 120,000—a third of which are Hondurans. Amor Viviente has chosen New Orleans for its outreach because it is considered the center for Central American immigration into the United States.

Amor Viviente also sees New Orleans as a center from which future church planting can take place both east and west. Its guidelines call for each congregation founded to serve as a "mother" base through which other works and missions will be established. The aim is to make new congregations self-supporting in 3-5 years.

To begin the New Orleans effort, Eastern Board will support Ed and Gloria King, and Amor Viviente will appoint and provide some support for another couple.

Smucker completes work in Nepal as nursing instructor

Seeing her nursing students learn to take responsibility for community health care was the highlight of Jean Smucker's six-year teaching experience in Nepal. Sponsored by the Mennonite Board of Missions, Smucker served in the capital city of Kathmandu, 1975-78 and 1981-84. She returned to North America in August.

Smucker worked with United Mission to Nepal, an interdenominational mission organization composed of 37 mission agencies. She was an instructor and administrator at a three-year nursing school with a current enrollment of 66. The faculty is composed of two UMN workers and ten Nepalis.



Jean Smucker recently completed six years of service in Nepal.

"I have noticed a significant change in the status of nursing in Nepal," said Smucker. "Once considered to be one of the lower professions, nursing now carries more respect and prestige." The school's curriculum emphasizes practical community health care, home visitation, and midwifery.

Among the many bits of wisdom that Smucker gained during her work in Nepal, she said the need to be "people-oriented" was one of the most important. "It was frustrating to work with a level of nursing that wasn't up to the North American standard," she said. "I had to learn to stand by at times in a supportive way instead of worrying so much about accomplishing my own goals."

Smucker is now a nursing instructor at Hesston College. She is a native of Orrville, Ohio.

Goshen College board tackles budget, alcohol, long-range planning

A budget of $10 million for 1984-85 was approved by the Goshen College Board of Overseers during its quarterly meeting, Oct. 19-20. Administrators expect contributions to the annual fund of almost $1.5 million to help balance the budget for the 46th consecutive year. With 50 fewer full-time students this year, several contingencies in the budget will have to develop in a positive way to achieve a balanced budget by June 30, the overseers learned. Last year's budget of $9.9 million resulted in a small surplus, as an audited statement received by the board showed.

Recently inaugurated President Victor Stoltzfus said he is appointing a major faculty committee to work at long-range planning. The college has applied for a major grant to work at market analysis, he said. The presidents of the Mennonite Church colleges—Goshen, Eastern Mennonite, and

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Hesston—have met to discuss ways to increase enrollment at all three schools. The board approved a comprehensive resource development program leading up to the college centennial in 1994.

The major bloc of time was devoted to student life issues. Board, administrators, and faculty have been concerned with the rising use of alcohol on the part of a small group of students. The policy of prohibiting the use of alcoholic beverages and illegal drugs on campus was strongly reaffirmed, as was a stronger educational emphasis on the negative impact of alcohol on personal and social behavior.

The Judicial Board of the college was complimented for its readiness to apply appropriate sanctions to violators. This discussion included the observation that college students have sponsored a number of off-campus dances. Board and faculty are especially concerned that alcohol was in use at these occasions. The administration was asked to test policies on these matters with Mennonite conference leaders.

In actions related to faculty, the board granted a two-year leave of absence to Mary Oyer, professor of music, for work and study in Africa and a one-trimester leave to Rosemary Wyse, assistant professor of English, for advanced study in teaching English as a second language.

With this meeting, Arlene Martin Mark of Elkhart, Ind., served as chair for the first time. A new board member attending his first meeting was Nelson Kraybill, a 1978 graduate who is now a pastor in Taftsville, Vt.



Mennonite Board of Missions prepared nine persons for Voluntary Service assignments during its fall orientation, Sept. 24-Oct. 3, in Elkhart, Ind.

The new VSers are:

(First row, left to right) Ruby Mast, Shipshewana, Ind., assistant hostess at International Guest House in Washington, D.C.; Daniel Kauffman, Leonard, Mo., home repair worker in Mashulaville, Miss.; and Arlene Friesen, Hutchinson, Kan., Discipleship Program in Richmond, Va.

(Second row) Diane Royston, Champaign, Ill., youth activities coordinator in La Jara, Colo.; Lynnette Martens, Sanford, Man., program coordinator and hostess at a hospitality house in Washington, D.C.; and Fern Burkholder, Edmonton, Alta., nurse in Mashulaville, Miss.

(Third row) Chuck Royston, Champaign, Ill., work camp coordinator in La Jara, Colo.; Elisabeth Jung, Bohl-Iggelheim, West Germany, Discipleship Program in Richmond, Va.; and Twila Hess, Lititz, Pa., Discipleship Program in Richmond, Va.

Updating of *Mennonite Encyclopedia* gets boost

The Mennonite Encyclopedia updating project has found its focus, following a decision made by the Institute of Mennonite Studies, Sept. 21-22, in Elkhart, Ind. The three-year commitment of IMS to produce a volume to extend and correct parts of the existing four-volume encyclopedia will continue, with exploration to locate an institutional base for the long-term project of total revision.

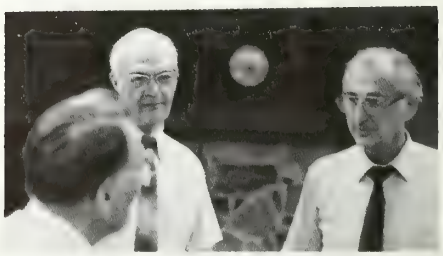
The Mennonite Encyclopedia, first published in 1955, was a major cooperative effort of the Mennonite, General Conference Mennonite, and Mennonite Brethren churches.

The IMS Executive Council, after meeting with IMS associates and with representatives of the publisher, Mennonite Publishing House, agreed to a two-step continuation of the project. Under Editor C. J. Dyck and staff Dennis and Carol Martin, IMS will complete the one- or two-book supplement to the encyclopedia. At the same time IMS will explore the possibility of a total revision after completion of the supplement. This would include consideration of an appropriate body to direct such a larger project, presumably other than IMS.

As part of the exploration, IMS will ask the Mennonite Historical Society of Canada "to facilitate and coordinate decisions about whether or not a *Mennonite Encyclopedia* Canadian office be established." Mennonite groups in Canada have advocated beginning work on an entire new encyclopedia now, rather than a supplement alone. IMS has leaned toward waiting for a "next generation" of scholars to undertake the massive work and cost of a new encyclopedia.

IMS director Willard Swartley said that the year taken to assess the two alternatives—either to produce a whole new encyclopedia or to do a supplement that would extend the present set and update it at crucial points—"will greatly strengthen the quality of the final product." Having tested the options, he believes, will strengthen support for the project in the various institutional centers in North America.

IMS is a research agency of Associated Mennonite Biblical Seminaries with its work focused on study and publication "in fields of direct interest to the faith, life, work, and witness of the Mennonites in the modern world as well as in the past."



Lester Hershey (left), Mark Kniss (center), and Norman Kraus at Mission Forum in Harrisonburg, Va.

Krauses ask tough questions at forums

"What is the gospel according to our congregation?" and "What are our points of contact with our local culture?" Norman and Ruth Kraus, Mennonite Board of Missions workers in Japan, posed these tough questions during four mission forums recently in Illinois, Virginia, and Indiana.

Krauses shared observations about Japanese life and culture and their experiences in trying to communicate an authentic gospel. "Our life in Japan is a mirror reflecting more sharply some of the things facing us in our life in North America," Norman noted at the outset. Ruth sketched developments in modern Japanese society that affect communication of the gospel. Break up of families brought about by urbanization, consumerism, and financial pressures create many of the same needs seen in North America.

Learning how to say "God loves you" in Japanese was not easy, they said, because good news in one culture can be bad news in another. For example, talking about the blood of Christ as a cleansing agent may create problems because blood in Japanese culture is a defiling agent; salt is the cleansing agent.

Norman noted that the gospel comes to every human culture as a foreign message. In Japan and many other countries, however, it has the tag, "made in the USA." He asked how the gospel can be transferred so that it doesn't have such a tag.

Contextualization of the gospel does *not* mean "identification and adaptation to the dominant mood of the culture," Norman said, "but rather, taking the context seriously in the communication and application of the gospel." It means taking our culture seriously, carefully analyzing its patterns and styles, and being aware of the standard used to evaluate—namely, the gospel of Jesus Christ.

Norman noted that in the past Mennonites have not emphasized contextualizing the gospel. Rather, they were nonconformists and expected others to conform to them.

After identifying the meaning of "gospel" during different stages of church history, Norman asked forum participants to huddle in congregational groupings and decide on "the gospel according to our congregation" and "the points of contact with local culture."

The mission forums were sponsored jointly by Mennonite Board of Missions and by the local conferences. They were held on Sept. 15 at Hopedale (Ill.) Mennonite Church; on Sept. 21 at Weavers Mennonite Church, Harrisonburg, Va.; on Oct. 20 at First Mennonite Church, Middlebury, Ind.; and on Nov. 3 at Holdeman Mennonite Church, Wakarusa, Ind.

Lancaster WMSC sends representatives to Honduras

The location: A Catholic industrial school in El Progresso, Honduras. Above its entrance unfurls a banner, "Bienvenido, Mujers Menonitas."

Inside, women with names like Berta, Rosa, Emelina, Brenda, Estela, and Melvis hang green, pink, and yellow crepe paper garlands and homemade Scripture verse posters. One scrawls the program on the blackboard. Another carts the single set of folding chairs from the cafeteria to the meeting room. The chairs will be shuttled back at lunch.

Lois Erb and Dora Taylor, sisters with a long career of church work,



Lois Erb (left) and Dora Taylor (center) report on their recent mission to Honduras with Lancaster WMSC chair Miriam Book.

brought back these details of their two-week September mission to Honduras. They were commissioned by the Women's Missionary and Service Commission of Lancaster Conference to visit the equivalent Honduran organization.

The visit was the result of much spiritual and administrative preparation—organized prayers of commissioning and support by faithful spiritual partners, skillful administrative work by WMSC officers and Honduran women, and the cooperation of missionaries Grace Hockman and Janet Brenneman. This being the first Lancaster WMSC annual project of sending people instead of money, the executive committee entered the new territory with some caution.

The retreat itself was a new experience for most of the 80 Spanish-speaking women who attended. Many came at great sacrifice, leaving their clay stoves and thatched huts before dawn, some coming with less than the $10 fee in hand, trusting to be admitted anyway. For most of them it was the first time away from their families.

Erb and Taylor said they found among their Christian sisters there, rich and poor, love which was worth the whole effort. They believe the fellowship the Honduran women found would have been worth the retreat if the retreat had been held without them.

"I felt absolutely waves of love," Erb said, describing fondly the welcome. "They gave us their best; they loved us to death; they lugged our baggage around for us."

Taylor, who had served as a missionary in Honduras and then in Belize from 1951 to 1967, already knew some of the women and is fluent in Spanish. She translated for Erb. They had practiced beforehand.

Erb and Taylor feel that their mission was accomplished. They recognize the power of the prayers made for them and the initiative taken by the Hondurans.

Will WMSC make this successful venture a model for future projects? WMSC chair Miriam Book thinks each project will need to be looked at individually. "Maybe some Honduran women ought to come here next," she said.

—Glenn Lehman

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Mennonite Mutual Aid

READERS SAY

Larry Hauder, Hyde Park Mennonite Fellowship, Boise, Idaho. Recently our congregation was blessed with a report from a couple who had attended Mennonite World Conference. This couple is relatively new to the Mennonite Church. Their response to the conference was overwhelmingly positive. A major impact on them occurred when they witnessed the openness and loving style in which differences of opinion and perspective were handled.

This same style of openness was evidenced recently in the Sept. 18 issue of *Gospel Herald* in which J. Ward Shank shared his views about the peace movement in the Mennonite Church. Thank you for printing the article.

I did think Brother Shank was a bit presumptuous to state that *his* understanding of the role of peace in the Christian faith is biblical and those who disagree have an unbiblical stance. If continued dialogue and debate is going to occur when differences surface, as in the understanding of peace in our theology, then self-righteous language will need to be moderated. Brother Shank's article became more readable toward his conclusion as he asked important questions.

Timothy Weaver, Maracay, Venezuela. This fall during the presidential elections, the church-state relationship will be drawn closer than ever before. For some time I have been skeptical of the Far Right group's determination to tie religion to a certain political party. It has amazed me how one can argue a "peace through strength" position and support it with Jesus' teachings and example and how the preservation of one's possessions can result in a nationalism that is stronger than God's international kingdom. To support the arms build-up, to see the gap widen between rich and poor and not care, and to claim to have God's exclusive point of view troubles me. To see these themes reiterated at the Republican National Convention and to be told that it must be this way so our standard of living can continue to rise poses serious questions for me as Jesus' follower.

On the other side, the Democrats seemed to echo biblical rhetoric as well in their convention. They talked of concern for the poor, the arms race, the threat of war, and justice prevailing. They used religious personalities also and it made me question: Are we as Christians to try and choose the most biblical agenda and then try and force that agenda on an unbiblical people? I was reminded of Mark Hatfield's quote in "Items and Comments" several months ago: "When the church loses its power it resorts to legalism." What should the church in the U.S. be doing this fall in view of the ambiguous relationships between religion and both political parties?

Perhaps we should renew our commitment to the kingdom of God. Could we better learn and communicate that the real battle today is not a question of God being a Republican or a Democrat, or even capitalism versus communism? The real issue is that sin (evil) is omnipresent. Could the church stand up and say neither party or any world system has the answer? Could the church then begin to demonstrate what it means to be a peacemaker, to show love, to grant forgiveness, to speak to the volatile issue of accumulation of riches, to care for the poor, and work for justice? Are we willing to stand and say that only birth into the kingdom of God can enable these issues to be solved?

Barbara Rody Cataldo, Elkhart, Ind. In response to John Lenshyn's "A Strange Event with Shady Beginnings" (Oct. 9), I want to tell about our church's alternative to Halloween. John spoke of ways we might develop the All Saints' Day concept as a way of redeeming this questionable holiday. Our church has been working at that for at least the past six years.

For an All Saints' celebration children and adults alike are encouraged to dress up as a saint—past or present—someone whose faith walk has influenced their own. We have usually given each person a chance to tell "who they are" and a bit about their chosen saint. We sometimes have a few games for the children, and we always have treats for them to collect in bags and take home.

The most meaningful part of our celebration for me is the way we begin the evening—the lantern walk. This is a custom borrowed from the Society of Brothers. Each person who wants to finds or improvises a lantern. The walk begins at a home about a half mile from the meetinghouse—and after dark. Along the way, individuals and families join in with their lanterns. We sing as we walk—songs about light overcoming darkness and about Jesus, our light. When we reach the meetinghouse we gather in the parking lot, forming a large circle, singing more songs, enjoying each other's lanterns and the joy on the children's faces. This is a very moving tradition, and very strong symbolism.

I'm grateful to be part of a church that is both serious enough and playful enough to have taken the time to develop such a redemptive alternative to a very uncomfortable holiday.

Carolyn Baechler, Kitchener, Ont. I very much appreciated the article "A Strange Event with Shady Beginnings" (Oct. 9).

I would like to make some suggestions that "if possible, bring into it the love and power of God. . . ." Several years ago, some concerned parents of our congregation decided to hold a party at the church for our children, so that they could experience a healthy alternative to Halloween. I will list some of the ideas we've used.

1. Children may dress up, if they like, but there can be no traditional (i.e., witches, ghosts, etc.) costumes. Older children could pick a Bible hero, research him or her, and dress up as they would have in Bible times. We had our Pioneer Girls group dress as women of the Bible one year. They were very imaginative and interesting.

2. We show films and play team games and have popcorn and apple cider—much like any party. By the way, this is a family party.

3. For the treat time, parents go into different rooms of the church and the children come to the doors. Rather than saying "trick or treat," they repeat a favorite Bible verse, or sing a song (little ones say, "Jesus loves me.")

4. In response to what to give out at home, how about a pencil or postcard inviting the child to Sunday school along with a nutritious snack? I know of at least one family that became involved in their local congregation because of this kind of creative witnessing!

I truly believe that as Christians we should use all of our creative thinking to combat the forces of evil. We would be very wrong to ignore the problem of Halloween and even more wrong to blindly accept the traditions and carry them on. Our children should know where we stand, and realize that our loving heavenly Father *wants* us to celebrate—but in ways that please him.

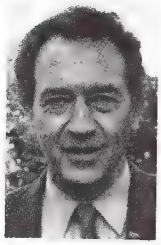
H. Howard and Miriam Witmer, Manheim, Pa. Thank you for printing "A Strange Event with Shady Beginnings" by John Lenshyn (Oct. 9). We need more awareness from people who see how Halloween does not relate at all to our faith in Jesus and his life. We appreciate that John's life in Christ is deep enough to exclude any emphasis on Halloween and its trimmings.

Let us make the "Fall Festival" and the "Festival of Leaves" or "Harvest Festival" the predominant aspect of October. There are many ways this can be done. These can be God honoring because they make us aware of the world God created for us to enjoy. Our souls are satisfied because praise is given to God for October and all its trimmings and glory.

MENNOSCOPE



Shank



Rohrer

Warren Rohrer and James Shank were honored by Eastern Mennonite College for their vocational achievements on Oct. 13 during homecoming weekend at the college. Rohrer was named 1984 alumnus of the year, and Shank was given the first distinguished service award from EMC's alumni association. Both men graduated from EMC in the early 1950s. Rohrer is an artist specializing in abstract paintings. He has taught at the Philadelphia College of Art for 23 years. Shank has served as a missionary in Tanzania and a pastor and bishop in Lancaster Conference. He has also worked in church relations and fund-raising for EMC in the Lancaster, Pa., area.

Mennonite farming is in crisis, says Robert Yoder of Eureka, Ill., Mennonite farmer and staff associate for congregational stewardship of the Board of Congregational Ministries. Farming in the Midwest is disappearing because of low prices for farm products and high interest rates. This and other farming issues are to be addressed at a "Faith and Farming Conference" at Laurelville Mennonite Church Center, Nov. 26-28. For information write LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666. Tel: (412) 423-2056.

The growing interdenominational companionship in peacemaking was evident to Mennonites who participated in the Iowa Church Leaders Peace Caravan, Oct. 2-6. With the coordination of the Iowa Inter-Church Forum, 19 leaders from 14 denominations traveled to 28 cities with a pastoral message on peace which they developed last Christmas. Mennonites involved in the peace caravan were Iowa-Nebraska Conference moderator Ron Kennel, three members of the conference's Congregational Ministries Board, and a Cedar Falls pastor. Edgar Metzler, peace and social concerns secretary for the Mennonite Church, spoke at a meeting of all planning groups at the conclusion of the peace caravan.

The school principals who make up Mennonite Elementary Education Council held their annual retreat recently at Camp Hebron near Halifax, Pa. The 25 persons in attendance used as their theme "The Creative Administrator," with Gerald Shenk and Orville Yoder serving as resource persons. Shenk works for Lutheran Social Services and conducts workshops on management. Yoder is associate executive secretary of Mennonite Board of Education. Elected as officers of the council were Jon Bender of Hinkletown Mennonite School, chairman; Maribel Kraybill of Locust Grove Mennonite School, secretary; and Rich Yoder of Quakertown Mennonite School, treasurer.

The first Oregon Fall Festival to raise money for Mennonite Central Committee was held on Oct. 13 at Polk County Fairgrounds in Rickreall. Income from an auction, food, crafts, and other items totaled more than $23,000. Mennonite and Brethren in Christ churches sponsored the event to provide opportunities for fellowship and witnessing as well as fund-raising.

Fifteen Indonesian Mennonite businesspersons visited North America recently. They spent three weeks touring Mennonite church agencies and businesses in Fresno, Calif.; Lancaster, Pa.; and Harrisonburg, Va. "This exchange is a unique opportunity to learn from each other," said Lancaster hosts Paul and Esther Bucher. "Together we can look at how we integrate our faith with the operation and structure of our businesses and church programs."

Making school kits for 40-50,000 children in Laos is the goal of a Mennonite Central Committee Christmas-New Year drive. Educational materials are difficult to find and very expensive in this small Southeast Asian country which is still suffering the after effects of the Indochina War. Laos was devastated by massive U.S. bombing 1964-73. MCC has been at work in this country since 1975. More information about the school kit drive is available from MCC, 21 S. 12th St., Akron, PA 17501.

A quarterly newsletter has been started by the Kansas Mennonite Disabilities Council. "We want to give people with disabilities what they need in the way of information, support, and friendship," said Chairman Ned Lakin in the first issue of *KMDC News* in October. "We also want to allow them to give to us the same things." More information about the council and its newsletter is available from KMDC, c/o MCC Central States, Box 235, North Newton, KS 67117.

The mixing of religion and politics is inevitable and appropriate, a local attorney and an Eastern Mennonite College faculty member agreed recently during a colloquium on "How I View the Role of Religion in Politics" sponsored by Eastern Mennonite Seminary. But David Hatmaker of the Hatmaker & Dinsmore law firm in Harrisonburg, Va., and Stephen Dintaman, instructor of religion and philosophy, expressed differences on how that mixing should be done.

Arlin Hunsberger and Ron Stutzman of Goshen College made presentations at the Council on International Educational Exchange's annual conference, Oct. 31-Nov. 3, in Minneapolis. Goshen is a leader in international exchange. Its Study-Service Trimester, for example, has sent nearly 4,000 Goshen students overseas since it was begun in 1968.

Six performances of "The Mikado" are being presented in November at Goshen College. Students and faculty in the music and communication departments combined forces to produce the humorous Gilbert and Sullivan musical which pokes fun at Victorian political powers and social habits of 19th-century Britain. The production in the Umble Center includes a 35-member cast and chorus and a 40-piece orchestra.

Copies of the 75th anniversary issue of *Gospel Herald* **are available at reduced cost.** The 32-page collector's issue of Apr. 5, 1983, is especially recommended for church libraries. "It contains a look at the present and a perspective on the past, plus some rather fearsome predictions for the future," said Editor Daniel Hertzler. The issues are available from the *Gospel Herald* office for 25¢ each or 10 for $2.

A joint annual meeting has again been scheduled by Illinois Conference of the Mennonite Church and Central District of the General Conference Mennonite Church. It will be held Nov. 9-11 at Mennonite Church of Normal, Ill., which is affiliated with both groups. During the meeting, Steve Ropp will be installed as youth minister for both groups. Bob Yoder is president of Illinois Conference and James Waltner is president of Central District.

Mennonite Central Committee worker Wayne Teel has published *A Pocket Directory of Trees and Seeds in Kenya* to help agriculture extension workers in rural areas. Kenyans use trees for a variety of purposes but forests are disappearing. Trees are being planted now, and Teel's directory gives information on which trees are best for particular situations and where the seeds for them can be obtained.

The Arts Committee for Ames 85 invites Mennonite artists to submit entries to a juried art exhibit to be held at the biennial convention of the Mennonite Church, Aug. 9-14, on the Iowa State University campus in Ames, Iowa. Entry forms and information are available from Ames 85, Box 3003, Iowa City, IA 52240.

Jordan, Israel, and Egypt will be major stop-off points for a Middle East Bible Seminar, May 31-June 14, led by Stanley Shenk, a Bible professor at Goshen College who has traveled to that area 13 times. More information is available from Shenk at Goshen College, Goshen, IN 46526.

The importance of quality athletic training and sensible fitness programs for all ages was discussed on Oct. 26 at Goshen College by David Bachman, nationally known sports medicine authority and 1958 Goshen graduate. Although he warned against "over-organizing kids' sports" and overdoing physical fitness programs like jogging, Bachman said, "There are no reasons not to get started on a program—only excuses."

Church-related job openings:

- *assistant director* at Diakonia, an emergency shelter and Voluntary Service unit operated by Allegheny Conference. Contact Program Coordinator Laurel Martin, R. 1, Box 351, Ocean City, MD 21842.
- *physics instructor* at Goshen College. Contact Dean Willard Martin, Goshen College, Goshen, IN 46526.

Special meetings: Graham Cyster, South Africa, at Diamond Street, Philadelphia, Pa., Dec. 5-9. Nelson Litwiller, Goshen, Ind., at North Main Street, Nappanee, Ind., Nov. 11-14.

New members by baptism and confession of faith: Peace Mennonite Church, Elyria-Lorain, Ohio: Frank, Janet, Mark, and Beverly Sabo and Tom Wossilek by baptism and Wayne and Nikki Denlinger by confession of faith. Rocky Mount, N.C.: Herbert Carlton Grier by confession of faith. Clinton Brick, Goshen, Ind.: Dean Dudding and Leon and Sue Shetler by confession of faith. Zion, Broadway, Va.: Gary Souder by confession of faith. San Antonio, Tex.: Marcus D. Deiner by baptism and Ava Laracuente, Fred Laracuente, and Jesus Nararro, Jr., by confession of faith.

Change of address: Don Rheinheimer from 1305 Quintana to 730 Prestwick, San Antonio, TX 78223. Bruce A. Yoder from 2219 Floyd Avenue, to 3600 E. Broad Street, Richmond, VA 23223. William K. Wilson from Hagerstown, Md., to R.D. 1, Box 61, Susquehanna, PA 18847. Elam Glick from Shirleysburg, Pa., to R. 2, Box 300, Hollsopple, PA 15935. Kenneth and Grace Schwartzentruber, R. 3, Waterloo, ON N2J 3Z4, Canada.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Blouin, Michael and Ramona (Yoder), Fairview, Mich., third child, second daughter, Claire Marie, Oct. 9.

Clemens, Fred and Marie, Philadelphia, Pa., first child, Jared Andrew, Sept. 25.

Fath, Jim and Cindy (Bixler), Dalton, Ohio, second daughter, Susannah Ruth, Oct. 16.

Finlay, John and Linda (Bowman), Walkerton, Ont., fourth child, first son, Andrew John Steven, Oct. 8.

Greiser, Dave and Anita, Philadelphia, Pa., first child, Hope Elizabeth, Oct. 11.

Handrich, Ted and Mary (VanderKolk), Fairview, Mich., second daughter, Christina Jenee, Oct. 11.

Hershberger, Jim and Ann (Graber), Harrisonburg, Va., first child, Sara Elizabeth, Oct. 11.

Landis, Robert and Nancy (Graybill), Telford, Pa., first child, Daniel Robert, Oct. 4.

Lee, Gerald and Debra Ann (Unternahrer), Middlebury, Ind., second daughter, Lindsey Dawn, Oct. 16.

Miller, Elroy and Linda (Eberly), Maumee, Ohio, second son, James Elliott, Aug. 24.

Olderbak, Dennis and Denise (Buller), Lincoln, Neb., first child, Sally Gayle, Aug. 19.

Shenk, Nelson and June (Yoder), Bally, Pa., third child, first daughter, Renee Elizabeth, Oct. 7.

Snyder, Bruce and Helen (Moyer), Cambridge, Ont., third child, second son, Johnathan Christopher, Sept. 11.

Steckly, Ron and Karen (Haft), Carstairs, Alta., second son, Justin Peter, Oct. 1.

Stevens, James and Sandra (Schrock), Arthur, Ill., third child, second daughter, Cynthia Marlene, Oct. 5.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Cowan—Zehr.—Alan Cowan, Lebanon, Ore., Fairview cong., and Julie Zehr, Iowa City, Iowa, First Mennonite cong., by Roy Hostetler, Oct. 6.

Ferguson — Erb. — Michael Ferguson, Kalona, Iowa, Kalona cong., and Emily Erb, Wellman, Iowa, West Union cong., by Merv Birky, Oct. 13.

Gingerich—Kennell.—Simon J. R. Gingerich, Sarasota, Fla., Naumberg cong., and Marcia Kennell, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Oct. 5.

Good — Tyner. — Douglas Good, Pettisville, Ohio, Central cong., and Susan Tyner, Lucky, Ohio, Missionary Church, by Dennis Leinbach, Oct. 6.

Hartman — Jenkins. — David Hartman, Huber cong., New Carlisle, Ohio, and Janet Jenkins, United Church of Christ, North Hampton, Ohio, by Paul Conrad and George Fandt, Sept. 1.

King—Bertsche.—Rodney L. King, Akron, Pa., Forest Hills cong., and Sandra S. Bertsche, Akron, Pa., Akron cong., by James E. Bertsche, Oct. 6.

Martin — Martin. — Arnold William Martin, Baden, Ont., and Beverly Kay Martin, Waterloo, Ont., both of St. Agatha cong., by Nelson Martin, father of the bride, and Clayton Kuepfer, Sept. 29.

Newcomer — Carpenter. —Glenn E. Newcomer and D. Lisa Carpenter, both of Elmira, N.Y., Elmira Mennonite Fellowship, by Dennis Gingerich, Oct. 5.

Wagner — Frey. — Michael Gregory Wagner, Wyomissing, Pa., West Wyomissing Chapel, and Jill Marie Frey, Strasburg, Pa., East Chestnut Street cong., by Glen A. Roth, Oct. 13.

OBITUARIES

Beiler, Annie S., daughter of Jacob and Aarie (Stoltzfus) Fisher, was born in Upper Leacock Twp., Pa., July 9, 1904; died of a coronary at Lancaster General Hospital, Lancaster, Pa., Oct. 13, 1984; aged 80 y. On Dec. 7, 1924, she was married to Jacob J. Beiler, who survives. She was preceded in death by one son (Sylvan), 4 sisters, and 2 brothers. She was a member of Conestoga Mennonite Church, where funeral services were held on Oct. 16, in charge of Harvey Z. Stoltzfus, Nathan Stoltzfus, and Christian Kurtz; interment in the church cemetery.

Fennell, Phyllis Ann, daughter of Orvie and Adell (Snider) Bauman, was born in Kitchener, Ont., Mar. 29, 1939; died of cancer at Waterloo, Ont., Oct. 2, 1984; aged 45 y. On Apr. 21, 1962, she was married to David Fennell, who survives. Also surviving are 2 daughters (Lisa and Pamela), her mother, one sister (Carolyn—Mrs. Patrick Morris), and one brother (Bryan). She attended Erb Street Mennonite Church, where funeral services were held on Oct. 6, in charge of Wilmer Martin and Lester Bauman; interment in Erb Street Mennonite Cemetery.

Gisel, Opal F., daughter of Albert and Amanda (Lehman) Gisel, was born near Wauseon, Ohio, June 2, 1908; died at Medical College Hospital, Toledo, Ohio, Oct. 15, 1984; aged 76 y. Surviving are 4 brothers (Chester, Vern, Ralph, and Walter). She was a member of Central Mennonite Church, where funeral services were held on Oct. 18, in charge of Charles H. Gautsche and Lowell Gisel; interment in Pettisville Cemetery.

Hicks, Leslie Perry, son of Noah and Francis Hicks, was born in Portsmouth, Va., Aug. 6, 1918; died at Misericordia Hospital, Philadelphia, Pa., Oct. 3, 1984; aged 66 y. He was married to Roxie Hicks, who survives. Also surviving are one daughter (Renee Louise), one grandchild, 2 sisters (Mrs. Edmonia Thomas and Verian Hicks), and one brother (Ralph Hicks). He was a member of Diamond Street Mennonite Church, where a memorial service was held on Oct. 7, in charge of Charles Baynard and Freeman Miller.

Hostetter, Margie M., daughter of Ira L. and Sara (Kreider) Hershey, was born at Gap, Pa., Feb. 4, 1898; died at Parkesburg, Pa., Oct. 1, 1984; aged 86 y. On Dec. 4, 1918, she was married to H. Jay Hostetter, who survives. Also surviving are 5 daughters (Mrs. Anna Kreider, Mrs. Elva Peifer, Mrs. Vera Mast, Mrs. Harry Hostetter, and Mrs. Rosa Weidman), one son (Wilmer), 37 grandchildren, 68 great-grandchildren, one great-great-grandchild, and 4 sisters (Sue Hostetter, Grace—Mrs. H. Rine Hershey, Anna Hershey, and Marian—Mrs. Noah Denlinger). She was preceded in death by one son (I. Donald). She was a member of Old Road Mennonite Church, where funeral services were held on Oct. 4, in charge of Clair Eby, Richard Buckwalter, and Hershey Hostetter; interment in adjoining cemetery.

Kurtz, Olus Faye, daughter of Herbert N. and Sadie (Mast) Troyer, was born in Millersburg, Ohio, Jan. 27, 1917; died at Virginia Beach General Hospital, June 27, 1984; aged 67 y. On May 17, 1942, she was married to Christian S. Kurtz, who survives. Also surviving are 2 sons (Kenneth and Nelson), one daughter (Ruby), 5 grandchildren, 3 sisters (Marie Troyer, Virginia Burkholder, and Lorene Martin), and 3 brothers (Galen, John, and James Troyer). She was preceded in death by one brother and one granddaughter. She was a member of Mount Pleasant Mennonite Church, where funeral services were held on June 30, in charge of Amos Wenger, Phillip E. Miller, and Robert Mast; interment in the Mount Pleasant Cemetery.

Lehman, Austin H., son of Henry and Martha (Orris, Yoder) Lehman, was born in Richland Twp., Apr. 7, 1892; died at the Windber (Pa.) Hospital on Aug. 26, 1984; aged 92 y. He was married to Margret Crawford, who died on July 26, 1984. Surviving are 3 sons (Foster, Howard, and Austin, Jr.), 3 daughters (Rosella Alberter, Carrie Marsh, and Jean Lucas), 16 grandchildren, 18 great-grandchildren, 2 great-great-grandchildren, one half brother, and 2 half sisters. He was preceded in death by one daughter (Leora Hart). He was a member of Weaver Mennonite Church, where funeral services were held on Aug. 29, in charge of Harry Y. Shetler; interment in Richland Cemetery.

Nzesi, Velma Mae, daughter of Martin and Ada (Horst) Eshleman, was born at North Lawrence, Ohio, Dec. 27, 1927; died of hepatitis in a Nairobi, Kenya, hospital on Sept. 11, 1984; aged 56 y. On Apr. 24, 1976, she was married to Canon Jeremiah M. Nzesi, who survives. Also surviving are 8 stepchildren, 3 sisters (Esther Eshleman, Mabel—Mrs. Mahlon Hess, and Bertha—Mrs. Ray Navarro), and 2 brothers (James and Sam Eshleman). Before her marriage she served under the Eastern Mennonite Board of Missions in Tanzania, Somalia, and Kenya. After marriage she taught in girls' boarding schools at Ukia and Mwaani. Funeral services were held in Nairobi and Nthongoni with interment in Okia on Sept. 15. A memorial service was held at the Harrisonburg (Va.) Mennonite Church of which she was a member on Sept. 22, in charge of Eric Kouns and Harold Eshleman.

Wyse, Dinah J., daughter of Joseph W. and Mary (Merillat) Roth, was born in Franklin Twp., Ohio, July 28, 1893; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Oct. 1, 1984; aged 91 y. On Dec. 7, 1911, she was married to William Wyse, who died on Sept. 17, 1976. Surviving are 5 daughters (Mrs. Stella Crossgrove, Mrs. Irene Britsch, Lucille—Mrs. Walter Crossgrove, Marjorie—Mrs. Lester Nafziger, and Lodema—Mrs. Ivan Nafziger), one son (Wilbur M.), 23 grandchildren, 51 great-grandchildren, and one sister (Mrs. Ella Wyse). She was a member of Central Mennonite Church, where funeral services were held on Oct. 4, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Yoder, Kevin Mark, son of Reuben Yoder and Carolyn Nicoson Hodge, was born at Indianapolis, Ind., May 25, 1963; died at Arthur, Ill., as a result of a boating accident at Lake Shelbyville on July 18, 1984; aged 21 y. Surviving are his parents, stepparents (Sharon Yoder and Jim Hodge), one sister (Melanie), and a grandmother (Mildred Nicoson). Funeral services were held at Arthur Mennonite Church on July 21, in charge of Willard Conrad and Paul Sieber; interment in Keller Cemetery, Lovington, Ill.

Correction: Carmen Louise Yoder (obituary in Aug. 14 issue) was preceded in death by her maternal grandmother, Grace Sauder Good.

CALENDAR

Mennonite Board of Missions Board of Directors, Elkhart, Ind., Nov. 8-10
Illinois Conference fall meeting, Mennonite Church of Normal, Ill., Nov. 9-11
Franconia Conference, Franconia, Pa., Nov. 10
Southwest Conference annual delegate session, Blythe, Calif., Nov. 10
Stewardship Sunday, Nov. 11
Mennonite Church General Board, Lombard, Ill., Nov. 15-17
Bible Sunday, Nov. 18
Hesston College 75th anniversary celebration, Nov. 22-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30
Indiana-Michigan Conference Ministerial/Elders meeting, Shipshewana, Ind., Dec. 4-5
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 5-8
Alive 85, Denver, Colo., Apr. 11-14, 1985

CREDITS

P. 780 by Mary Hertzler; p. 786 (bottom) by J. Allen Brubaker; p. 787 by Glenn Lehman; p. 789 (right) by Jim Bishop.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Catholic bishop challenges U.S. nuclear policy

Current U.S. policies on the use of nuclear weapons fail both criteria established by the U.S. Catholic bishops in their 1983 peace pastoral letter, the president of Pax Christi, U.S.A. charged in San Antonio, Tex. Control and elimination of nuclear weapons have become "an illusory hope" since the pastoral was issued, said Auxiliary Bishop Thomas Gumbleton of Detroit, addressing the Catholic peace organization's 11th annual national assembly.

Bishop Gumbleton said the pastoral called for two essential conditions for a nuclear deterrence—that it may exist only to prevent the use of nuclear weapons by others, and that it must be used as a step on the way to progressive disarmament. The present U.S. policy fails on both counts, the bishop said, citing an assessment by the Pax Christi national board. Not only are the conditions laid down in the bishops' pastoral not met, the prelate said, but there is no "reason to hope that they will be met, or that our present policymakers have any intent to meet them. The conclusion from the assessment is that the present U.S. deterrent policy is morally wrong."

Jewish leader counters 'myth' of a religious America

A prominent Jewish leader said in New York that the "notion of America as a Christian nation and a religious empire" is a "myth" that threatens to "erode the foundations of religious pluralism." Arguing with the notion that the country was "a moral nation in the good old days," he cited church historians' accounts that "in the 17th and 18th centuries, America was a wild frontier, a society of moral debauchery and drunkenness," and that no more than 10 percent of the population in that era was affiliated with churches and synagogues.

Bakker—on the air he's poor, off the air a $450,000 home

PTL Religious Network president Jim Bakker and his wife, Tammy, have been pleading poverty on the air. But the couple recently bought a $450,000 "hideaway" home and $100,000 worth of automobiles, according to *The Charlotte* (N.C.) *Observer*. On the air, the couple has been pleading for money to pay off debts to stations around the country. Bakkers made a special point of noting that they had used all of their money to keep the PTL ministry afloat. In a recent telecast Mrs. Bakker said PTL viewers and supporters must pay PTL's debts because "Jim and I can't. We've given everything we have, and literally we have given everything. I have offered to sell everything I own, because things really don't mean that much when it comes to getting the gospel of Jesus Christ out." However, when news of the California purchases came out, Bakkers said on the air that they bought the Palm Springs house for vacationing and retirement, and that they spent their own money, not PTL's, on the purchase of the house, and the two luxury automobiles.

Church of England challenges government over coal strike

The archbishop of Canterbury, Robert Runcie, has outspokenly challenged the British government over its handling of the bitter 30-week national coal strike, and also questioned its economic policies in general. He has denounced the record levels of unemployment, now estimated at around four million, and questioned the government's economic objectives, which he said appeared to be resulting in despair and poverty in some sections of the community. The timing of the archbishop's remarks was significant. His challenge to the government followed a meeting of the Church of England bishops in the capital, and was thought to reflect their views.

Religious, political groups organize to fight gambling law

A group of more than 60 religious, civic, educational, and political leaders—including former Indiana governors Otis Bowen and Matthew Welsh—have formed a committee to oppose efforts to legalize gambling in Indiana. The committee, Indiana Citizens Against Legalized Gambling, will soon begin raising money to finance a comprehensive lobbying effort to ensure that Indiana remains one of only four states in the nation that outlaws all forms of gambling. The others are Mississippi, Utah, and Hawaii. Bowen said that while he was concerned about legalizing lotteries, his major interest is keeping pari-mutuel betting on horse races out of the state.

FBI officials have told him that pari-mutuel betting would "absolutely" lead to an increase in organized crime. Mr. Welsh said he opposed legalized gambling in Indiana because it would reduce the amount of capital needed for economic expansion by draining the amount of money in savings accounts. "Any tax revenues which might accrue in the state from lotteries would, I believe, be more than offset by much greater economic and social costs," the former Democratic governor said.

Witnesses speak of final days in 100th anniversary meeting

Thousands of cars and more than 400 buses from a dozen states jammed the roads to Three Rivers Stadium in Pittsburgh on Oct. 6, as 37,733 Jehovah's Witnesses gathered for their centennial meeting. In 34 other cities in the United States and Canada, 60,000 more Witnesses met at the same time. But this was viewed as the most important gathering because the denomination was founded more than 100 years ago by Pittsburgh businessman Charles T. Russell.

Fred W. Franz, president of the 2.6-million-member denomination, is 92 years old and legally blind. He had to be led to the speakers' platform in the center of the playing field. But he spoke with vigor and passion, reiterating the Witnesses' central theme that the world is in its last days. "We are about to see the downfall of the world empire of false religion," he thundered, his words echoing several times around the stadium. "The destruction will not be by a nuclear war, but by the interfering hand of Jehovah, God himself. We are living in a most propitious time indeed."

N.C. ministers in conflict over morality of tobacco growing

Baptist leaders in North Carolina are caught between tobacco-growing church members and a recent condemnation of tobacco and smoking by the Southern Baptist Convention. The action by the convention still is being debated by ministers in North Carolina, the largest tobacco producing and manufacturing state in the U.S. Doug Cole, director of the convention's state office in Raleigh, said, "It's just inescapable not to examine the issues; but they can't be resolved in a simple business meeting."

Robert Ellis, a Presbyterian minister who served on a special committee of the North Carolina Council of Churches looking into the state's tobacco situation, said, "My grandfather raised tobacco, and I grew up with it." But as minister of two churches near Hillsborough and part-time administrator of the Orange County Family Medical Center, he added, "I've been caught on one level, encouraging it, and on the other, discouraging it." Mr. Ellis ministers to farmers growing tobacco for a living and patients believed to be dying from it.

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What we really need

Is this vile world a friend to grace
To help me on to God?—Isaac Watts

A conference on "Shalom in the Bible" at Pittsburgh Theological Seminary concluded that indeed the Bible does teach peace. Not only in the Gospels, but in the Old Testament as well. Indeed, peace is written into the theology of creation, according to Old Testament scholar H. Eberhard von Waldow.

The Genesis 1 account of creation emphasizes order and variety in creation, he said, through the repetition of the Hebrew word for "kind." But when it comes to mankind the variety formula is missing. Whereas the animals are characterized by variety, humankind is seen as a unity. Mankind is mankind. There is only one human race—created in the image of God. But this divinely ordered unity is soon disturbed. After Genesis 3 there is a steady increase in violence.

The climax comes in chapter 10 with the list of nations. What God created as a unity has become diverse. Nevertheless, in God's order of creation there is no place for war. It breaks up the unity and is a violation of the order of creation. Thus war is sin. There is no room for what some theologians term a "just" war. One might as well say a "just sin." Patriotism too is a violation, for mankind is a unity.

Professor von Waldow decried the cheap patriotism with which political leaders seek to rally their people for the defense of selfish national interests. But he was not able to say that in a pinch he would not kill. The best one can do, he said, is ask forgiveness from God and do what you have to do.

My reaction was that if I were a Russian I think I would rather be killed at the hands of a patriot than by some Christian who kills reluctantly. In any case I would be just as dead either way. The learned professor seemed uncertain how to respond to this remark.

We need not be surprised at his hesitation, for we know in our own hearts that the way of peace in a world of war cannot be an easy one. And the causes of war are so intertwined with assumed peaceful pursuits that keeping separate from them is difficult if not impossible.

Students of early American Amish-Mennonite history are familiar with the assault by Indians on the Jacob Hochstetler family in Berks County, Pennsylvania, in 1757. We are fond of recalling how the Hochstetlers sought to respond peaceably, and we should be. But we may recall also that it was probably the white settlers' pressure on the Indians which brought out the Indian hostility.

While acknowledging such ambiguities, we cannot be comfortable with any position which assumes that the only way to respond to violence is with more violence. We Mennonites have held that Christians are expected to be disciples. We put ourselves in league with the writers of the Gospels who aver that although the call to take up the cross is almost incomprehensible (note the continual thickheadedness of the Lord's finest, the Twelve, in the Gospel of Mark) it is yet expected to be taken seriously.

This puts us at variance with a majority of Christians and just about every national politician anywhere. For the politicians this is to be expected since they are expected to represent the people and a majority of the people believe in violence.

Thus it was disappointing, though not surprising, to hear Walter Mondale answer Ronald Reagan's jingoism with some jingoism of his own. Although he said that he has opposed the MX missile and the B-1 bomber (we are glad to hear it) he wants it understood that he is in favor of the Trident submarine and a string of other deadly weapons. One gathers that his advisers have told him that Americans want a president who talks tough.

Nevertheless in a society as open as ours it is possible to discern that some political choices are better than others and to support these better choices. For example, the New York *Times* has reported that the 98th Congress of the U.S. "slowed the momentum of President Reagan's efforts to change the scope and direction of Government, restoring funds for health, education, and welfare and reducing his military spending requests."

If there is any choice, I would rather see my tax money going for health, education, and welfare than for military spending and I take some courage from this report. The government of a civilized country should be expected to support health, education, and welfare. But a government's efforts are limited to this background support. Its programs in these areas will always be somewhat lacking in spirit. "Except ye be converted," said Jesus to his disciples, "and become as little children, ye shall not enter into the kingdom of heaven" (Mt. 18:3). Government support for health, education, and welfare can never substitute for conversion.

For example, there are recent reports of attempts to raise the age of legal drinking and to regulate drinking by college students. The irony of trying to raise the legal age to 21 was noted by *Newsweek* when it observed that by the time most students get to college, they have already been drinking for a long time. If they have not had parents or churches who care about their physical and spiritual welfare, government regulations are likely to be ineffective.

Now that the U.S. presidential campaign is about over, one distraction of recent months will be temporarily removed. Regardless of how it comes out, some Mennonites will be pleased and others disappointed. Neither group should expect that a great deal has been accomplished or completely lost for the kingdom of heaven.

Health, education, and welfare are important, but what we really need are righteousness, peace, and joy in the Holy Ghost. Also, the unity of mankind, because it is written into the creation.—Daniel Hertzler

GOSPEL HERALD

November 13, 1984



Stephen: "He fell asleep," by J. C. Millais.

Where have all the martyrs gone?

by Sara Wenger Shenk

I've always imagined martyrs to be a breed apart—like saints. Martyrs display a gallantry that escapes us ordinary folk. Surely we are not all called to such extreme self-sacrifice. Stephen, for example, so disturbed the religious leaders of his time that he was dealt an immediate and brutal death. The members of the Sanhedrin, the elders and teachers of the law gnashed their teeth at him. They dragged him out of the city and hurled stones at him.

As Stephen sank to his knees under their cruel, stony blows, he cried out, "Lord, do not hold this sin against them."

What a martyr! Stephen exuded dignity even in the face of death. He had the heart to pray for his persecutors even as they heartlessly snuffed out his life. He had the nobility to pray for their forgiveness even as they wreaked vengeance on his broken body.

What a martyr! I've heard his story many times but today when I read it in Acts 6 and 7 his incredible plea for his stoners jarred and sobered me. As I read the story I forced myself to stand amid that storm of stones. As the stones rained down on my head I had no desire to beg for mercy for my tormenters. My reservoir of love for those who so much as irritate me is very shallow. I tend to rejoice when distasteful folk get their just deserts. I would deeply regret that my life was being cut

short, my talents wasted; that I would never see my children grow up.

Martyrdom is not my favorite word. In fact, in contemporary usage it has few positive connotations. Certainly no self-respecting person would allow herself to be walked over. Those who permit themselves to be pushed around, or stoned for that matter, hardly evoke my admiration.

No! We don't like martyrs much in our society. We admire a few gallant heroes of the faith in distant lands if we read about their suffering. But usually the only martyrdom that is required of us in North America is to do the dishes, change the baby's diaper, and send a check. We suspect that whoever does manage a measure of self-sacrifice probably has a martyr complex.

All of us, however, are potential martyrs. Yes—real martyrs to the death—like Stephen. How so? There are now thousands of nuclear warheads in the Soviet Union aimed at the United States. It doesn't feel so good to be the potential victims of a wipe out. Are we ready now to be martyrs—to fall on our knees and pray, "Lord, do not hold this sin against them"?

Why is Ronald Reagan so believable and Stephen so unbelievable? Simple! We can't stand the cross.

Not likely! Most of us prefer that our government aim mightier missiles at the Soviets than to be threatened with martyrdom ourselves. Our government's rationale for defense sounds reasonable enough. Now is no time to pretend that Stephen's death (or Christ's for that matter) has anything to say about national security.

There's a catch, however. Within each of us lies the moral option to choose to give up our own life rather than to kill an enemy. John writes in his epistle that anyone who so much as hates his brother is a murderer and that no murderer has eternal life in him (1 Jn. 3:15). Even if only in silence I condone the use of nuclear weapons in massive retaliation against my Soviet brothers and sisters I have already committed massive murder in my heart. If with our votes and voices we support a president who thinks that wiping the Soviets off the map makes a good joke, we become accomplices in murder.

I spoke with a Mennonite pastor once who claimed that we have no call to tell our government what to do. More disturbingly, he asserted that everyone knows the difference between ornery Russian military leaders and ordinary Russian people. No one is so hateful, he implied, as to wish the ordinary Russian people ill.

A truck driver was asked recently, what, if anything, would make him feel secure. He responded, "I'd feel secure if all the Russians were wiped off the map!"

The Mennonite pastor spoke for those who wish the missiles would selectively pounce on the bad guys and leave the innocents unscathed. The truck driver spoke for the many who imagine that communist and Russian are synonyms for enemy.

The Reagan administration has whipped up a frenzy of fear toward all so-called communists, blinding us to the preciousness of each individual, no matter what his/her political affiliation. The Reagan humor has suggested that the chief source of evil in our world is communism and that its eradication would make us secure once again. In truth, evil resides in the hearts of all who imagine that our own security is worth the destruction of another's life.

The U.S. government will continue to threaten the Soviets with massive obliteration. And the Soviets threaten us with the same. I'd rather not be a martyr to missiles. My heroism isn't up to Stephen's. Yet if I'm forced to choose between being a martyr or a murderer, I feel compelled to fall to my knees with Stephen.

Martyrs appear to draw abundant life from the source of love. Their hearts brim with such an incredible love that they cherish the forgiveness of those who would destroy them more than they value their own life. They give witness by their death to the pure joy of knowing God.

Why is Ronald Reagan so believable and Stephen so unbelievable? Simple! We can't stand the cross. We despise the shame of weakness. We prefer, frankly, not to be stoned. We would rather pass the crown of glory to the martyrs.

For the rest of us—well—maybe Jesus will let us off easy. Maybe he didn't mean what he said. He surely couldn't have expected that we *all* lay down our lives.

I wonder.

If standing in Stephen's place taught me one thing, it was that I am not prepared to be a martyr. Yet martyrdom appears to be the norm that Jesus established even for the ordinary Christian. Taking up our cross and following Jesus in our day necessitates a willingness to love the Soviet people with such compassion that we will accept martyrdom on a massive scale; that we will willingly lay down our lives for the sake of the "godless communists"; that even as we crumple to our knees, our hearts will brim over with forgiving love.

I'd rather not be a martyr. But what else could God have intended for the followers of the sacrificed Lamb?

I wonder.

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The pilgrimage of John and Sandra Shantz

by Audrey A. Hanlon



Sandra and John Shantz: From barkeepers to church leaders.

The town of Elverson, Pennsylvania, went dry on October 31, 1977—the day John Shantz and his wife, Sandra, closed their hotel and bar business. Conviction to close the bar came nine months after Merle G. Stoltzfus, pastor of Hopewell Mennonite Church, led the Shantzes to the Lord. It was a newsworthy event.

Today, John and Sandra lead a Mennonite Church in downtown Reading, Pennsylvania. John's pilgrimage from barkeeper to pastor has not been without doubt-filled dilemmas or challenging choices. A man with a ready wit, John said the first dilemma for him and Sandra came after their commitment to Jesus when "we were stuck with the bar through an auction even though we didn't want it."

"I desperately wanted to close the hotel," Sandra said, "because of the ridicule I was taking on Friday nights when I tended bar. However, I learned through a Bible study to wait for John and not go ahead of him."

Fired with zeal and love for the Lord, they began telling people in the bar about their experience. When the men from a community baseball team who used the bar for postgame drinks believed John and Sandra's testimony, they took them upstairs to their living quarters to make commitments. Merle Stoltzfus who had started a Bible study in the bar-hotel was called in to guide and lead in the commitments. Eventually, the Shantz's bartender, Mike Carpenter, accepted the Lord, and then John's best friend, Mel Skiles.

"We really had to work with Mel," Merle said. "He was a hard one. Carol Nicolas was also a regular at John's bar," Merle continued. "She and her husband, Mark, were divorced, but after they were saved they asked me to remarry them. Mark is now a Bible teacher at Hopewell.

"I was a mixed-up pastor in those days," Merle continued. "I was sure John and Sandra's commitments were valid as I saw them witnessing among their friends. Yet, they seemed to have no conviction to close down the bar. It was the weirdest setup and I was really frustrated at times. I depended on Bishop Omar Kurtz for good, background support."

Omar Kurtz admits he was sometimes skeptical of the Shantzes and watched closely to see what developed. "When I saw what humility of spirit they demonstrated, I decided to stand with Merle in his openness toward them and his belief that they meant business. I then became willing to go pretty far out. I saw their emphasis was always to glorify Christ and decided to have faith that God intended the church to grow in this unusual manner."

John recalled that the people from Hopewell who supported the Bible study in the hotel did not pressure them to give up the business. "They were always there with their prayers, faithfulness, and love for us. They would ask us how we were doing, if they could help us, and would say they were praying for us."

"I had all our Christian friends praying for me," Sandra said, "because I was taking 18 to 20 aspirins a day to relieve the pain of rheumatoid arthritis. The Friday before we closed the bar God healed me."

"By the time I came under conviction to close the bar," John continued, "I was ready to give up my life's dream of making a lot of money even though our income was

Audrey A. Hanlon is a member of the Hopewell Mennonite Church, Elverson, Pa.

becoming very large. I had to find out that it was Satan who was tempting me not to change things. Finally, we agreed to close and we began a Christian restaurant under the same roof."

The most challenging years of our lives. When the restaurant business folded seven months later the Shantzes moved out of the hotel with their five children into a rented farmhouse. "Looking back, the most challenging years of our lives were those years down the gravel road in the old, white farmhouse where we learned how to be a family," John said.

The landlord told John he could glean corn from the fields surrounding the house. "I spent hours walking through the rows of corn, singing and gleaning while praying about my problems," John said of their four years there. In the same fields, under stars that dazzled in an ink-black sky, he communed with God in praise for the miracles unfolding in his life, especially as his family came into the fold.

Within two years their five children had accepted Jesus as Savior and then Sandra's parents made a commitment. Later on, John's parents and other relatives followed suit.

"Sandra says when we moved to the farm it was like starting our marriage all over again," John continued. "It was difficult because we found that we had many relationships in need of healing as we learned how to be Christian marriage partners and parents.

"You know," they said, "you'll probably be a preacher some day," as they unloaded their problems in the bar. Now I know what good news to give them.

"I enjoyed living in the farmhouse, leading a Bible study, and coaching a church baseball team," John said. "I had no desire to move to the city of Reading or to be a pastor. In earlier years I'd gained fame in Reading as a good bar manager. The lifestyle I lived was not one where I wanted people saying, 'I remember you when . . .' even though I knew God had forgiven me. However, God took me to Reading by giving me a job in a downtown sporting goods store owned by Randy Kulp, one of my converted bar friends."

Meanwhile, the Reading church was being formed through a Sunday evening service. When Randy Kulp moved his store to a larger building, the growing congregation utilized the empty storefront.

"It was very crowded and hot during our first summer in the storefront," John said as he added with a mischievous smile, "I almost became the first Mennonite pastor to appear in shorts. I was told, however, that wearing shorts wouldn't suit the overseers and might quickly end my official tenure.

"When I was asked to preach at the new church, I had so many unqualifications it was hard to see any qualifications. I remember arguing with the Lord while working in my garden. You know when you argue with God with a hoe you can dig a deep hole. I almost buried myself in my garden," he said.

Moving into a more serious tone, he added, "I asked God, 'What can I take or what can I give the people? I have nothing.' God asked me if I loved him and, of course, I told him I did. 'Then that's what you take. The rest I'll give you,' " John explained, his dark brown eyes conveying the confusion he was describing. "When there's someone as empty as I was, you have to depend on the Lord."

Anyone want to buy a church? One day as John and Randy worked in the store a customer came in and asked the men if they knew of anyone who would be interested in buying a church. The man went on to describe a building which had been empty for two years. "Once we knew the location," John said, "and how low the price was, we figured the place was ready to fall down and the previous congregation must have escaped before it collapsed.

"After work that day we went over to look at the church located in a historic district of Reading. Outside, it is a large, beautiful stone church with a slate roof. Inside, the downstairs looks like an ordinary church, but when you go upstairs, it's a cathedral. When I opened the door to the sanctuary and saw the magnificent stained-glass windows and gold-leaf artwork, I exclaimed, 'Lord, this is not the place where I could be. It's too big to begin with and there's too much decor. We'd never be able to worship here. Besides, I just can't do the job.' "

Since the congregation needed a larger place to worship and the Lord was giving direction to buy the place, the Hopewell congregation at home near Elverson decided to buy the church whether John thought he could do the job or not. Then someone who wanted the building put in a higher bid. Deciding not to get into a bidding war, the committee made their submission and waited. John says that for six weeks he felt relieved and forgot about the building. Then he found their bid was accepted.

Recalling the first service in the venerable structure which had seen 135 years of Reading history through its priceless windows, John said, "It was almost hilarious as we wondered what we were doing in a building that holds 500 people. The paradox was we knew we were to be there. It seemed almost absurd, yet it was a daring venture of faith where you're not quite sure if the ice will hold, but as you step out on it you'll find it's actually beginning to support you."

John and Sandra were awed and humbled as they began to meet for worship with 70 people in the long oak pews. "It was a time of real celebration," John said, "but I must confess I couldn't get into the pulpit. I was in awe of that thing. Filled with doubt as to my ability and calling, I stood down on the platform steps for weeks. As time progressed, I kept looking for the real pastor to come. I knew he'd be coming soon. After many months I said, 'All right, Lord, if you're telling me I'm going to be the pastor, I'll submit for licensing!"

"After being so negative about being a pastor, when I went to apply for a license something inside me des-

perately wanted it. Then I remembered that when I was 17 I wanted to be a pastor and I was excited about the Lord. After a 20-year detour God was fulfilling the desire of my heart," John said.

"Even people in the bar would jokingly say to me, 'You know, you'll probably be a preacher some day,' as they unloaded their problems all night long. Now I know what good news to give them," he added with a touch of holy enthusiasm.

As John and Sandra greeted the congregation at their installation reception, Sandra said, "I am more excited than on our wedding day. God has given us special people," she continued. "The kind we can feel close to and who are willing to wait for us as we grow."

Asked for his greatest challenge as a pastor, John replied it is the realization that he is special to God. "I had a problem because I was always looking at my inabilities rather than being faithful with the gift given to me as Jesus tells us to do in Matthew 25:14-30.

"My own faithfulness is often challenged by the faithfulness of my mentor, Merle Stoltzfus. Without his gift of caring about people coming to the Lord, he certainly wouldn't have ventured into my bar. There are many doors I am afraid to go through that aren't as threatening as my door must have been for him.

"I went to Reading thinking I was going to be another Merle," John continued. "I tried to be exactly like him with my sermons and it didn't work."

His own style of ministry. John's own style of ministry has developed since the Reading church started a Food Cupboard and Clothes Closet ministry for the needy on Thursdays at noon. Food and clothing for over 500 families a month has been provided during the last six months. A salvation type church service is held for the people who come and then the church members give out the food and clothing.

"Recently," John added, "some people from the congregation came to me and asked why I don't preach on Sunday like I do on Thursday. I rationalized that the 150 people on Thursday are a poorer class of people. They don't have much in the way of anything, they don't know the Lord, and I certainly can explain salvation to them. Then I thought about the 200 people on Sunday. They wear different clothes and have a different air about them, but aren't our needs all the same? I started preaching a little bit on Sunday like I do on Thursday and I found as I preached something new stirred in me.

"It was God's message of love coming into my heart in a new way. When I see the people on both days I know I love them more deeply than ever.

"Last Thursday after I preached I went among the people as usual to talk with them. They don't all understand because some speak Spanish. I just want them to feel kindness so I let a smile or touch talk for me. A young woman wanted to talk about salvation. Later I learned that the young woman, a prostitute, had given her heart to the Lord.

"It will be a challenge to meld the two classes of people, but we're learning how to be good stewards of our collective gifts through these new people God is giving us. Before I was saved I used to think Christians were the biggest bunch of cowards I ever saw. Now I know differently. I am learning what it takes as a Christian in the way of strength and courage," John concluded.

As with all creative design by God, the pattern of John and Sandra's saga continues to unfold as they let God be as original with other people as he is with them.

That, too, is newsworthy.

Why do we gather?

by Larry Augsburger

The organ resounds majestically through the far reaches of the sanctuary. Well-dressed people in luxury cars arrive and are ushered to expensive padded pews. A paid choir files into its place. Several men with doctor's degrees emerge on the platform to lead the group in its morning experience. Meanwhile, on the other side of town an out of tune, scarred piano tinkles at the front of a small frame room. Casually dressed people arrive in their five- and ten-year-old Chevys and Fords and see themselves to battered folding chairs. There is no choir. The man who emerges to lead the morning experience has a high school diploma.

Despite the glaring external differences between these two scenes, the people in both buildings have gathered to do the same thing. It is Sunday morning and they have gathered to worship. It is something they do by force of habit. If you asked any of them to define theologically their reasons for being there they likely would not be able to give an answer. They wouldn't know why they're there other than it is a weekly routine. I think what is true of them is true also of us. Attending church on Sunday morning is routine but not necessarily well understood. So it's fair to stop and ask ourselves, "Why do we gather?"

The first answer we can give is that we gather because we have a great God, and we unite ourselves to acknowledge his greatness and to praise him. There are many ways to do this. The large formal church is likely to do it with choir anthem and majestic organ while the small, frame church is more likely to do it with simple choruses and piano. It doesn't really matter how we praise him. It just matters that we praise him and that we acknowledge what a great God he is. Psalm 148:1-5 does a good job of setting forth our need to praise: "Praise the Lord! Praise the Lord from the heavens, praise him in the heights! Praise him, all his angels, praise him, all his host! Praise him, sun and moon, praise him, all you

Larry Augsburger is pastor of Metamora (Ill.) Mennonite Church.

shining stars! Praise him, you highest heavens, and you waters above the heavens. Let them praise the name of the Lord!"

A second reason we gather is that we have a great Savior. Strange as it may seem, having a great God is not enough. Israel had a great God. He brought them out of Egypt, gave them a law, and established a covenant. He made them his people, loved them, disciplined them, corrected them. But try as they would, they could never be obedient. All of God's greatness, power, holiness and wisdom could not save Israel under the old covenant. So God himself had to come as the Savior. He put on human flesh and walked among us. He taught about the kingdom he was establishing. And then he became the sacrifice for our sins.

But the tomb could not hold him. He burst out alive. He conquered sin and death. He made salvation available to us all. Acts 4:12 says, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." So the second reason we gather is to acknowledge our Savior's greatness and praise him. We want to remind ourselves again of what he's done, to thank him for it, and to commit ourselves anew to his salvation.

The third reason we gather is that God has a great Spirit which he has poured out upon us. Even having a great Savior would not be enough if it were not for the Holy Spirit. The disciples after the ascension were leaderless. They didn't understand what was going on. They had no power. But then came Pentecost. They were suddenly filled with power. They grasped what Jesus had done. They began the movement that spread around the world. None of this would have been possible without the power and the influence of the Holy Spirit. It is he who turned the small band of scared people in Jerusalem into the worldwide body of millions. And so we gather because we want to acknowledge the Holy Spirit and praise him just as we do God and Savior.

So the answer to "Why do we gather?" includes Father, Son, and Holy Spirit. In all three cases we need to acknowledge the person of the Trinity and then praise him for what he has done or what he is continuing to do. In our doing that, we put ourselves in an appropriate relationship with God. We identify his greatness and in contrast acknowledge our weakness. Respectfully looking to God, we place ourselves in submission to him, praise him, and commit ourselves to serve him. And that is the reason why we gather.

BOOK REVIEWS

A foundation to cherish

A Vision and a Legacy: The Story of Mennonite Camping, 1920-80, by Jess Kauffman. Faith and Life Press, 1983. 142 pp. $9.95.

A Mennonite camper wrote home, "Dear Mom and Dad: We are going to have a bonfire tonight, and I am in it. That's all, good-bye." With humor and insight, pioneer Mennonite camp leader Jess Kauffman has captured both the history and the heartbeat of the Mennonite camping movement from 1920 to 1980. It was important that one of our earliest leaders and pioneers in the church camping movement should research and write about the vision and the story behind the development of our Mennonite camp programs. As Jess says in the last chapter, "This is not only a legacy to cherish, but one that needs to be built upon in the future."

I praise God for the telling of this story in a way that does not bog us down in details, but yet includes significant information to tell the story of how God moved among his people and brought forth leaders with a vision for what could be done in the camp setting. This book underscores the significance that camping has had for the Christian education program in the past and I believe will continue to have in the days ahead.

A Mennonite pastor from Saskatchewan asked a boy whether he had given his heart to Jesus. He replied, "No, I haven't been to camp yet" (page 109, *A Vision and a Legacy*). The number of our youth who do commit their lives to Christ at camp is only one illustration of the importance of the camping program for our church today.

A Vision and a Legacy will help us all to feel more continuity and solidarity with the past part of the camp movement and to also help us to continue to build upon that foundation for today and for the days ahead.—**David Helmuth,** First Mennonite Church, Middlebury, Ind.

A lot to learn

God's Foreign Policy: Practical Ways to Help the World's Poor, by Miriam Adeney. Eerdmans, 1984. 140 pp. $6.95 ($8.95 in Canada).

What is the Christian's responsibility toward the poor of the world? Many books have painted vivid pictures of the plight of the poor and some have made good suggestions for alleviating their problems. Miriam Adeney's book falls into the latter category. It is written in concise English and is a delight to read. It is *filled* with illustrations of concrete situations where in some cases well-intentioned plans to help have actually made matters worse and in other cases where such efforts have been highly beneficial. For these illustrations she draws from her extensive experience in Third World countries and from her own careful insights as a professional anthropologist. We learn much about providing food, medical care, and assisting refugees.

Sometimes the author gets carried away by her own enthusiasm into making generalizations which are too extreme. For example, on page 8 she repeats the frequently quoted statement that the "United States has 6 percent of the world's population, and 40 percent of the world's wealth." This was true 35 years ago when Germany and Japan were destitute and when most of the West outside the United States and Canada were struggling to rebuild after the war. It is no longer true in 1984. The correct figure now is probably less than 25 percent—still bad enough, to be sure.

Ms. Adeney is hard on American consumerism. I agree wholeheartedly, and I think her concrete suggestions for reducing it are excellent. But I missed in the book a similarly effective critique of American *collective* consumerism. This is reflected in a $238 billion defense budget (1984 fiscal year) which we still talk of increasing 7 percent *plus* inflation. This collective consumerism also works to the detriment of the world's poor. *God's Foreign Policy* should cry out against this kind of consumerism just as loudly as against our unconscionable individual consumerism. I'm looking for volume two from Ms. Adeney that will treat this part of "God's Foreign Policy," and if it is as well written as this first volume, it will make a profound contribution.—**Carl Kreider,** Goshen College, Goshen, Ind.

It doesn't get much better than this.

Dennis and Wendy Rohrer of Virginia Beach, Va., have their hands full caring for their handicapped son Greg . . . who at five years has the needs of a two-month-old. Wendy had cared for him, and for two-year-old Todd . . . until she became pregnant.

When Wendy developed complications four months into her pregnancy, she and Dennis knew they'd have to find professional care for Greg. They also knew they couldn't afford it.

Then they heard of a new program from Mennonite Mutual Aid—Funding Opportunities for Congregations United in Sharing (FOCUS). **The FOCUS grant matched gifts from several churches . . . resulting in a total gift of $1,800.**



Photos by Francis Miller Jr.

"Thanks to MMA and our church," the Rohrers comment, "we were able to find good care for our special Greg. And now we have another healthy son."

Wendy says, "We felt like members of a huge family . . . and didn't feel so alone. It doesn't get much better than this . . . thanks, MMA."

And thank you for participating in MMA programs . . . **sharing with other members of God's family.**

Mennonite Mutual Aid
Post Office Box 483
Goshen, IN 46526



CHURCH NEWS



Officers of the newly formed Churchwide Stewardship Council: Chairperson Merrill Moyer (left) of Franconia Conference and Chairperson-Elect James Halteman of Illinois Conference.

CSC at Aurora, Ohio: the fellowship was good but what shall we do for a slogan?

Is "stewardship" a worn-out word? Is "tithing" too much an Old Testament concept for the church to use today? These questions exercised the Churchwide Stewardship Council which met at the Aurora (Ohio) Mennonite Church Oct. 29-30. At the end of the day-and-a-half meeting they seemed no closer to agreement on these matters than at the beginning.

The purpose of CSC, according to an uncredited statement given out at the meeting, is "to provide (a) mutual interaction, stimulation, and encouragement, (b) practical equipping for implementation, and (c) considered counsel to churchwide and conference stewardship leaders." Intended to include one stewardship representative from each district conference, this meeting drew 16 out of a possible 22 plus additional staff and conference people for a total of about 35.

Basic grist for the meeting was contained in two documents: a "Goals Paper" and a "Strategy Paper." The former proposed two goals for the Mennonite Church in the next decade: (1) To double the membership through increased efforts in evangelization and (2) to double the percentage of giving through congregational offerings from 5 percent to 10 percent. Two brochures have been prepared for these emphases: "Vision for Witness" and "A Call to Faithful Stewardship." Council members generally favored both of these statements and the idea of two ten-year goals. They parted company in the area of strategies: how to present these goals in a manner that would seem authentic.

In a keynote address, Robert Yoder of Eureka, Ill., proposed the idea of "the sacred portion" as indicated in Deuteronomy 26:13 as a guideline for giving to the church. He proposed that a good challenge would be that by 1995, 80 percent of Mennonites could say to the Lord, "We have removed the 'sacred portion' and have given it to those in need."

This sounded good to Galen Johns of Indiana-Michigan Conference, who agreed that we need to teach tithing, but not to Menno Heinrichs of New York State Fellowship, who during the meeting repeatedly objected to any tithing emphasis since, as he said, the New Testament does not teach it and, anyway, all belongs to God.

Others were also uncomfortable with the use of the term "stewardship" with its implication that the church is after money. Some had been present at a similar meeting last year in Goshen, Ind., where resource speaker Paul Dietterich used instead the term "discipleship." Mary Jane Eby observed that "renewal" and "spirituality" are becoming important terms in the church today and wondered whether these might be used.

Coleader of the meeting, Gordon Zook, suggested "management" as a key term, but agreed that it needs to be defined if it is to be of use in this context.

Ray Bair, the other coleader, asked at one point, "Are we out after more money? No. We are after people."

Tim Burkholder from Northwest Conference then said, "I'm here to say, 'Yes, we're after your money.' "

All agreed that to seek to communicate goals to the church is a complex matter that no council or other church organization can do directly. In a presentation titled "Home-Grown Stewardship," Dwight Stoltzfus of Mennonite Mutual Aid reported that in almost every case people he has asked say they learned their value systems not from preachers or Sunday school teachers but from parents. "We seem to have assumed that you teach values like you do arithmetic," he said, "but values aren't learned that way."

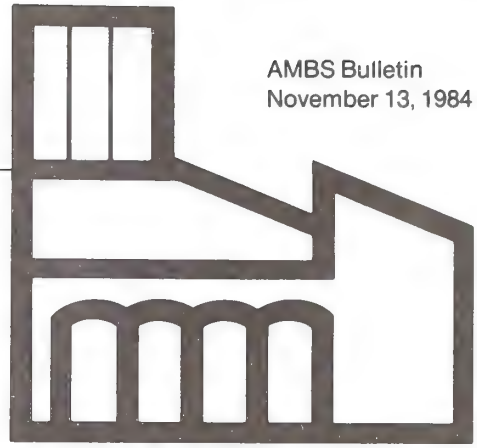
Ray Bair finally suggested that "when we move out among our people let's find the words that carry what we really want to say." Several times during the meeting Bair referred to the comment in Luke 16:11 which follows the parable of the unfaithful steward: "If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches?" He proposed that the opposite may be true: if we are faithful with worldly riches, perhaps we can be trusted with the true riches.

The proposed guidelines recommended minimum organization for the CSC: a chairperson and a chairperson-elect. The two elected for the coming year are Merrill Moyer of Franconia Conference as chairperson and James Halteman of Illinois Conference as chairperson-elect. Time and place of next year's meeting were not announced.

As an experiment in lodging and feeding, the leaders of the meeting collected 80 percent of local commercial rates for food and lodging which were provided by Aurora Mennonite Church. This gave the Aurora Mennonites the sum of $1,719.20 to use as they see best. As Ray Bair put it, "We think it is better to recycle this money in the kingdom than to spend it on commercial services."

—Daniel Hertzler

Supplement to
Gospel Herald
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AMBS Bulletin
November 13, 1984

The gift of God and evangelism

Henry Poettcker

The writer of John's Gospel chose seven signs to proclaim God's good news. This Gospel of signs is another of the early church's missionary documents to present Jesus.

The choice of the material was made, according to the writer's own words, for this purpose: "These things have been written that you may believe that Jesus is the Messiah, the Son of God, and that believing, you may have life in his name" (20:30).

Interspersed among the sign materials are other encounters not referred to as signs but instructive for a fuller picture of Jesus' unfolding ministry.

One thing becomes clear at the outset: Here in John's Gospel, as in the other three, the question of Jesus' identity is always before us. In chapter one the Logos is seen to take on human form, and shortly thereafter the designation is the Lamb of God. Then John will testify that this is the Son of God.

In chapter two the question of authority is raised. "What miraculous sign can you show us to prove your authority to do all this?" (The antecedent to "all this" is the changing of water into wine and cleansing the temple.)

In chapter three he's the rabbi, the teacher from God. There he receives the appellation Son of Man, and as such sent by God—God's Son.

In chapter four he is seen by the woman as a prophet. Shortly thereafter Jesus is called by her people the Savior of the world.

Observe how each setting of Jesus' unfolding ministry brings its own nuances. This master teacher/evangelist uses a variety of approaches to good advantage. Note, as one illustration, the marked contrast between chapters three and four. Nicodemus comes as an educated theologian. This teacher in Israel seeks out Jesus. The woman certainly is not seeking out Jesus. She wants to avoid as many people as possible; that is why she comes at midday. Yet both Nicodemus and the woman had needs. Each had those needs illuminated. Each had help offered to make right what was wrong. Let's look briefly at this encounter in chapter four.

The encounter. If the opening designation for Jesus in chapter one is Lamb of God, the role which spoke to the sin question, the basic human problem, then here we note Jesus moving in his role to instruct people about and to help them in understanding the purpose of God.

Permeating the entire encounter and the telling of the story is the question of Jesus' identity. What kind of man is this Jew who will speak to a Samaritan woman? Jesus' response: "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

The further account then continues to deal with Jesus' person. Who do you think you are? Are you greater than our father Jacob, who gave us the well and drank from it himself? the woman asks. A bit later, when she suddenly sees herself as an open book in this stranger's presence, she calls him a prophet.

In the ensuing conversation, she wonders how he may be related to the Messiah. In fact, when she leaves to return to the city, her question to her fellow citizens implies that she is beginning to believe that Jesus is the Messiah.

Finally, when the people's curiosity has been aroused to go and see for themselves, they come up with a deep and profound conviction: "We know that this man really is the Savior of the world."

As I've pondered this story, I'm led more and more to see that one of the focal points of the story is verse 10: "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." What is this gift? And why have I coupled it with evangelism?

The nature of the gift. Some interpreters who make easy associations and comparisons have a ready answer. They say Paul speaks of Christ as God's unspeakable gift; therefore the gift of God here is Christ (Hengstenberg). Or Paul speaks of the gift of God being eternal life through Jesus Christ. So the gift here is eternal life.

Others interpret it a bit differently. This gift must be the "living water," the "life-giving stream of blessedness which Christ is opening in this wilderness." Or the living water welling up like a river in the heart of the believer (as Augustine would have it) is the Holy Spirit.

Now there can be a measure of truth in all of these views, but is that what the writer here had in mind? Note once more the statement "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." The writer here adds the clause "who it is that asks you for a drink" as an explanatory statement which bears on the identity of the gift. The gift of God is that the Son came in human form so to identify with human beings that he could ask this woman to have a need of his met. He had come to identify with beings lacking wholeness—even those utterly despised by the religious establishment—to bring healing to them. That is a gift.

John said it in chapter three: "God so loved . . . that he gave. . . ." God's condescension is so marked that it becomes the occasion for an adequate communication. God desires a re-established fellowship. Someone has said, "The gift of God is the full discovery of personal relations with the veritable Source of all life. This becomes life eternal as it leads to knowledge of the Only God and Jesus Christ whom he has sent; and assists a full realization of the life, the Source and end of which are God" (H. R. Reynolds, *Pulpit Commentary*, Vol. 17, pp. 164f).

Thus in John's Gospel as in the others, God intends that that divine purpose shall be realized in Jesus' coming.

continued on next page

The gift of God and evangelism

continued

Jesus' ministry is the quintessence of God's love—living in the world to such an extent that the Son is given to avert destruction and to offer instead eternal life. And it is trust in this one whose story is that in his passion and in his resurrection he works redemption that leads to eternal life. "These things are written that you may believe that Jesus is the Christ, and that believing, you may have life in his name" (John 20:31).

It is this conviction which gives redemption to the individual, and which gives the incentive for evangelism. The Germans say it well: "Gerettet sein, gibt Rettersinn." To be redeemed is to give the perspective and motive for telling the story of redemption.

When several years ago seminary and mission board representatives met to ask what it meant to have our total program permeated with a mission perspective, a missional thrust, we actually got quickly to the heart of the very reason for our existence. I mention this because you don't talk about the mission of the church, our mission as an arm of the church, without confronting evangelism. Bob Ramseyer has been telling us in no uncertain terms that we cannot speak of evangelism here and mission or missions over there and not suffer the divided and schizophrenic personality which results.

The Anabaptists are most instructive here. We don't read much in their literature about evangelists. We read a great deal about missioners who were doing evangelism—witnessing to the love and grace of God and declaring themselves willing to suffer and die.

Our recent mission consultation in Strasbourg reminded us again that the growth of our churches in Europe and North America has slowed almost to a standstill; it is the churches in Latin America, Africa and Asia that are growing, despite suffering. Or is it because of their suffering?

The question comes back to the identity of the one whom we profess to follow. The understanding which we have of this Christ will determine our perspective on evangelism and the motive for this involvement.

My concern is that we keep before us the confrontation which we have had with the central character of Scripture. There are many encounters which this Jesus had with those who acknowledged their needs and those who saw it as an affront to think that they had any needs. Our own lives are reflected in these experiences. Here is our encounter for cleansing, healing and inspiration for joining the disciple train.

As we know the gift of God, will we with eager determination put first things first in our lives? As we know the gift of God, with whom will we not want to share our new-found joy? Living water is our gift of life to give.



Henry Poettcker

Reflections after six weeks at seminary

Doris and *Rod Weber*

Wednesday, Aug. 29, 11:30 p.m. A telephone call is the last activity of our 10-year-long pastorate at Avon Mennonite Church in Stratford, Ont. We're almost on the road to seminary.

Thursday, Aug. 30 Left Ontario in the early morning with a loaded car, weary bodies and high expectations. Arriving at Elkhart, Ind., at 1:15 p.m., we immediately find ourselves in an orientation session and registration procedures. We're totally bewildered by too many options. Where do we fit in?

Friday, Aug. 31, 4 p.m. Registration completed. Three days of unscheduled relaxation lie ahead. The question is, Can we adjust to nothing that needs doing? Considered being "mattress Mennonites" for one Sunday morning. C. J. Dyck's invitation to Hively squelched the temptation. Wandering around campus, we discovered even at AMBS we can be put into the parent role.

Tuesday, Sept. 4 Classes begin. Lectures stimulating. Assignment deadlines are far distant. No immediate obligations such as sermons, speeches or committees.

Tuesday, Sept. 11 Courses in theology, ministry, missions and anthropology open windows of understanding and insights into the larger world. Horizons broaden and perspectives are enlarged.



Doris Weber



Rod Weber

Devotional Life class is a spiritual oasis of faith journeys, prayerful care for each other and praise to God who is faithful.

Saturday, Sept. 15 Rod goes to a silent retreat. We both wonder, Can he really be still that long? We also wonder, Is it really Christian to constantly be on the receiving end?

Monday, Sept. 17 Solved the dilemma. Signed up for a "course" in the campus co-op nursery. Doris comforts, rocks and diapers. Rod on hands and knees keeps the peace. Helps to keep us in touch with reality while freeing young parents for study.

Saturday, Sept. 22 The dorm apartment feels like home. Just enough room for the two of us. Very little housekeeping to do. Feels like vacation. Familiar noises in the hall: piano, laughing, tall tales and eating. They ease the transition from a busy home life in Ontario. Supper with dorm residents once a week involves us as part of the dorm family.

Wednesday, Sept. 26 Never dreamed we'd pack so many sack lunches. Noon hour forums and colloquiums combine eating and practical Christianity as it is experienced in Men and Women in Ministry, and mission and peace colloquia.

Thursday, Oct. 4 Classes divided into small groups, coffee lounge discussions, availability of faculty and staff, all of the AMBS community functioning as the church in our lives in the present. We are impressed with the attempts and results of an educational community functioning as the people of God.

Tuesday, Oct. 9 Two days until board meeting for Doris (member of the Goshen Biblical Seminary board of overseers). Trying to juggle two roles. Might be good if it were a requirement for all board members to spend one semester on campus. Certainly helps in understanding what the work of the board is all about.

Monday, Oct. 15 Friendships! Common life experiences are shared. We laugh, pray and cry together. These friends will be a part of us long after we leave. First assignments due. Must get to work. Getting to feel like home again.



Student Humberto Flores of Bolivia makes music during the all-seminary outing at Camp Friedenswald.

225 students

Enrollment in fall semester, 1984, is 225, compared to the record 244 a year ago. Enrollments in the various study programs, with 1983 figures in parenthesis, are:

Master of Divinity	142 (153)
Master of Arts (Peace Studies)	13 (9)
One Year Theology	33 (44)
Unclassified	27 (15)
Post Graduate	5 (4)
Certificate in Theology	5 (8)

Mennonite Biblical Seminary (General Conference Mennonite Church) has 91 students enrolled, 64 men and 27 women.

Goshen Biblical Seminary (Mennonite Church) has 134 students enrolled, 82 men and 52 women.

With both schools combined, 155 students are enrolled in full-time study (nine hours and above). The full-time equivalent of part-time students is 27, making a full-time equivalent enrollment of 182, compared to 191.1 for the same period last year.

Send your pastor

Jan. 28-Feb. 1, 1985
Annual Pastors' Workshop on campus
Theme: "Evangelism in the Congregation"
Nineteen resource people will address the theme in sermons, lectures and workshops.

George Hunter, dean and professor of evangelization and church strategy at Asbury Theological Seminary's School of Evangelism and World Mission, is one of the major resource people. His best-known book is *The Contagious Congregation*, (Abingdon, 1979).

Also speaking will be Mary Cosby of the ministerial staff of the Church of the Saviour, Washington. A nationally recognized speaker on evangelism, her topic will be "The Holy Spirit and Evangelism."

Program and registration ($35 for pastor, $20 for spouse) forms available from Mary Troyer, AMBS, 3003 Benham Ave., Elkhart, IN 46517, telephone (219) 295-3726.



Annie and Heidi Schulz (left) of Ontario get acquainted with Sharon Gehman of Pennsylvania.

Cover a seminary course in three weeks at the January interterm

Interterm, Jan. 7-25, 1985

Seven on-campus courses—*Psalms: Worship and Wisdom* by Marilyn Kern, *Gospel of Mark* by Willard M. Swartley, *Teaching Ministry of the Church* by Daniel Schipani and A. Don Augsburger and others, *Strategy of Mission* by Sheldon Sawatsky, *United Methodist History* by James J. Jones, *Anabaptist History and Theology* by C.J. Dyck, and *Conflict, Communication and Conciliation* by Ron Kraybill.

People may enroll for one course for three hours credit ($270 tuition) or audit ($135). For application and course outlines you may contact James Metzler, AMBS, 3003 Benham Ave., Elkhart, IN 46517, or call him at (219) 295-3726.

An introduction to the Mission Training Center

The Mission Training Center symbolizes the fact that participation in Christ's mission around the globe is a commitment of the whole church and that preparation for that mission utilizes the resources of the entire church. More than a decade ago the Commission on Overseas Mission (General Conference Mennonite Church), the Mennonite Board of Missions (Mennonite Church) and the Associated Mennonite Biblical Seminaries together set up the Mission Training Center on the seminary campus at Elkhart to work at the special kind of preparation which is necessary for mission. The Mission Training Center is part of the seminary community, and the training is done together with seminary students preparing for other kinds of ministry. However, the Mission Training Center functions to give special guidance in planning a course of study and training to prepare people for their specific assignments in mission.

This year in both formal classes and in the mission colloquium there is a significant number of students who are preparing for North American pastoral roles. Their concern is to learn from churches in other parts of the world, especially about their mission in society, to more intelligently and diligently support such efforts, and to see how this support is vital for the health of the North American church.



From left: Rich Meyer of Indiana, Luke and Jesse Miller, and Carl Meyer replace a fallen brick. Luke and Jesse are twin sons of Mark and Debbie Miller of Illinois.

Although most of the training is done on the Elkhart campus, this is not an ivory tower study which is only marginally related to the real world. The center's relationship to the mission boards brings insight into the real world in which we work in God's mission. Many experienced missionaries come back to the center for further preparation, bringing with them a wealth of recent experience in mission which they can share with people preparing for their first terms of service. At the same time, the sharing of experiences from all over the world enriches everyone and gives new ideas for creative ministry in the places to which they are called.

The basis for our training in mission lies in our understanding of and commitment to the Lord who commissions us for mission. We understand Jesus Christ to be not only the source of the good news which we share in mission but also the model for the way in which we work in mission.

Ministry modeled on Jesus Christ means doing mission as a servant. Jesus Christ emptied himself and came into the world at the bottom of the human social ladder in order to share God's love and the good news of the kingdom with women and men. We believe that in order to be missionaries today we need to become servants as Jesus was. No one finds becoming a genuine servant easy. Training for mission is training for being a servant, for being a servant in the specific place in which the missionary is called to live and work. Such training must go far beyond merely learning techniques for communication in cross-cultural situations, as important as such training may be. Servant ministry in today's world demands preparation in understanding the way of Christ, the good news which is personified in Jesus Christ, the gospel which we are committed to sharing in mission. Servant ministry demands preparation in understanding the people with whom we want to share the gospel. We need to understand how to become servants on their terms, not on our terms. In order to share with people we need to learn to stand where they stand and to begin to see the world through their eyes. Servant ministry demands preparation in understanding ourselves. Without a willingness to face ourselves and acknowledge our strengths and our weaknesses, we are not able to see who we may become through Jesus Christ. With self-awareness we may become in Jesus Christ servants in mission. Without that self-understanding we are likely to become self-protective people, playing a servant's role and thinking that we are servants, but being seen by those around us as arrogant, oppressive people. Preparation for mission can help us to break out of the molds with which we have surrounded ourselves so that we can be remolded as servants by the one who has called us to his service.

Today the ministries of those who have devoted significant periods of time to preparation for mission testify to the fact that it is indeed possible to take Jesus Christ as our model, to follow him in mission and to share the good news of our God's love in cities and in the countryside, in rich and poor countries, in situations of oppression and in relative freedom, in every conceivable setting on the face of our planet. *Robert L. Ramseyer, director of Mission Training Center, professor of missions and anthropology.*



Robert Ramseyer

NEWSMAKER INTERVIEW:

The balanced budget of Ray and Lillian Bair

In their mid-fifties, Ray and Lillian Bair are as lithe as their budget. One can almost imagine them changing into running clothes and joining the New York marathon. Ray and Lillian are coordinators of "A Call to Faithful Stewardship," a special emphasis for the Mennonite Church during the 1983-85 biennium. They are also the authors of *God's Managers* (Herald Press, $2.95), a family budget guide and daily record book. They (principally Lillian) spoke to *Gospel Herald* about their experience with their stewardship ministry and their family budget.

How did you get involved in a stewardship ministry?

We began by trying to solve our own family budget problem. We developed the book *God's Managers* for ourselves.

What surprised you most in your experience with money management?



The cumulative effect of little things. By making small adjustments in small items we have been able to keep the same budget for basic family expenditures for seven years. Each year we look at each other and ask if we can make it with the same budget and we decide to try it again. Examples of our adjustments include eating whole grain wheat instead of prepared cereals, eating less meat, and buying our clothes in thrift shops. In these ways we have been able to defeat inflation and have more money to give away.

But don't you ever get the urge to go on a spending spree?

I don't think so. One reason is that we each have an allowance built into the budget. That means I have a little kitty that I can use if I want to.

What is the most common objection from people who have heard about your money management plan?

At first they say they don't have time. But it generally isn't this. It's rather that they really don't want to know what is happening to their money. It does take a change of discipline. Remembering is the hardest part. But it becomes a part of your life, just like combing your hair.

What about this plan gives you the greatest satisfaction?

The freedom that comes from knowing what's happening to your money. It saves a lot of worry because we have records. We have been able to give more than we ever could before.

Kreiders take Anabaptist vision to England

Presenting a fresh Anabaptist perspective to the often dormant religious atmosphere in England has both challenged and enriched the lives of Alan and Eleanor Kreider. Sponsored by Mennonite Board of Missions, they have worked at establishing a Mennonite ministry in the city of London for the past 10 years. Kreiders completed their latest term of service in June and are currently on a one-year leave.

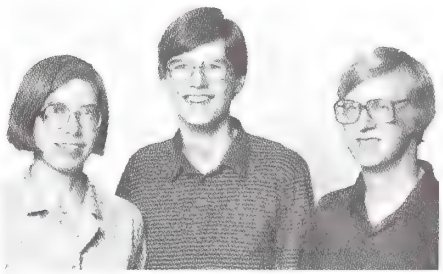
During their first five years in England, Kreiders worked closely with London Mennonite Centre, which then functioned as an international youth hostel. They were also involved in leading London Mennonite Fellowship, a small congregation which emphasizes peace and Christian discipleship.

Due to new government restrictions which demanded that international students pay full boarding fees while staying at the hostel, the center soon lost much of its purpose for international ministry and the boarding program was phased out.

The fast-growing fellowship—England's only Mennonite congregation—is now the basic foundation for Mennonite ministry in London. Fellowship members live together in two households—one located at the center and one at a nearby residence.

Kreiders live at London Mennonite Centre, which currently houses a library, resource center, and an Anabaptist-Mennonite book service. The center continues to entertain guests who stop in for discussion and fellowship.

Sometimes referred to as "England's best-known evangelical pacifist," Alan is in constant demand as a speaker—frequently participating in debates on war and peace. In November 1981, Alan



The Kreiders: (left to right) Eleanor, Andrew, and Alan.

was invited by John Stott, internationally known author and speaker, to debate Sir Neil Cameron, a retired air force general and evangelical Christian leader. "The debate was a big opportunity for our witness in London," said Alan.

Alan and Eleanor occasionally shared the speaker's platform. Leading sessions on peace and lifestyle issues in front of hundreds of young people at a Christian rock festival proved to be a highlight.

Kreiders look at this year's leave as a time for intense study and spiritual refreshment. They traveled to continental Europe in September to study French for four months, followed by two months of living with a community of Protestant sisters in Switzerland who place a strong emphasis on peace. The rest of the year will be spent in York, England, where they hope to do some writing on Christian holiness.

Alan is originally from Goshen, Ind., and Eleanor (Graber) was born in Dhamtari, India. They have a 16-year-old son named Andrew.

MCC's Angola program put 'on hold'

Plans for sending Mennonite Central Committee personnel to Angola are "on hold," according to Tim Lind, co-secretary for Africa. Five workers who completed language school in Portugal have now been reassigned to other locations in Africa.

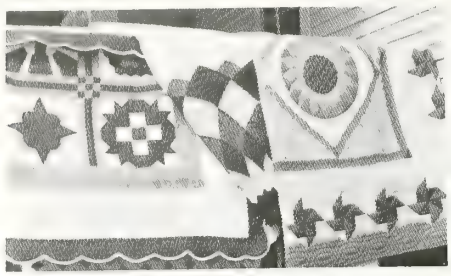
Two of the five, Dawn and Doug Yoder-Harms of Normal, Ill., are working with Angolan refugees in Zaire near the Angolan border. Lind said he hopes the couple will be able to visit the Angolan capital of Luanda by early next year. The Angolan Council of Churches is currently applying for visas for them.

In late 1982 plans called for MCC personnel to work in health, agriculture, and construction near Sanza Pombo about 260 miles northwest of Luanda. The Sanza Pombo area at that time was relatively calm in a country that has been the scene of intense civil war since the early 1960s.

Soon after the workers began language study, however, war broke out in the Sanza Pombo area and the government would not allow foreigners into the area.

The Angolan Council of Churches then requested that MCC workers be assigned to Luanda to help in church development projects there. Although some of the five workers received visas, it was impossible to find housing in the capital. Many foreigners live in hotels and even booking rooms in hotels is difficult.

The present government in Angola is fighting off a strong rebel challenge. Thousands of Angolan refugees who have fled the fighting during the last 20 years live in villages in southern Zaire but hope to return to their homeland when peace is restored.



Quilts being readied.

Hesston to celebrate 75th anniversary

Alumni and friends of Hesston College will converge on the campus, Nov. 22-25, to celebrate the founding of the institution 75 years ago. The Thanksgiving weekend activities will include a quilt festival and auction, an alumni/student choir program, an anniversary banquet, a multimedia presentation, athletic contests, and worship services.

The quilt event will feature over 50 handmade quilts donated by alumni, friends, and supporting congregations throughout North America. They will be put up for auction, with the proceeds going to the Milo and Clara Kauffman Student Aid Fund.

The Fund, established as a living memorial to the man who served as president of Hesston from 1932 to 1951 and has been connected with the college most of his life, provides financial aid to needy students.

Contributions needed for non-registrants

Contributions for the 1984-85 Student Aid Fund for Non-Registrants have reached only $2,230 as of Oct. 26. The total amount needed to replace student grants for the current school year is $7,150. The amount of federal loans denied at the same time to non-registrant students is $29,611.

Current requests for assistance in replacing these funds have come from three students at Goshen College and nine students at Eastern Mennonite College. Because of sufficient family resources, several other non-registrant students are not eligible for special aid.

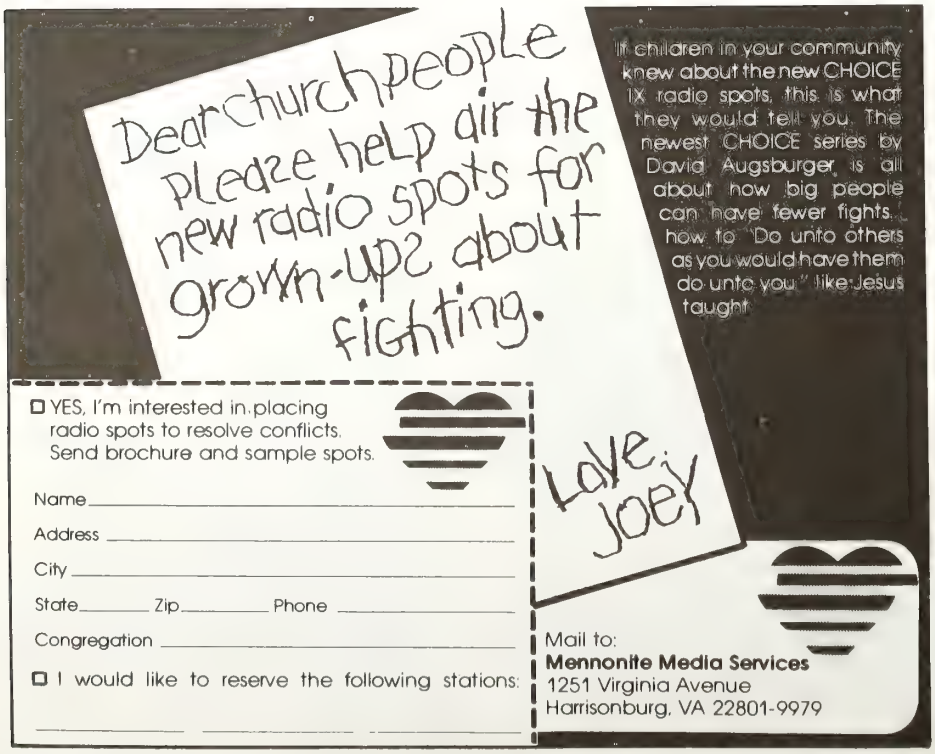
The fund was established by Mennonite Board of Congregational Ministries in 1983 at the request of the Mennonite Church General Board. Students at Mennonite colleges and other Mennonites who because of conscience have not registered with the U.S. Selective Service System are eligible to receive financial assistance from the special fund. This support from the church is in keeping with official actions of the Mennonite Church in 1969 and again in 1979 which recognized the "validity of non-cooperation as a valid witness" and pledged the offices of the church to support such costly stands.

Federal aid funds usually available to students have been denied to non-registrants since July 1983 as a result of the so-called "Solomon Amendment." That law denies student aid to anyone who is unable or unwilling to certify that he has complied with the registration law.

A year ago ten students in four colleges received $7,776 in grant replacements and $19,600 in loans through the Mennonite Church's special fund. One of last year's recipients wrote to MBCM recently: "Thanks for your work in arranging for aid for me and others last year. I hope I can repay more than just the loans with a life for Christ."

Virginia Conference moderator Owen Burkholder interviewed the non-registrant students at EMC last year. "These young men are processing this with a maturity far beyond their years!" he said. "Our overall impression is that this particular group of guys is dealing seriously and courageously with the choices before them. Their Christian commitment is clear and their challenge to the church is genuine."

Mennonite congregations have been requested to include a contribution for the Student Aid Fund in this year's budget or offering schedule. Individual contributions may be routed through the congregational treasurer or sent directly to MBCM, Box 1245, Elkhart, IN 46515. Information on loan arrangements is also available from MBCM.



Church members are also encouraged to express concern to legislators about efforts by Rep. Gerald Solomon to impose further penalties on conscientious young men. He has vowed to attach amendments to every piece of funding legislation that comes before the House of Representatives in an effort to coerce draft registration.

In view of these efforts, Executive Director Bill Yolton of the National Inter-Religious Service Board for Conscientious Objectors has warned: "Peace church colleges could become the next target of congressional legislation seeking to compel draft registration if we don't speak up now."

Congregations organize for crises

"The means for realizing the goals of a Caring Team is to walk with people as long as they are needed," said Abe Schmitt, author and counselor, at an Oct. 12-14 seminar, "When a Congregation Cares," at Laurelville (Pa.) Mennonite Church Center. Abe and his wife, Dorothy, helped start a Caring Team in their congregation—Blooming Glen in Souderton, Pa.

Some 70 people attended this second seminar on congregational caring. Seminar leaders Abe and Dorothy were assisted by the two other members of their Caring Team: Mark Derstine, minister, and Lucy Gotwals, elder.

The Caring Team emerged 10 years ago in response to needs on the divorce and remarriage issue at Blooming Glen. The team attempts to keep a low profile as it counsels and gives "walk-along" caring to those in a crisis situation.

The Caring Ministry Team of Methacton Mennonite Church in Norristown, Pa., chaired by Margaret Swartzentruber, also presented a model of caring.

The seminar topic came alive one evening when the Blooming Glen Caring Team responded to the needs of a participant. Still experiencing the penetrating loneliness of a recent hurt, she said, "The congregation doesn't mean to be non-caring. They just don't know how!"

Another foreign-born participant said she has noticed "Mennonites are great at doing practical things such as baking casseroles and cupcakes but they cannot express their feelings. They cannot verbalize them, so they give food."

Mark Derstine led four devotionals on caring, identifying models of compassion in the Bible.

During the seminar, Schmitt's brand-new book, *When a Congregation Cares*, was officially presented by Ben Cutrell of Mennonite Publishing House.

—Frances Greaser



Congregational leaders and special speakers posed during the anniversary celebrations of First Mennonite Church of Norristown, Pa.: (left to right) Hubert Brown, former pastor of an outgrowth of the congregation—Bethel Mennonite Community Church; Paul Hackman, pastor 1956-63 and 1968-82; Markley Clemmer, first resident pastor (ordained in 1936); John Ruth, former pastor of an outgrowth of the congregation—Conshohocken Mennonite Church; Harold Weaver, deacon since 1941; Paul Leichty, current pastor; and Paul Lederach, former assistant pastor.

Mission church celebrates 65 years

"This is not a celebration just to celebrate, but a celebration to bring us together," said Robert Kolb, congregational chairman at First Mennonite Church, as he welcomed all who attended the 65th anniversary and homecoming celebration of the church's beginning as a mission in Norristown, Pa.

The theme of gathering centered around the past, present, and future of the mission-turned-congregation. During the Sept. 22-23 event, historian John Ruth reminded everyone that as for the "past, present, and future of First Mennonite, none is more important than the other."

Focusing on the past, Mary Jane Hershey showed slides of photographs and documents from her parents, Willis and Mary Lederach, who served the church from 1921 to 1928. Willis worked during the day for a local bank while Mary cooked breakfast for the homeless people who slept in the church building overnight.

Also sharing about their parents were Aldus Hertzler, Jr., and his sister Sara, whose parents, Aldus, Sr., and Ellen attended the church from the beginning in 1919. The seven Hertzler children went with their parents to the mission as their father taught Sunday school and summer Bible school, led the singing, typed the church bulletin, served as treasurer, and contributed his art work. He led the singing up until the Sunday before he died in 1954. Ellen attended until she passed away in 1970.

Moving to the present, First Mennonite Church continues its outreach to the neighborhood through the Vegetable Basket Program, women's fellowship, the Thrift Shop, and Norristown Soup Kitchen. Summer Bible school has been given a new approach and Sunday school attracts a large group of youngsters.

Living in the parsonage at present are Pastor Paul Leichty, his wife Nancy, and their two children. Since the beginning of his ministry two years ago, Paul has dived into the task of being full-time minister with much enthusiasm, while benefiting from the helping hands of former pastors Markley Clemmer and Paul Hackman, deacon Harold Weaver, and many other people.

Looking to the future, Outreach Committee chairman Stanley Freed shared some of the visions of the congregation which include training new members for teaching in the Sunday school. Hubert Brown, former minister of Bethel congregation, an outgrowth of First Mennonite, delivered a message of encouragement at the close of the celebrations. "We need to share the *whole* gospel, not just the philosophy 'once you are a Christian, everything is all right,' " he said. "The good news must be able to reach people who are up against the wall—we need to feed the hungry, visit the sick, visit those in prison, and clothe the naked."

—Will Schirmer

READERS SAY

Cathryn Holderread Passmore, Corvallis, Ore.

How exciting to be reminded that it is the *very same* Holy Spirit who is at work in each of us! Upon reading "Abortion: Isn't There Something to Do?" (Oct. 9), I discovered a sister whom I've never met (author Vicki Markley-Sairs) articulating many of the precise concerns which began gnawing at my heart and mind some 18 months ago. In response to a deep sense of calling, "Now Shall the Desert Bloom"—a multi-image slide sound production—has been created to help us face, feel, and respond to this issue in a gentle Christlike way. Last Sunday my husband and I shared this presentation for the 32nd time and have been touched by the spirit of repentance and openness which we have frequently encountered.

Kelly Willson, Iowa City, Iowa

I am grateful to Vicki Markley-Sairs for her call to careful, loving deliberation in "Abortion: Isn't There Something to Do?" (Oct. 9). She challenges the Mennonite Church's seemingly impenetrable silence around this issue and asks individuals to responsibly consider the incredible complexities of abortion.

Abortion is a difficult, emotional issue and an even more difficult, emotional experience. After months of dealing with abortion on a daily basis as a counselor and advocate in a women's health clinic in Philadelphia, I too have been silent. I participated in the abortion experience of women prayerfully, faithfully, deliberately. I was moved by sharing this intensely personal experience with women whose trust in God and reverence for life taught me much about love and pain and necessity.

Where is the loving response and healing for these women, their partners and families? I do believe we are called to do justice and to love mercy and to work hard even on issues as difficult for us as abortion.

"Abortion: isn't there something to do?" Let us explore the ways to answer, "Yes!"

M. Bernadette Zehr, Champaign, Ill.

In response to Vicki Markley-Sairs' article, "Abortion: Isn't There Something to Do?" (Oct. 9), the answer is indeed YES, there is something to do.

Everyone is aware of the many student pro-lifers who cause public discord and burn down abortion clinics and other equally disturbing incidents. There are, however, alternatives for those who wish to be involved on a person-to-person level. One is a national, nondenominational organization called "Birthright" whose purpose it is to help the woman facing an unwanted or problem pregnancy. In many areas this organization offers counseling about positive alternatives, as well as supporting the mother throughout her pregnancy and after the birth of her child. If there is a Birthright in your area, it is listed in the phone book. There are probably other organizations with similar purposes in those areas without a local chapter of Birthright. I would urge your readers to contact such a group and *do something.*

From 1939 to 1945, millions of people were killed for reasons such as race or religion. Those who tried to help them escape this destiny were called heroes. Others closed their eyes and stood by silently because "it was none of their business"—they weren't Jews or Poles or Gypsies or whatever. Last year in the U.S. one and one half million abortions were performed. Were those innocent victims any less desiring of our help and protection because we couldn't see their faces or hear their cries for help? Will this generation stand by silently while another silent Holocaust takes place down the street from our homes and our churches? Will God agree that, indeed, "it was none of our business"?

Janet Martin, St. Paul de Joliette, Que.

I appreciated John Lenshyn's article on Halloween (Oct. 9). It brought out a number of interesting though disquieting facts about what has become an annual "celebration" in North America. I emphasize "North America," for while it is true that "Halloween arrived in North America from England in the 1800s," the practice of "trick or treating" as we know it today is not, to my knowledge, common practice in Britain. I grew up in England and Wales and neither I, nor my parents, had ever come in contact with this practice until we arrived in Canada, although I have learned it is followed in the Hebrides and perhaps other parts of Scotland and Northern England. I have, however, seen the Hustler Stone Circles in Cornwall and have read that up until the 19th century, and even later, people were put on trial for practicing certain forms of Druid worship. Nor do I doubt that "they still gather as witches and warlocks did in ancient Britain"—probably now they are attired in three-piece business suits!

Just as a point of interest I would like to tell you that my first contact with a Canadian church group came in the form of an invitation to a Young Peoples Halloween Party. I mistakenly understood this to mean a "fancy-dress" party and dressed accordingly. I sorely regretted this misunderstanding as I sat beside the furnace in some stranger's basement in my white crepe evening gown (handed down, of course!) duly sashed and clutching a cardboard shield swathed in the Union Jack. Somehow my "Britannia" was a little out of place among the ghosts and goblins, the Aunt Jemimas, and yes, the pastor stuffed into two potato sacks! Happily there were further invitations and within a year both my mother and I had come to know Jesus in a real and personal way and had found a spiritual family in which to grow in faith.

Today I am a grandmother and a member of a young and growing French-speaking Mennonite church in Quebec. For several years now we have adopted an idea for Halloween that came to us from the French Mennonite Brethren churches. We call it a "soriéee de déguisement" or a "disguise party." On Halloween evening the children of the church, accompanied by their parents, are invited to dress up as a Bible character and meet at the church or at the house of one of the members. They are encouraged to study up on "their" character and to be ready to answer questions. There are games and quizzes, fruit and cookies, and fun for all. This does not answer the question of what to do for those children who come to our door but it does help when our own children ask, "Mommy, what can I be at Halloween this year?"

Leona Weaver Schmucker, Hesston, Kan.

I'm grateful that my parents shared their concern about the "meaning of Halloween" and the rituals that have become a part of that holiday. My mother had what I think to be a most Christian response to "trick and treating." We dressed up, like others, and went door to door. Instead of asking and threatening, we carried a bag of goodies which we helped prepare, with a sign which read:

"If you guess who we are,
we'll give you a treat."

That's the most creative compromise I've heard of during the past 30 years. My mother's positive response made an indelible imprint on my eight-year-old mind.

Mary Jane Hershey, Harleysville, Pa.

Many thanks for the editorial (Oct. 16) on biblical interpretation. I especially want to express my appreciation for your statement, "I do not wish to be identified with any interpretation which oppresses women or hinders their service to Christ." Thank you for being faithful and for having the courage to express yourself in this way.

MENNOSCOPE

Sarasota (Fla.) Christian School's enrollment this fall has reached the highest level in the school's 27-year history. Over 480 are registered in kindergarten through grade 12. Completion of a gymnasium/multipurpose complex is expected soon, and plans are already underway for further expansion.

"How much will I need to live comfortably during my retirement?" That question has been answered through a retirement study conducted recently by Mennonite Mutual Aid. "The study provides tools to help people determine how much of their income to set aside now to provide for their retirement," said Retirement Services manager Marlo Kauffman. The study updates similar efforts conducted in 1977 and 1980. Copies of the study are available from Retirement Services, MMA, Box 483, Goshen, IN 46526.

Richard Gerig has been named director of admissions at Goshen College, effective Jan. 1. He succeeds Alice Metzler Roth, who will become vice-president for administrative affairs. Gerig has worked at Goshen since his graduation from the college in 1972. Most recently he has served as associate director of college relations and director of alumni relations.

For the first time, a nominee of both Goshen College and the Goshen Rotary Club has won a coveted award. Conrad Clemens, a Goshen College senior from Ithaca, N.Y., has received a Rotary International Foundation scholarship to study for a year at the University of Sussex in England. He competed for the award with students from such universities as Harvard, Notre Dame, and Georgetown. Clemens was judged not only for his academic achievements, including a perfect 4.0 grade point average so far, but also for his potential for being a goodwill ambassador by displaying such assets as leadership, personality, poise, and knowledge of current events.

Chinese educational officials visited Goshen College recently to express their pleasure with the successful five-year educational exchange between the college and the Sichuan Bureau of Higher Education. The six-member delegation also called for an expansion of the exchange. Since 1980, when the exchange began, 104 Goshen students have taught English in Sichuan Province, and 44 Chinese scholars from Sichuan have studied at Goshen.

The annual Lancaster Ministers Week will be held Dec. 4-6 at Millwood Mennonite Church in Gap, Pa. The main speaker is Paul Lederach of Scottdale, Pa. He will speak five times on "Preaching from Romans."

"Caring for hurting persons and those who feel alienated in our congregations" was the focus of the annual leadership training seminar of New York State Fellowship held Oct. 26-27 at Delta Lake Bible Conference Center, Rome, N.Y. Harold Bauman of Mennonite Board of Congregational Ministries was the speaker.

David Myers was ordained as pastor of Whitestone Mennonite Church in Hesston, Kan., on Nov. 4. Marcus Smucker, a professor at Associated Mennonite Biblical Seminaries and Myers' former pastor in Oregon, preached. District Minister Leland Harder officiated as a representative of South Central Conference. Ruby Sawin, one of Whitestone's elders, represented the congregation.

Robert and Betty Lou Buckwalter were commissioned for overseas service on Oct. 21 by Independence Gospel Fellowship, a Mennonite congregation in Whitesville, N.Y., where Robert has been one of the pastors. The couple and their four sons are leaving on Nov. 18 for Zambia, where they will direct Mennonite Central Committee work in that country and in Zimbabwe.

Linford King was ordained as pastor on Oct. 21 of Holly Grove Mennonite Church, Westover, Md., where he has served as licensed pastor. Overseer Herman Glick of Atlantic Coast Conference officiated, and Paul Yoder of Sarasota, Fla., King's uncle, preached.

Jean Zabulon Angervil was licensed recently as pastor of L'Eglise Ebenezer De La Reconciliation Chretienne, a Haitian Mennonite congregation in Miami, Fla. Officiating were Martin Lehman and Ed Eby of Southeast Convention.

Two new congregations have been added to New York State Fellowship—an association of 21 congregations. The two are Newfane near Buffalo and Rhema in Lewis County.

Church-related job openings:

- *director* at Lakewood Retreat. Contact Carl Brown, Southern Mennonite Camp Association, 25458 Dan Brown Hill Rd., Brooksville, FL 33512.
- *alumni relations director* at Goshen College. Contact College Relations Director Ron Gunden, Goshen College, Goshen, IN 46526.

New members by baptism and confession of faith: *Kidron, Ohio:* Ervin and Amy Byler by baptism and Larry Wald by confession of faith. *Trinity, Glendale, Ariz:* Charles Graber. *Maple Grove, Atglen, Pa.:* Judy Mundy by baptism and Jim and Kathy Longenecker, Roy and Jean Engel by confession of faith. *East Bend, Fisher, Ill.:* Greg Liestman, Joan Kelley, Amy Stalter, and Jill Utterback by baptism and Ellie Utterback and Terry Cender by confession of faith.

Change of address: *Eugene Garber* from 208 S. Harrison to 103 E. Orange, Mt. Pleasant, IA 52641. *Keith Leinbach* from R. 2, Box 236 to RR 3, Box 196A, Archbold, OH 43502. *David and Wilma Shank* from Ivory Coast to c/o Mennonite Board of Missions, Box 370, Elkhart, IN 46515. After Dec. 9 their address will be 714 S. 6th St., Goshen, IN 46526. The new mailing address for *First Mennonite Church,* Indianapolis, Ind., is: c/o Andrew Presbyterian Church, 3535 Kessler Blvd., N. Drive, Indianapolis, IN 46222. Tel.: (317) 925-4212. *Norman Derstine* from Harrisonburg, Va., to 813 7th St., Kalona, IA 52247.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Cressman, John and Marilyn (Bauman), Plattsville, Ont., first child, Benjamin John, received by adoption on Aug. 1.

Cressman, Lyle and Karen (Wells), New Hamburg, Ont., third child, first daughter, Amber Lynn, Sept. 5.

Gingerich, Paul and Nancy (Shantz), New Hamburg, Ont., fourth daughter, Jillian Dawn, Sept. 28.

Kauffman, Barry and Lisa (Fry), Goshen, Ind., first child, Andrew Jay, July 31.

Lehman, Gene and Lynda (Arter), Orrville, Ohio, fourth child, second daughter, Morgan Elizabeth, Oct. 15.

Long, Paul and Mary Jo (Miller), Barreiro, Portugal, second child, first daughter, Amanda Suzanne, Oct. 20.

Miller, Mick and Halle (Wasson), Shreve, Ohio, first child, Jackelyn Nicole, Sept. 18.

Nofziger, Rex and Patty (Constanso), Wauseon, Ohio, first child, David Matthew, Sept. 11.

Rapson, Tim and Kathy (Malehorn), Dallas, Tex., first child, Grace Elizabeth, Aug. 30.

Reinford, Jim and J. Lynette (Bolton), Harleysville, Pa., first child, Heidi Larissa, born on July 24, 1984; received for adoption on Oct. 5.

Ressler, Wayne and Beth (Gerber), Apple Creek, Ohio, first child, Erika Marie, Oct. 16.

Ross, Dave and Doreen, Protection, Kan., second child, first daughter, Amanda Jill, Oct. 16.

Short, Richard and Pam, Wauseon, Ohio, first child, Derek Todd, Oct. 21.

Slabaugh, Lon and Jane (Martin), Hartville, Ohio, second child, first daughter, Angela Nicole, Oct. 24.

Sohar, Norm and Sandy (Schrock), Orrville, Ohio, second daughter, Megan Lynae, Sept. 30.

Springer, Gregory and Lee (Petrie), Urbana, Ill., second son, Ernie Franklyn, Oct. 18.

West, Dan and Judy (Blaha), Oak Park, Ill., second son, Benjamin Charles, Oct. 20.

Yoder, James and Crystal (Johnson), Newton, Kan., second child, first son, Zachary James, Oct. 19.

Yoder, Jon and Joyce (Bontrager), Salem, Ore., first child, Mary Elizabeth, Oct. 16.

Yoder, Royce and Marcia (Beiler), Hatfield, Pa., first child, Kate Morgan, Sept. 16.

Pontius — **Joel Kauffmann**



MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bender-Maust. Marlin Bender, Bittinger, Md., Dry Run cong., and Twila Maust, Lebanon, Pa., Gingrichs cong., by John G. Landis, Aug. 19.

Burkholder-Meskimen. Garold Burkholder, Tremont, Ill., First Mennonite cong., and Deena Meskimen, Pekin, Ill., Lutheran Church, by Lyle Steinfeldt, Oct. 27.

Crockett-Webb. Kurt Crockett, Morton, Ill., First Mennonite cong., and Linda Webb, Morton, Ill., by James Detweiler, Oct. 13.

Ebersole-Burkett. Brian Ebersole, Sterling, Ill., Science Ridge cong., and Lynette Burkett, Sterling, Ill., United Methodist Church, by Clark Moushon, Oct. 20.

Martin-Detweiler. William G. Martin, Souderton, Pa., Souderton cong., and Sharon Faye Detweiler, Harleysville, Pa., Franconia cong., by Earl Anders, Oct. 20.

Mast-Herr. Cliford Mast, Sarasota, Fla., Bay Shore cong., and Shirley Herr, Lancaster, Pa., Paradise cong., by Fred Martin and Paul Yoder, Oct. 20.

Nafziger-Vos. David Nafziger, Archbold, Ohio, Zion cong., and Deborah Vos, Presbyterian Church, by Ellis Croyle and Michael VanHook, Oct. 20.

Nofzinger-Wyse. Matthew Nofzinger, Stryker, Ohio, and Lori Wyse, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Oct. 12.

Snyder-Kraus. Jeffery Snyder, Pen Argyl, Pa., and Debra Kraus, Newport News, Va., New Covenant Church, by Bruce Bender, Aug. 4.

Zoss-Janssen. David E. Zoss, Roanoke, Ill., Roanoke cong., and Alycia M. Janssen, Benson, Ill., Lutheran Church, by Philip Geleske and Eldon King, Sept. 8.

OBITUARIES

Brubaker, Elva K., daughter of Jacob W. and Sally (Wert) Auker, was born in Juniata Co., Pa., Sept. 4, 1904; died at Millmont, Pa., Oct. 12, 1984; aged 80 y. On Sept. 19, 1929, she was married to Roy M. Brubaker, who survives. Also surviving are 5 daughters (Miriam—Mrs. James Kauffman, Doris—Mrs. Lester Martin, Naomi, Arlene—Mrs. Eugene Gehman, and Thelma—Mrs. Merle Diem), 2 sons (Roy L. and Dale), 26 grandchildren, 7 great-grandchildren, 3 step-grandchildren, 8 step-great-grandchildren, 2 sisters (Mary Graybill and Ruth Auker), and one brother (Merrill). She was preceded in death by one daughter (Anna). She was a member of Delaware Mennonite Church, where funeral services were held on Oct. 16, in charge of Donald Lauver, Raymond Lauver, and Allen Kauffman; interment in Delaware Mennonite Cemetery.

Erb, Elmer, son of Michael and Nancy (Bast) Erb, was born in Wellesley, Ont., Feb. 24, 1920; died of leukemia at Buffalo, N.Y., Oct. 8, 1984; aged 64 y. On Oct. 12, 1941, he was married to Leona Wideman, who survives. Also surviving are 3 daughters (DeEtta Mast, Dorothy Frederick, and Darlene Delp), 10 grandchildren, 3 sisters (Barbara Schrock, Ruth Albrecht, and Edna Slabaugh), and 3 brothers (Allan, Ezra, and Joseph). He was a member of Clarence Center-Akron Mennonite Church, where funeral services were held on Oct. 11, in charge of Howard S. Bauman and Titus Kauffman; interment in Good Cemetery.

Gehman, Dale C., son of J. Robert and Fran (Stoltzfus) Gehman, was born on Feb. 8, 1957; died by suicide at Van Nuys, Calif., Oct. 13, 1984; aged 27 y. Surviving are his parents, one sister (Judy L. Grube), one brother (J. Douglas), maternal grandparents (Mr. and Mrs. Aaron F. Stoltzfus), and paternal grandparents (Mr. and Mrs. Eli M. Gehman). He was a member of Neffsville Mennonite Church, where funeral services were held on Oct. 18, in charge of G. Edwin Bontrager, Daniel Brown, and Paul Zehr; interment in Mellingers Mennonite Cemetery.

Kauffman, Katie, daughter of Abraham and Amanda (Troyer) Mast, was born at Millersburg, Ohio, Jan. 10, 1893; died at Baltic Country Manor, Sept. 23, 1984; aged 91 y. On Mar. 12, 1927, she was married to Chester A. Kauffman, who died in 1966. Surviving are 2 sons (Glen R. and David M.), one daughter (Norma—Mrs. Tom Hamsher), 12 grandchildren, 16 great-grandchildren, and 2 sisters (Mrs. Esther Hochstetler and Mrs. Verna Lowe). She was preceded in death by one brother, 2 sisters, and a great-grandchild. She was a member of Walnut Creek Mennonite Church. Funeral services were held at Butler-Varns Funeral Home on Sept. 26, in charge of Alvin Kanagy; interment in Martin's Creek Cemetery.

Lambright, Evan M., son of Michael J. and Susanna (Yoder) Lambright, was born at Shipshewana, Ind., Nov. 5, 1898; died at Greencroft Nursing Home, Goshen, Ind., Oct. 1, 1984; aged 85 y. On Feb. 25, 1923, he was married to Clara Speicher who died on Feb. 13, 1978. Surviving are 5 daughters (Lois—Mrs. Lavern Hooley, Ruth—Mrs. Paul Miller, Doris—Mrs. Ivan Birky, Rachel—Mrs. Lee Troyer, and Evelyn—Mrs. Don Hostetler), 18 grandchildren, 15 great-grandchildren, 3 brothers (Cleo, Clarence, and Harold), and 2 sisters (Matilda Gage and Grayce—Mrs. Ira Leer). He was preceded in death by 2 brothers (Fred and Guy) and one sister (Sarah). He was a member of Shore Mennonite Church, where funeral services were held on Oct. 4, in charge of Orville G. Miller and Aden J. Yoder; interment in Shore Cemetery.

Litwiller, Malinda, daughter of Charles and Phoebe (Sears) Culp, was born at Tiskilwa, Ill., June 23, 1905; died of a heart attack at her home on Oct. 21, 1984; aged 79 y. On June 8, 1926, she was married to Joseph R. Litwiller, who died on Apr. 18, 1981. Surviving are one daughter (Nelda—Mrs. Eldo Buller), 7 grandchildren, one great-grandson, and one brother (Paul). She was preceded in death by one son and one daughter. She was a member of First Mennonite Church, where funeral services were held on Oct. 24, in charge of James Detweiler and James Smith; interment in Pleasant Grove Cemetery.

Miller, Leonard Ray, son of Noah T. and Rachel L. (Kindy) Miller, was born in Plains, Kan., July 25, 1943; died in a farm accident at Harper, Iowa, Sept. 17, 1984; aged 41 y. On Aug. 8, 1962, he was married to Hazel Schumann, who survives. Also surviving are one daughter (Carla), one son (Loren), 6 sisters (Esther—Mrs. Henry Stoll, Nora—Mrs. Harry Stoll, Charlotte—Mrs. Paul Kuhns, Verna, Olive, and Martha—Mrs. Paul Harder), and 4 brothers (Ethan, Melvin, Henry, and Dennis). He was a member of Parnell Mennonite Church. Funeral services were held at South English, Iowa, Sept. 20, in charge of Billy Claywell and Larry Evers; interment in Sunnyridge Cemetery, Sigourney, Iowa.

Nissley, Earl, son of Joseph H. and Fannie (Ebersole) Nissley, was born in West Donegal Twp., Pa., July 10, 1902; died of a massive heart attack at Elizabethtown, Pa., Oct. 13, 1984; aged 82 y. On Nov. 29, 1928, he was married to Dorothy Risser, who survives. Also surviving are one son (Clair R.), one daughter (Fern—Mrs. David G. Miller), 12 grandchildren, 5 great-grandchildren, one sister (Ruth—Mrs. Ruth Sensenich), and 2 brothers (Raymond and Lloyd). He was preceded in death by one son (Luke). He was a member of Cedar Hill Mennonite Church, where funeral services were held on Oct. 17, in charge of Russell J. Baer, Marvin J. Beachy, and Enos Martin; interment in Good Mennonite Cemetery.

Ruhl, Paul G., son of Irwin G. and Orlena (Greiner) Ruhl, was born in Mt. Joy Twp., Pa., June 5, 1925; died unexpectedly following surgery at Lancaster, Pa., Oct. 15, 1984; aged 59 y. On Apr. 13, 1946, he was married to Thelma Kover, who survives. Also surviving are 4 sons (Ray D., Steven E., Timothy L., and Kenneth E.), one daughter (Barbara Ann—Mrs. L. Raymond Myers), 6 grandchildren, and 2 brothers (Lester and Harvey). On July 7, 1968, he was ordained to the ministry and served the Rissers congregation of which he was a member. Funeral services were held at Rissers on Oct. 18, in charge of Russell Baer, Ralph Ginder, Gerald Heistand, and Donald Pickell; interment in Rissers Mennonite Cemetery.

Schlabach, Simon J., son of Joas D. and Catherine (Troyer) Schlabach, was born in Holmes Co., Ohio, May 10, 1904; died of heart failure at Iowa City, Iowa, Oct. 4, 1984; aged 80 y. On Feb. 10, 1929, he was married to Mary M. Hochstedler, who died on Sept. 2, 1977. Surviving are 5 sons (Stanley, Alvin Ray, Duane, Larry, and Maynard), 4 daughters (Arlene—Mrs. Ira Nissley, Celesta—Mrs. Henry Richer, Savilla—Mrs. Wayne Stutzman, and Annie Irene—Mrs. Dwane Snyder), 31 grandchildren, 8 step-grandchildren, and 15 great-grandchildren. He was a member of Parnell Mennonite Church. Funeral services were held at West Union Mennonite Church on Oct. 8, in charge of Paul E. M. Yoder and Larry Evers; interment in West Union Cemetery.

Short, Leon Keith, son of Ira and Alma (Aeschliman) Short, was born at Stryker, Ohio, Aug. 9, 1924; died at his home at Archbold, Ohio, Oct. 11, 1984; aged 60 y. On Sept. 27, 1945, he was married to Carmaleta Yoder, who survives. Also surviving are 2 sons (LaVon and Keith), 7 grandchildren, one brother (Clell), and one sister (Crystal Troyer). He was a member of Lockport Mennonite Church, where memorial services were held on Oct. 14, in charge of Keith Leinbach, Jim Groeneweg, and Walter Stuckey; interment in Lockport Cemetery.

Corrections: In the *Robert A. Smith* obituary in the Oct. 16 issue there were several errors. It should read that one daughter (Mrs. Thelma K. Davis) survives and one son (Robert Lee) is deceased.

There was an omission in the obituary of *Abram Reist* printed in the Oct. 2 issue. He was also survived by a foster daughter (Constance—Mrs. Howard Bredin).

CALENDAR

Mennonite Church General Board, Lombard, Ill., Nov. 15-17
Bible Sunday, Nov. 18
Hesston College 75th anniversary celebration, Nov. 22-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30
Indiana-Michigan Conference Ministerial/Elders meeting, Shipshewana, Ind., Dec. 4-5
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 5-8
Alive 85, Denver, Colo., Apr. 11-14, 1985

CREDITS

P. 796 by Dan Hertzler; p. 803 by Ron Blaum.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Evangelical pastors from Nicaragua decry U.S. policies

Charging that "everything but the command" is ready for a U.S. military intervention in Nicaragua, a delegation of Nicaraguan evangelical pastors has been traveling throughout the United States pleading for peace. Their statements and visit come at a time when an increasing number of religious organizations are preparing to move to prevent and resist a U.S. military intervention against Nicaragua.

Nicanor Mairene, a Nazarene pastor, and Baptist minister Jose Jesus Ulloa, representing the Evangelical Committee for Aid and Development, said the principal object of their visit was "to share our Christian experiences." Known by its Spanish acronym, CEPAD, the organization has been severely criticized by the Institute on Religion and Democracy, which has claimed that the organization is pro-Sandinista. During a recent meeting in Washington with evangelicals, Mairene said the institute's comments were the only negative responses they had met during their travels. The two ministers were on a trip coordinated by the Philadelphia-based Evangelicals for Social Action. A total of ten evangelical pastors and seven mainline Protestant ministers from Nicaragua visited eleven cities in October.

Revival of old ritual: Rich in mercy or damaging concession?

Pope John Paul II's recent decision to revive, under certain strict conditions, the old Latin mass, banned 20 years ago by Vatican Council II, has brought mixed reaction. While some experts praised the papal move as an act of mercy toward old, nostalgic clergymen, others saw it as an alarming sign of the Polish-born pontiff's own conservative tendencies. The pope's move, in effect, brings back into operation under restricted conditions a ritual much more centered on the priests than on their public.

In the old ritual, mass was celebrated exclusively in Latin. The priest stood with his back to the congregation, and the laity took very little part in reading the Bible. In parts of the service, such as when the bread and wine were consecrated, the priest spoke in a whisper and at other moments during the mass he prayed in silence. The Second Vatican Council introduced radical changes urging priests to celebrate mass in the local language, ruling that they must face the congregation, and always speak loudly enough to be heard by everyone present. It also increased the laity's role by authorizing lay Catholics to read portions of the Scriptures during the service. "It brought the mass closer to the people and helped encourage a climate of brotherhood while playing down the more private aspects," one expert said.

But the pope apparently felt that, with the newer mass accepted by all but a very few Catholics, the Catholic Church can now afford to be more sympathetic to nostalgic older priests.

Drunk driving a continued problem, says Safety Council

The U.S. National Safety Council reports that the proportion of auto accidents involving alcohol in the U.S. is one of the highest in the world. Each year there are two million collisions which involve drinking. About 25,000 are killed each year in these accidents, an average of one every 20 minutes. Hundreds of thousands of others are injured.

Bishop Tutu, passionate foe of apartheid, wins Nobel

Bishop Desmond Mpilo Tutu, 53, general secretary of the South African Council of Churches, has received the 1984 Nobel Peace Prize for his role as a unifying, leading figure in the nonviolent struggle for liberation in South Africa. The bishop, a diminutive figure in a dark suit and a purple clerical shirt, said the Nobel Prize is a "wonderful symbol" that is "going to be a tremendous boost" to the morale of black South Africans, who have been excluded from the country's new constitution and stripped of South African citizenship, and who are suffering high unemployment.

"It isn't a personal award," Tutu said. "It is given to and through one for all of us" in South Africa's anti-apartheid movement, "including several white South Africans," who are working "for the kind of society for which we dream." Tutu, an Anglican leader, became the first black to head the South African Council of Churches in 1977.

Marker notes site of first black Episcopal church in U.S.

A historical marker has been placed in Philadelphia at the site of the first black Episcopal Church in the United States. A recently unveiled plaque marks the site where St. Thomas' African Episcopal Church opened its doors in 1794. Historian W.E.B. DuBois called it the first regularly organized religious body of blacks in the United States. The marker is the first in Philadelphia erected by the state to honor a black organization or person.

St. Thomas' African Church, now called St. Thomas' Episcopal Church and relocated in West Philadelphia, grew out of the Free African Society organized in 1787 by two blacks, Absalom Jones and Richard Allen, after they were denied the opportunity to worship in a local church. Jones and the society eventually organized as St. Thomas, while Allen founded the African Methodist Episcopal Church as a separate denomination.

Central American educators back no-intervention policy

A peace delegation of Central American university leaders told an audience of more than 300 people gathered at St. Peter's Roman Catholic Church in Washington, D.C., that they backed the U.S. bishops' stance denouncing U.S. intervention in Central America. They also said that Central Americans fear the prospect of U.S. intervention and warned that if the U.S. attacks Nicaragua—as Nicaraguan President Ortega has predicted—it might destroy all chances for a stable peace in the region. Professor Rodrigo Fernandez Vasquez, general secretary of the confederation, said that Central American educators are "horrified by the mere idea of regional armed conflict and by the prospect of the youth in Central America being consumed or destroyed in war."

Cleveland bishop calls for 'seamless garment' approach

Roman Catholic bishop Anthony Pilla of Cleveland has advocated a "seamless garment" approach toward the dignity of life in which abortion, capital punishment, nuclear war, and unjust structures in society are condemned as equally unjust. The phrase "seamless garment" is being used increasingly by those in the Catholic community who are urging that abortion not be the only issue by which candidates for public office are judged. Pilla said in a message to the one million Catholics in the Cleveland Diocese that a just society encompassing concern for the dignity of all human life can be achieved only by focusing on all the issues and regarding them as threatening to the sacredness of life. He said that in order to fully express the Catholic ideal of respect for all life, and to establish a just society, no threat to human dignity or life can be ignored.

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The right fellowship

I had at hand John Ruth's history of two eastern Pennsylvania Mennonite conferences, *Maintaining the Right Fellowship* (Herald Press 1984), at the time I got hit with a nasty cold which kept me in the house for two days. Having started the book the week before, I pressed ahead with the reading and arrived at the conclusion midmorning of the second day.

At this point I had a feeling as of having been taken rapidly on a conducted tour of a rich and variegated countryside without time to take it all in. So I arrived at the end with a somewhat confused sense of names and places which I had been unable to absorb clearly.

At points I found the details almost a burden, particularly as I worked my way through the 240 pages covering the 19th century (more than 40 percent of the book). But then the pace seemed to quicken as the end drew near. Was it because I could begin to identify some names and places through my own experience of growing up in eastern Pennsylvania?

The narrative ends abruptly in 1947. Why this date was chosen is not made clear, but there is logic in it because the late forties will probably be seen as a turning point in the experience of the Mennonite Church. In the 37 years since then our church as a whole has opened itself to involvement with its environment in a manner not known in the 300 years since the arrival of the Jan Lensen family in Germantown, Pennsylvania, in 1683.

My original knowledge of Franconia Mennonite Conference (one of the two described) was gained through growing up in the Amish Mennonite community near Morgantown, Pennsylvania, where we had a strong sense of our own identity. Without recalling any specific attempt to make sure I understood, it became clear to me that we belonged to the Ohio Mennonite and Eastern Amish Mennonite Conference and that this was different from the Franconia Mennonites on the east and the Lancaster Mennonites to the west. The latter group is referred to only marginally in this book. The Eastern District "new" Mennonites I knew scarcely at all until later years.

The book is organized chronologically in historical blocks of generally a dozen years or more. However, one chapter, the ninth, covers a single year. This single-chapter year is 1847, the year when the eastern Pennsylvania Mennonites divided into "old" and "new" Mennonites and from there on the narrative alternately switches from one group to the other. Those somewhat familiar with that story will know that the 1847 division involved the doughty John H. Oberholtzer who upon ordination by lot refused for some years on the one hand to wear the sort of coat prescribed by the church and then proposed a 21-page written constitution for the conference, something considered by many to be entirely out of order. Ruth shows that although Oberholtzer was a catalyst, other persons and other forces figured in the division. At the heart were basically two questions: (1) how to respond to the issues of change and modernity, and (2) how much freedom to allow the individual conscience in the determination of standards of Christian behavior.

For 100 years and 250 pages the author follows the two conferences, the old Franconia Mennonite and what became the new Eastern District Mennonite Conference, as they respond to the missions and Sunday school movements, leadership training, bureaucratization, the pressures of two world wars, and the influences of various winds of theological doctrine blowing on the American scene.

After 100 years the old conference still ordained its leaders by lot out of the congregation, and promoted in turn the most able ones to leading bishop. In 1947 this mantel was about to fall on the gentle, articulate John E. Lapp who wrote that year in the new *Mennonite Community* magazine: "We must remember the biblical principles of separation from the world, nonresistance to evil, mutual burden bearing, and world evangelization and we must look for the appearing of our Lord" (p. 534).

The less tightly organized Eastern District had had its share of articulate spokesmen, but at the end of the century, J. Winfield Fretz, a son of the conference, wrote in the magazine *Mennonite Life* that on " 'five religious principles . . . characteristically identified with the Mennonite faith' [simplicity, nonconformity, discipline, mutual aid, and nonresistance], '. . . there had been loss of ground. . . . The conference, as a religious group, has gradually adjusted itself to its environment' " (p. 530).

Yet Ruth observes, almost ominously, that in 1947 the Franconia Conference "was poised at the brink of two decades of profound change that would drive it toward institutionalism and away from the folkmind in which unarticulated beliefs could be taken for granted, or maintained by the decisions of bishops" (p. 532).

Then comes the epilogue and when I first read it, my eyes became moist. For the author poses here the question of how we maintain and pass on a radical belief, one that is not satisfied with personal "salvation" alone, but which insists that faith be worked out in specific activities and relationships. He concludes that neither of the extremes represented by the conferences studied offers a good mode. The one was too occupied with "voices from the past" while the other showed "a lack of sensitivity to the role of memory in the church" (p. 539). He suggests that as a beginning, each side should listen to the other.

If so, others of us would like to hear the conversation, for we too want to know what combination of traditionalism and innovation is required for maintaining, restoring, and enlarging a "right fellowship."—Daniel Hertzler

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Three levels of prayer

by Leonard Beechy

There is only one subject in all the world on which I claim absolute, unquestioned authority: my own experience of God in prayer. Not that my authority on this subject does *you* any good—unless your experience is something like mine. I have a hunch that it is, and I am encouraged in this hunch by my reading of the Psalms, where I find, writ large, and in depth and breadth I can only wonder at, the patterns of prayer I experience in moments alone.

Here, then, a modest objective: to testify to **three levels of praying** that I have experienced—what I will call "prayers," "prayer," and "the Prayer"—and to point out how those levels are illustrated in the Psalms.

The Psalms are stuffed with prayers. They are the requests and complaints, protests and praises tossed right up out of life as we live it. Feed me, protect me, notice me, listen to me, *do* something. They make the Psalms wonderfully human and lifelike, a kind of spiritual graffiti. This utter humanness is what allows the Psalms to be profound and poetic, and then in the next verse petty, whining, and mercenary.

The psalmist promises that if God will break the teeth of his current oppressors, then he will not only praise God better from now on, but tell others to do it, too. And he reminds God that he can do this much more easily alive than dead (Ps. 30:9). We are transfixed by the beauty and poignancy of Psalm 137 ("By the waters of Babylon we sat down and wept, hanging our harps on the poplars") and then discover that it ends with a blessing on anyone who will do violence to a Babylonian baby. Probably our own prayers show a similar range—our best and worst impulses. But it is these words which we offer up to God out of the needs and anxieties of living that I am calling **prayers.**

Now as I move on to other dimensions of prayer, I want to make clear that I believe in prayers. To my own spiritual life, at least, they are essential. When I offer prayers I confess that my life *is* made up of a thousand details and insecurities and imminent failures, and that through them and in them, God walks with me. Prayers remind me of my creatureliness and my dependence. And they humble me when, against any rational expectation, almost to my embarrassment, they are answered.

The second general way in which I experience God's presence is in what I will call **prayer.** The most obvious way that prayer differs from prayers is that prayer is almost always quieter. For me prayer often begins in the middle of prayers when, filtering past my end of the conversation, comes a ray of realization of who God is. This generally changes the way in which I am offering my prayers, and usually ends in making my words unnecessary.

The Psalms, I discover, reflect over and over this

movement from prayers into prayer. Time after time there is a progression from the anxious pouring forth of the anxieties and fears of life-as-we-live-it to the awed apprehension of God's eternal loving-kindness. The psalmist's vision reaches beyond the insecurities of his life into the past of God's faithfulness, into the future of God's changelessness and finds a foundation upon which the present moment can stand firm. "Enough for me," he concludes, "to keep my soul tranquil and quiet like a child in its mother's arms" (Ps. 131:2).

There are many among you who are more advanced in this experience than I am, but I simply wanted to underline, by way of exhortation, that our coming to God individually and corporately contains the possibility of both prayers and prayer, that both are necessary for our spiritual health, and that when we have done one, we have not necessarily done the other.

Now, the really sensible thing for me to do would be to stop right here, and originally this was going to be a two-point rather than a three-point article. But I discover that there is another dimension of prayer that means a great deal to me, and that is very difficult for me to describe. It seems an essential part of who I am. And not merely who I am—I am presumptuous enough to believe that it is part of the human condition. The only way I know to describe this kind of praying would be a word like "yearning." We may experience it lying awake at night as a kind of vague, pesky question, a nagging dissatisfaction with what is. Or we may express it as the psalmist does from the pit of his own suffering or that of his people—"Why standest thou afar off, O Lord?" (Ps. 10:1).

In a world where our worst nightmares seem bent on coming to pass, longing and yearning must be the first impulses of a people of light and hope.

I have spoken of prayers and of prayer and I am going to label this kind of congenital bittersweet longing as **the Prayer.** As vague and shifty as this impulse is, it is almost shocking to discover how many of the Psalms are taken up with it. To express it, the psalmist borrows from nearly every human physical and psychological need. The hunger for food, the thirst for water, the craving for gold, the yearning of the lover for the beloved, all become pictures of it. The psalmist is clear that the true object of this yearning is God. For most people the yearning is clear but the object is not, and so they go about in search of that job, that mate, that salary, that experience, that state of consciousness which will be satisfying in some ultimate way.

The Prayer haunts all of us, whether we are religious or not. In Augustine's often-quoted words, "Our hearts were made for thee; how we are restless until they find their rest in thee." J. D. Salinger puts it bluntly: "Everyone is a nun."

Now my own mistake is that, even though I have come to realize that the fulfillment lies somewhere in the direction of God, I nevertheless (child of my theological tradition, perhaps) tend to fasten my yearning on a particular scheme, a particular utopian setup. Ever since high school this vision has had certain constant elements: agrarian, communal, full of sunlight, simple work, and shalom. As I have grown more aware of the moral ambiguities in all choices, I have come to be wary of prizing too highly a particular fulfillment of my yearning.

But the question remains: Should we pay any attention to these vague yearnings? Of course we should. In a suffering world, in a world where our worst nightmares seem bent on becoming reality, longing and yearning must be the first impulses of a people of light and of hope. Our imaginations need to be baptized by the Holy Spirit and we need to allow them to move us to new and creative and foolish ways of living and thinking. The kingdom comes for those who are hungry and thirsty.

My authority on this subject ends here; I have told you everything I know. Now let me tell you everything I believe.

I believe that the yearning we experience in the midst of our own suffering and the suffering around us is nothing less than God praying in us for our redemption.

I believe that in our sense of alienation we participate with creation as it groans for a new order.

I believe and trust this hunger because it suggests, despite nearly everything I see, the possibility, the hope, the imminence of satisfaction.

I believe that God has planted within each of us a distant note, a rumor of the music of the wedding feast.

If these things are true, then the best we can do is to allow ourselves the silence to hear the yearning, the Prayer, planted in us, and to allow ourselves to be shaped and moved by it.

I have testified to three kinds of praying and I will allow a paraphrase of Psalm 19 to summarize them for me:

May the prayers of my mouth
And the prayer of my heart
Find favor in your presence,
O God, our hope and our prayer.

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The journey to Washington

by Beth Graybill

For Don and Ellen Martin, the journey began by studying the Sermon on the Mount. In 1979 Don and Ellen, a medical doctor and a pastoral counselor, had two grown children and a comfortable practice in Hagerstown, Maryland. Then they co-taught a Sunday school class for their congregation, Hebron Mennonite Church, on the Sermon on the Mount. Said Don, "We never really settled back after that."

The next step in the Martins' journey was an Mennonite Central Committee Peace Section meeting they attended in Germantown, Pennsylvania. The issue of tax resistance was discussed, but in the Martins' opinion, withholding taxes didn't fundamentally change anything. What could you really do that would make a difference? they wondered.

The Martins decided to make a difference with their money, and began to tithe more. A magazine article moved them to sponsor 12 children from war zones.

Then the Martins heard about a Ministry of Money workshop sponsored by members of The Church of the Saviour, in Washington, D.C. The workshop was designed to help people look at what money represents to them, the needs of the world, and how to spend money responsibly in light of these needs. As a prerequisite to the workshop, the Martins attended a three-day introduction to The Church of the Saviour. Here they first heard about Columbia Road Health Services, a holistic health clinic for low-income residents.

That Ministry of Money workshop in May 1982 affected the Martins powerfully. Yet they were hesitant to make drastic reductions in lifestyle. Although their large house in Hagerstown had begun to bother them, it provided space for Don's mother to live there. At the workshop, a woman challenged the Martins—was it true they couldn't scale down because Don's mother was living with them? It was a turning point. They returned home, moved into a smaller house, and Don's mother went to live with his sister.

The next step grew out of their desire to "be authentic about what it meant to put the kingdom first." They committed one day a week to working at Columbia Road Health Services, Don addressing patients' physical needs and Ellen their emotional/spiritual needs. Every Wednesday, after Don finished his rounds at the hospital in Hagerstown, the Martins drove to Washington for a full day of work.

During this time, the Martins began altering their financial affairs. Owners of several rental properties in Hagerstown, they gradually sold them all, including their former house. This freed them for the next step.

After nine months of commuting to D.C., the Martins were physically exhausted. They knew they needed to give up something, and both thought it would be their day in Washington. They asked their co-workers for six weeks off to decide how, or if, to continue.

During those weeks of discernment, Don couldn't forget his patients in D.C., especially the people he'd treated through a program at SOME (So That Others May Eat, a soup kitchen for street people)—the alcoholics, the homeless, the unemployed, the former mental patients. Said Don, "I couldn't get those people out of my head." The Martins knew what they needed to do—go to Washington.

This meant leaving Hagerstown, their home from childhood. It required giving up a practice where patients were old friends, many for as long as 19 years. For Ellen, the move meant leaving close relationships with two sisters.

Reactions varied among their friends, but there were lots of affirmations. Said one of Don's close friends, "Don, knowing you I wouldn't expect anything else."

Transition to life in Washington was an adjustment in many ways. The street noise and dirt were hard to get used to. Sirens at night were unsettling. The Martins' first apartment was never free of cockroaches or waterbugs.

Professionally, Don was hindered by not knowing familiar places to refer patients. He discovered that often the better medical specialists preferred not to work with his patients, many of whom have no money or insurance. Ellen, in her work, needed to adapt to the complex emotional problems of her patients' lives, dealing more with basic needs or high anxiety around a particular crisis. But gradually, things have become familiar.

For Don and Ellen, the work at CRHS is teaching them that big changes are impossible in the lives of their patients. Instead, they are learning to believe that change will eventually come, however long it takes. Theologically, they describe it as "standing in the gap between God's promise of life and the actual experience of it."

Don and Ellen retain a relationship with their home church in Hagerstown. They go back on the weekends when Don is not on call. What effect have they had on their church? In Don's opinion, "It opens the possibility to make decisions other than the conventional ones. It offers hope that they can change if necessary."

As the Martins reflect on their journey, changes have been made one step at a time. They describe it as giving up a little, then seeing a bit further ahead, responding to that insight, and as they do another step opens up. Said Don, "God only asks us to do what we're ready to do at any given time."

When asked what advice they'd give to others, they laughed and said, "If you don't want to change, don't read the Sermon on the Mount!"

Beth Graybill is assistant editor of *D.C. Mennonews*, from which this article is reprinted. Used by permission.

Our faith is missing something

by Levi Keidel

From the outset of my missionary career in Zaire some thirty years ago I have encountered there strange happenings which defy explanation. A pastor is prophetically warned by a dream that his wife will die of hemorrhage. The bodies of two children of a Christian widow slowly waste toward death because of harassment by demonic beings at night. A delegation from a distant village arrives at my door informing me that their lay pastor received a message while in trance to "go get Levi."

During my early years in Zaire for the most part I dismissed such "phenomena" as superstition or coincidence. After all, intelligent people of a modern scientific era do not believe in such things.

Then I began noticing reports of such happenings elsewhere in the world. In South America angelic beings deliver Christians from an angry mob. In India an evangelist preaches the gospel in an unknown language which his hearers understand. In Indonesia a church leader quiets a storm, or changes water into wine.

I undertook a study of the subject and found that such unexplainable happenings have been a frequent and recurring part of Christian experience through the course of history. The Church Fathers were familiar with such "nonrational phenomena." Almost every great revival movement has had its share of them. Such occurrences were prevalent among sixteenth-century Anabaptists according to Michael Hamilton in *The Charismatic Movement.* "When under the influence of the Spirit their countenances became contorted, they ... fell to the ground as if in a fit, and finally lay outstretched as if they were dead" (p. 74).

An early American psychologist, William James, whose study of religious experience remains a classic, wrote that we will in fact hardly find a religious leader of any kind in whose life there is no record of such involuntary nonrational occurrences.

Carl G. Jung, a famous Swiss psychiatrist, made a lifelong study of the matter. He claimed that one's subconscious is in continual contact with a psychic world which is permeated with elements of supernatural force; and that when a person is in a creative relationship with this psychic reality, these elements work for the healing of one's mind, soul, and body.

Ultimately I came to face evidence in the Bible itself. In its record such things as dreams, visions, prophetic revelations, miraculous tongues, trances, and collapsing into coma are neither infrequent nor abnormal.

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I was forced to accept the evidence. There are spirit agencies around us at all times of which we in the West are largely ignorant. Some are good. Some are bad. The good ones, commonly referred to as angels, are appointed by God to minister to us and to help confirm for us the authenticity of our faith experience. The bad ones are emissaries of Satan, whose purpose is to harass and to harm us, and to frustrate God's purpose for our lives.

In this matter it is the rest of the world which is up-to-date. We of the West are like old-fashioned radios without antennas. We know the radio is on; the volume is turned up high; but when we spin across the dial we hear nothing, or at the most, faint indistinguishable signals. And so we smugly conclude, "There are no such things as radio signals. Belief in them is the product of an overactive imagination."

What has brought this about? What has put us in the West in such a condition? What are the factors which have so trimmed our antennas that we are largely insensitive to what is going on in the spirit world?

First, our thinking has been shaped by a Greek worldview (originating with Plato) which divides all matters of human experience into two separate and distinct categories: either natural or supernatural. Such thinking does not allow for the supernatural to invade the natural, and results in what anthropologist Paul Hiebert calls "the excluded middle." Thus nothing in our lives may be taken as evidence for the activity of spirit-beings. Everything happens because we make it happen, or because a transcendent impersonal God allows it to happen, or because of fate.

What are the consequences of being insensitive to the realm of the Spirit? We miss the kinds of help God has made available.

Second, the powers of human reason (stemming from the eighteenth-century Enlightenment) were reinforced by scientific naturalism (beginning with Darwin) to give us a mechanistic understanding of the world. Consequently everything is explainable. The fact that something defies explanation is strong indication that it likely does not exist, and thereby is unworthy of belief.

Third, the Industrial Revolution, impelled by unlimited quantities of natural resources, ushered in an

age of unprecedented material prosperity. Contrary to the words of Christ, most people in the West now believe that selling their possessions to give to the poor would be ludicrous because one's life *does* consist of the abundance of one's possessions (Lk. 12:15, 33). Persons occupied in the pursuit of material wealth have neither time nor interest in what is going on in the spirit realm.

Fourth, our industrial skills honed by further scientific knowledge have produced the Age of Technology. Now that we can walk on the moon and set up space stations, does it not follow that we are masters of our environment and of our destinies? Of what further importance is supernatural power? While we herald the advent of the computer, are we aware of the effects it may have on our sensitivity to the essential spiritual dimension of our faith? First came machines to which we could talk (telephones). Then came machines which talk to us (phonographs, radios). Now machines talk to each other, and we entrust to them the solving of our most unmanageable problems. How will this further affect the length of our spiritual antennas?

What are the consequences of our being insensitive to the realm of the Spirit? We miss the kinds of help God has made available to us. We never come to experience the true potential benefits of our spiritual union with Christ (Jn. 15). We are unaware of the gravity of spiritual conflict, and fall victim to Satan's assaults.

We of the West have something to learn from the rest of the world. Jesus taught that there is a spirit realm which is more important than the realm of matter (Jn. 3:6; 6:48-51). If we are going to pick up stronger signals from this spirit realm, we must readjust priorities so as to give ourselves time to learn. Specifically, we must learn the self-discipline of meditation. When we read the Word we must listen for the voice of the Spirit. When we pray we must listen for the voice of God. Finally, we must be open to the fact that when God chooses to engage himself with his children he does not necessarily confine himself to the limits of human reason.

If such lessons are unlearned, we will live out the rest of our lives with a handicapped faith . . . a faith that is missing something.

Can one transcend the fellowship?

by Atlee Simon Yoder

I am unequally yoked with fellow-believers and I know not what to do.

If they were unbelievers, I could shun them (with historical precedent), or show them the error of their ways (with scriptural adjuration to reform); or engage them in caustic and periphrastic debate (without concern for their feelings). But they are members of the fellowship, part of the body of worshipers, and I see them every Sunday. What am I to do?

Jacob is a radical. No doubt about it. He is always champing at the bit to be in some peace march or incite the IRS to take his car for refusal to pay that portion of his taxes going to support the military. He is seen in all sorts of places with very questionable people. Recently he helped spirit some El Salvadorians through town on their way to Chicago. They held a meeting in the church. Some of what was said sounded very suspicious, indeed. I cringe when he tries to engage me in conversation after Sunday school. What can I say?

Now Willard is just as bad, but the exact opposite. He has been accused of being a John Bircher and has not denied it. He would like to impeach the president for being too liberal. I gather he suspects that the fluoridation of our water system is responsible for our faulty thinking, and that fluoride is the witting tool of You Know Who. Willard likes to write letters to the editor but then so does Jacob. I suppose it cancels out.

Terry is the congregation's token hangover from the 1960s. Long hair, straggly beard, blue jeans, sweatband, guitar. Essence of grubby. Always wants to sing religious folk-songs. Likes unstructured services.

Miriam is the group mystic. So ethereal she hardly walks on earth anymore. Thinks that the church should do more about anointing, or laying on of hands. One almost expects her to get caught up in speaking in tongues, or something.

Bill is a missionary expert. One term in South America makes him qualified to resolve all the problems of Africa, Asia, or Indonesia. He feels that much of the basis for the world's problems are the machinations of the CIA/Nestle combine. He can understand why the privileged classes may have to be deposed by force even though he does not believe that we should use violence ourselves.

Sam is a different kind of a problem. He is a teacher, but everyone seems to like him: a goody two-shoes, he writes for this periodical and that, always humble as Uriah Heep. He rides a bicycle, jogs, speaks to youth groups. You *know* there has to be something wrong with a person like that. Just what, is hard to tell.

And the preacher just lets it all happen.

She—note that—runs around to the hospital a lot to visit people, some of whom aren't even members of the church. She hasn't been to our house once. I wonder why.

I wish Sam wouldn't wear that little cross on his lapel and that Old Testament in his pocket. I wish the minister didn't have such polished sermons. I wish Miriam would be more realistic, and Willard more rational, and Jacob more patriotic. It's hard being the only sensible, level-headed, middle-of-the-roader in the congregation. One has to rise above so much. But then I guess that is what transcendence really means.

Atlee Simon Yoder is a pen name.

A decade with the Mennonite Church

by Jose Ortiz

During the week when Richard Nixon resigned as president I began to work for the Mennonite Church. Since then three additional presidents have commuted through the White House. Meanwhile I have done my commuting through church offices, a short pastorate, a bench warmer, and lately as a teacher at Goshen College, better said a junior learner.

Changes have taken place within the church and the outside world during those ten years. Spaceships have gone to the heavens and returned back for recycling. Biological engineering has reached our inner selves in the spirit of Psalm 139:7-9, 13. Coded words like "born again" became part of the vernacular of political luminaries and surrogate parenting emerged as an alternative to childless couples. Movie audiences were treated to the themes of violence and peace through box office triumphs such as *Star Wars*, *E.T.*, and *Gandhi*.

Conservative politics lead the way for conservative church polity. The poor and the needy, in spite of the numbers, are becoming endangered species, as the military continue their scavenging for dollars to feed their budgets. Minorities in the Protestant establishment have been silenced through the budgeting process and flushed out of the administrative pipelines. In terms of funding, the magic word is not hope but cut, cut, cut.

There has been change in the church. During the past decade Mennonites have been able to deal quite efficiently with tense issues in the spirit of advise and consent without many scars, wrinkles, or false alarms. Issues that have been divisive in other denominations such as the Holy Spirit in the life of the church, human sexuality, male/female relationships, biblical interpretation, evangelism, and social action have been aired. Understandings have been secured, without group divisions.

During this time the twenty-two conferences experienced administrative facelifts and faith lifts too. General funding patterns and church growth are an indication of the high cost of believing; in 1974 the church membership was 101,747 and the total giving was $20,728,925. In 1982 the giving was $48,080,138 and the membership was 112,124 thus giving a 132 percent increase in dollars available and an increase of membership of 10 percent. When we correct for the inflated dollar figure of 1982, real giving has only increased by 19.3 percent. This is accounted for by a 10.2 percent increase in membership, but also an 8.9 percent increase in giving per capita.

The church has kept ahead in giving; the challenge is to manage those dollars so they reach the greatest number of people. Deficit spending has become acceptable for institutional programming even when spending beyond the means is a form of heresy in terms of Christian stewardship.

Offering money is to be shared. Sharing of church dollars should be as "sacramental" as sharing of and breaking the bread, but the early church taught us that it is difficult sometimes. Mennonites have a high view of giving, at times in more than giving money. Newcomers to the church quite often observe that Mennonites are givers but also present; other Christians send funds but keep a safe distance from the receivers.

Leadership and authority continue to be the hard nuts to crack within our church circles. Neither the Catholic nor Protestant approach to church leadership styles as

Some observations and a challenge for the Mennonite Church in the mid-80s.

expressed in Anabaptism creates a "no man's land" in terms of decision making and church management. Time and energy are consumed to make sure that our leadership marches to the sound of the same trumpet. The American society recruits leaders from the military and the legal professions; we develop them through service programs or through the church school system. As more Mennonites get involved in secular careers and professions they will develop a taste for more identifiable forms of leadership, like Israel, who looked to other neighboring nations and requested from God the pleasure of having kings and judges. New members joining the church will face difficult times as they look for symbols of corporate life within the Mennonite Church.

The time has come to move away from the protectionist style that characterizes Mennonites. Since a persecution mentality has been present, Mennonites look at others with skepticism as did the Oriental societies which looked to foreigners as less cultured. Farm life and a nonconforming spirit have given some images of Mennonites that are not true anymore. Mennonites are not a sect, but at times the media treats us that way. A Catholic bishop talked to a Menolatino group and expressed his surprise to learn that the Mennonites were not a Catholic order. The time has come for

Jose Ortiz is director of the Hispanic Ministries department at Goshen College.

the church to enter the mainstream of America. After all, Jesus died at a crossroads, preached at the marketplace, and signs were written on his cross in Greek and Latin. Mennonites will join the early Anabaptists as forces that shaped urban life. Big migration is not the wave of the future. Empty spaces are getting short on our planet.

A new dimension for our church is surfacing. Third World Mennonites continue to pressure us to speak to our government's policies. In the past the church spoke especially against sending their children to fight colonial and imperialistic wars. Latin American brothers and sisters are realizing that our government's foreign policy is against their struggle for justice. Problems such as unfair trade laws through tariffs, the CIA's role, the multinationals, and the arrogant attitude of "let them learn English" are open agendas.

The prophetic call is not to lay aside the plowshares nor the service professions, nor the business, but to sacrifice time to speak to the ones in power. Prophecy surfaces when an emerging new order is to come. Prophecy is to speak on behalf of others the word that has been received from the Lord. Third World Mennonites are asking us to speak on their behalf. They are without the votes or the voices, while we have both.

Our choices are to enjoy the safety net of tradition or to change and enter into "things hoped for, the evidence of things not seen" in the spirit of Hebrews 11. Let us experience faith through change in the coming decades.

The Samaritan

by James Neff

"I always thought he'd go in an auto accident," the woman was saying. "He was always driving all over the state in all kinds of weather.

The woman, Margaret Branham, was sitting on a brightly patterned couch in a darkened living room. She was speaking slowly, softly, her spirits under a shroud, her eyes blinking hard behind black, square glasses.

"I worried about him," she went on. "His work was like a doctor's. He'd get calls at 10, 12, 2 o'clock in the morning. He'd get up and go."

He dealt with rough people in rough places. But he was a careful man. He never carried a gun. He always wore a seat belt.

Her husband, John C. Branham, a Mennonite, counseled drug addicts and ex-convicts. He drove all over Cleveland and the state of Ohio, visiting them at homes and in prisons. "He was just about as great a guy as you could know," said William A. Lowry, a lawyer and president of the Handgun Control Federation of Ohio, Inc., where the pastor served as a trustee.

"He was concerned with helping people who wanted to help themselves," said John C. Branham, Jr., his son. "He was a super, super dad. 'Course, I didn't think so when I was growing up." He laughed. "Now I have children myself and know better."

Branham founded the Straight Up House, a drug-counseling center, after he was laid off as a lathe operator at Warner & Swasey more than a decade ago. He visited clients and inmates by car. His funds came from the Ohio Council of Churches.

The last time Margaret Branham saw her husband was on August 20, a Monday, about 6:00 p.m. She had driven home from her job at Reliance Electric and cooked dinner. After the meal, her husband, a balding man of 59, kept an appointment to counsel some ex-offenders, as he did every Monday and Wednesday evening.

Branham drove his car, a 1977 Chrysler station wagon, to the YWCA residence at 3201 Euclid Avenue and picked up four women, ex-offenders looking for guidance. He took them to a counseling session, dropped them back at the Y afterwards and was seen driving east on Euclid Avenue. It was about 9:30 p.m.

Five days later, a man walking a dog along Interstate 71 in Montville Township, Medina County, discovered Branham's corpse. This area is the first secluded section of the interstate south of Cuyahoga County. Branham had been killed by a single shot from a device he had fought to control, a .38-caliber handgun.

Detectives in the Medina County Sheriff's Department are investigating the slaying. They have not recovered the car. Some of Branham's credit cards were stolen. So far, no one has tried to use them.

"We don't have any definite suspects," detective Fred Wolk said. "There's not a lot to go on. We got to this a week after it happened. It was pretty cold."

"I do believe he was shot and killed in Cleveland," detective Kenneth Baca said. "We'll talk to anybody who knows anything. Tell them to call us."

Over the years Branham has received threats. "He didn't really pay particular attention to it," John, Jr. said. "Something like, 'I'll get you when I get out.' Some people were trying to run games to get into (his rehabilitation) programs so they could get out on probation, get out on the street."

Margaret Branham sifted through the condolence cards that had streamed in from members of the Lee-Heights Community Church, where her husband served as associate pastor. "He has touched so many people," she said.

Among the pictures of praying hands and white clouds were a few cards literally covered with signatures, carrying prison return addresses and simple messages. From a card scrawled with the words "Substance Abuse Program, Lucasville Prison," came the condolence, "R.I.P., Rev." Signed, "Ken."

Margaret Branham stacked the cards in piles and snapped rubber bands around them. She has a lot of thank-you notes to write. "It makes me feel good that we lived a life and touched so many people in so many areas," she said firmly, almost as if giving herself a sermon. "It makes me feel like living a good life wasn't in vain. I'll continue to live like I always did. It paid off."

John C. Branham was associate pastor of the Lee Heights Community Church, Cleveland, Ohio. This article is reprinted from *The Plain Dealer*. Used by permission.

A meeting with the white train

by Leonard Nolt



11:30 p.m. at Orchard, Idaho: the white train passes, going much faster than expected. Death is in a hurry.

The lights of Boise recede behind and darkness looms ahead as I drive hastily out into the country. A few hours earlier word came on the phone chain that the white train would pass through Orchard, Idaho, at about 10:00 p.m. The white train is used to transport nuclear warheads from Amarillo, Texas, to the Bangor submarine base in Washington.

Other white trains carry similar cargo east from Amarillo to the Charleston naval weapons station in South Carolina. Such trains have been crossing the country for over twenty years but it's only been in the past two or three that people became aware of them and began to protest their passage. I'm going to join in a vigil at the tracks. It's a cold, dark night in February as the train's path and mine draw near.

Several miles on interstate highway, a few on two-laned paved, and then three or four more on narrow, rough dirt road bring me to the handful of houses called Orchard. A few other cars have arrived and more are straggling in.

I see a friend and we talk of her recent experiences in India. But the conversation soon falters, then fades away. The approaching train demands our mental powers.

Someone starts a song. The tune is from the Vietnam era but the words are about a much deadlier conflict. Above the heads of the waiting crowd I see the familiar

Leonard Nolt is a member of the Hyde Park Mennonite Fellowship in Boise, Idaho.

face of a brother from my own congregation, Hyde Park Mennonite Fellowship in Boise. It surely is good to see another Mennonite at a crucial peace witness. I can't imagine what it would feel like if the entire congregation showed up.

A long freight train rumbles east, car after car filled with lumber. "The production of the West going one direction and the destruction of the West going another," murmurs a friend next to me. The two trains would soon meet, each cargo unaware of the other's potential. I think of Proverbs 3:19, "The Lord created the earth by his wisdom." The trees, created by God, threaten no one and provide life-giving shelter. The bombs, man's handiwork, threaten to destroy the trees and virtually everything else. If the creation is a result of wisdom, what is that which threatens to destroy the creation?

Where knowledge is frowned upon. According to Proverbs 1:7 knowledge begins with fearing the Lord. In an age that values learning, the Pantex plant in Amarillo, where the bombs are assembled, is a contradiction. There, knowledge is frowned upon. I was a student at Amarillo College in the early 1970s and a few people I knew worked at Pantex. Of course they weren't allowed to talk about what they did on the job. That wasn't surprising. The surprising thing was that some of them didn't even know what they did.

Time passes. The icy wind seems to increase in velocity as it decreases in temperature. "This is not exactly what I had in mind when I said I was for the nuclear freeze," someone complains through chattering teeth.

Two more freight trains speed by; the white train is late. Perhaps that's a good sign. Maybe the use of its contents will be late, too. In spite of the cold and the late hour I regret not bringing my three daughters along. Any child growing up in this troublesome and dangerous age needs events like this one as part of her heritage. There will always be evil and with it a need for Christians to witness against it. To bring my children along to participate in this witness makes more sense than simply talking about it in the antiseptic security of home or Sunday school.

A few people have brought signs to help communicate their concerns. Their black and white lettering stands out in the harsh glare of the television lights. "First Strike Is Last Strike"; "This Train Leads to Global Auschwitz"; "Death Train"; and, "Blessed are the Peacemakers." Two people are struggling to keep a large rectangular banner erect in the stiff wind. The sentence on it, a paraphrase of Matthew 25:45, reminds us that the way we treat other people is the way we treat Jesus.

A blond reporter is poking a microphone at a slender, bright-eyed young man, "Do you really think this so-called death train will actually be stopped by a handful of protesters?" she asks. "It's not 'so-called,' " he dutifully responds, mustache drooping over his mouth.

In spite of the cold the crowd is still growing. I see several other members from my congregation. Police, sheriff's officers, and national guardsmen are arriving. A helicopter with a brilliant searchlight skims over just above treetop level, searching for obstacles on the tracks. The only obstacles to the bomb's passing—human bodies—are, ironically, also the bomb's targets.

A bright headlight shines down the rails from the east. Most of us are standing back from the railroad having already been awed by the power and speed of the earlier freight trains. Police and guardsmen are lining up at evenly spaced intervals. With exaggerated tenderness the officials help two elderly women off the tracks.

Someone standing next to me leads out in a song and others join in. "Why don't you sing the Marine hymn?" an irritated guardsman shouts. "Sounds like a contradiction," I reply, too softly for anyone to hear.

Death is in a hurry. The engine and cars come into sight, going much faster than expected. Death is in a hurry. At the hospital where I work death often comes slowly, gradually wearing down its victim one organ at a time over many weeks and months. No such inefficiency here. The white train which used never to exceed 35 mph for safety reasons has thrown caution to the wind. Speed has become more important than safety. Someone's days are numbered. Is it ours or those of the power behind the bomb? Or both?

The white train is quiet. The freight trains which passed by earlier were, like all freight trains, very noisy. After the roar of the engine had passed each car still had its rattles, screeches, and clangs. Not so with the white train. Now that the sound of the passing engine and its whistle have diminished there is an almost menacing quiet. This train has something most trains never get—the best preventive maintenance. No connections need lubrication; no parts nearly worn out. A smoothly oiled guillotine blade plunging toward the jugular of God's creation.

The white of the cars has a stark appearance in the night. The train is allegedly painted white to reflect the heat of the sun, but I have to wonder if solar power really poses a threat to the splitting of the atom. The white light of the sun gives life to the earth. At a wedding ceremony white is a symbol of purity, whereas in the medical profession it's more likely to be seen as a guarantee of cleanliness or sterility.

The deceptive openness of the white color belies the darkness inside the cars and I remember that even the whitest opaque object still casts a black shadow. Because mankind has wedded the purity of creation's ideal with the sterile-white lifelessness of sin, the world is covered with darkness not unlike the blackness that covers this southern Idaho desert as midnight approaches. Will this unholy marriage between the image of God and the specter of death give birth to a lifeless creation?

Three of the cars are turret cars, the ones carrying the guards. I wonder what it's like in there. Are the guards young men, barely out of their teens, like the ones in the missile silos? Do they have handguns to use on each other in case one of them loses his commitment to their cargo? Perhaps they also have rifles, machine guns, maybe even a container of grenades. Is there a "hot line" to the nearest air force base in case they feel threatened by a coterie of protesters? A call for help to protect the bombs from the people the bombs are supposed to protect. Did one of the boys bring a Bible along to read?

Less than thirty feet away the train speeds by, loaded with warheads. This is the closest I've ever been to a nuclear weapon. Or is it? The ones on Russian missiles are



A TV reporter covering the white train vigil in Idaho.

less than thirty minutes away and no armed guards or metallic barriers separate the business end of a Soviet hydrogen bomb from my fragile body.

Fourteen cars on the train carrying bombs. I've heard there are twelve bombs to each car: possibly as many as 168 warheads. The Trident I missile uses 100-kiloton bombs. The 12½-kiloton bomb that was dropped on Hiroshima killed 130,000 people, most of them instantly. So one Trident I missile could possibly kill as many as a million people. The bombs on the white train may be larger. It's doubtful they are smaller.

Where are all the Christians? So instruments of death designed to send as many as 168 million souls to eternity are passing through Idaho now. Where are all the Christians? There must be thousands living within 20 or 30 miles from here. Have they never developed the ability to recognize an evil such as this train and its cargo, call it by its proper name, and be counted as a visible testimony against it?

Undoubtedly some are with their families, perhaps even preparing for Sunday worship or study sessions, unaware that they and their faith are both threatened by this speeding courier of destruction. If they don't show up as a clear, visible witness for Christ when an evil of this magnitude is stalking the neighborhood, when will they be a witness? Can silence in the presence of such destructive power be anything less than a standing ovation in support of the sin behind the evil force?

But perhaps it's too easy to be critical. There are other valid activities for Christians tonight and other places where believers can and should witness. Marriages and other relationships are threatened by drugs, despair, and loneliness. For many it's a day's work just to keep the presence of Christ alive in their own homes. Of course much of the threat to the home can be traced to the arms race. The tentacles of the bomb permeate all of society.

The enslaving power of sin, when we allow it to enter one area of our life, tends to spread, like a malignant cancer, until it saturates our entire character and being. He who chooses to sin is a slave to sin (Jn. 8:34). The sin of threatening our national enemies, which some churches encourage, is slowly but surely strangling our faith and our society. Our unwillingness to forgive the Soviets makes it more difficult to forgive our spouses. Fear of other nations increases insecurity in our own neighborhoods.

Miles to the east and west of where I stand live other Mennonite families. I hope that many of them are spending a portion of their time at the railroad tracks, but I have my doubts. I wonder what our congregations would be doing if we were faced with the evils of a different era. Would we avert our eyes from the black shadows of boxcars carrying their human cargo toward Auschwitz? Would we close our ears to the sharp crack of the slaveowner's whip? I'm not sure I want to know the answer.

The train is gone but not for long. In the coming months other white trains will depart from Amarillo toward their destination and in so doing cover part of the distance to the flesh-and-blood bodies of the targeted victims. Will anyone notice that they pass within a few miles of the homes and churches of thousands of Christians or will believers repeat their oblivious responses of the past?

The few people who gathered here turn from the tracks. There are tears in many eyes, prayerful expressions on some faces, and fear on others. An officer says that if he didn't have to work tonight he would have been with those protesting. As people head for their vehicles another train passes. This one is white also, but inside is life, not death. Light shines into the night from cheery windows. Faces glance out, wondering what a crowd is doing at this barren place in the desert, unaware of the death that passed so close only seconds before.

Aren't we all innocent? I get in my car, wait for the traffic to start moving, and then follow the bright red taillights away from sleepy Orchard toward Boise. On the radio Billy Joel is insisting that he's an innocent man. A hit single; probably a few million of them sold by now. It's a song that we can identify with. After all we are innocent, aren't we? It's other people and nations who are the guilty ones. It's because of them that we have to have white trains and the weapons they carry.

We're just trying to be good parents, good citizens, and good Christians. Life must go on. Surely God will forgive us. We will continue to receive blessings as we manufacture technological curses, won't we? It's still possible to reap peace from sowing the seeds of war, isn't it? God in his infinite mercy will tolerate such inconsistencies a little while longer, won't he? And the white train rolls on. . . .

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Christian attitudes in times of economic crisis

by Dennis Byler

"Babylon the Great has stumbled and come crashing down!"

With this exultant cry the angel in Revelation 18 announces the destruction that befalls the wicked "city." A couple of interesting things arise from the ensuing description of this dramatic fall.

In verse 3 we note that the problem of demonic proportion that has entrapped the "city" in sin is represented by two groups of people. On the one hand, she has been illicitly "possessed" in a figuratively sexual sense by the "kings" of the world. "Kings" is of course a word to describe those who hold the political and military power over a given people. The imagery of illicit sexual "possession" is actually a pretty apt description of the way the politically and militarily powerful often behave in the exercise of their power. It is because she has allowed herself to be so abused that the "city" must be punished.

The second group of people whose actions result in this devastation are the business class. The merchants. The Greek word used here actually describes "wholesalers," as opposed to smaller retailers. It is the big money-makers. The economic equivalent of the "kings." We might describe them today as the large capitalists and multinational corporate bosses. (Too often, Western interpreters of biblical prophecy concentrate on descriptions of political abuse—seeing, in these, an accu-

Dennis Byler is a missionary serving in Burgos, Spain, under the sponsorship of Mennonite Board of Missions. He reports that the scriptural references in this article are from his own translation.

sation against totalitarian communist governments, specifically the Soviet Union—and ignore the fact that the accusing finger also points to the excesses of *economic* power much more descriptive of our own countries—perhaps especially the United States.)

Actually, this chapter of Revelation does not presuppose a division of the world between those who oppress by totalitarian politics and those who oppress by economic abuse. The import is that the political and military power represented by "kings" and the economic power represented by the "businessmen" are allied. They are intimately intertwined.

Military and political oppression is in fact intimately tied to the enrichment of a few big operators. We observe this in Chile, in Argentina, in South Africa, probably in communist countries, and certainly in North America and Europe as well. Oppression usually provides the "stability" needed for getting rich, and the backdrop of institutional injustice which is trained to look the other way in the face of massive exploitation while punishing petty crime.

What is the sin of these businessmen, which calls down upon them the destruction of their "city"? Getting rich, and a self-gratifying lifestyle.

What's wrong with getting rich? "Well," you may object, "what's wrong with getting rich, and with having a few of the well-earned comforts and conveniences of life, so long as it doesn't involve any wrongdoing?" Evidently there's plenty that's wrong with it. The mind-set and practice of the rich businessmen may actually be the more severe and evil of the sins committed in "Babylon," since it is what gets the most attention in the rest of this chapter. It is, after all, no more than an echo of Jesus' own observations regarding wealth: "It is more difficult for a rich person to get into the kingdom of God, than for a camel to get through the eye of a needle."

There is evidently something evil about "getting rich" and being seduced by luxury. The easy, comfortable lifestyle afforded by material prosperity apparently has an evil power; shiny status objects exert an evil force upon those who associate with them, warping their conscience and clouding their moral acumen.

It appears that the businessmen who prospered and created prosperity for "Babylon the Great" felt their trade was morally neutral. They apparently never suspected—or perhaps never cared—that their merchandise consisted of *souls of men!*

In the materialist binge upon which the "city" had indulged, men's humanity, their inmost self, was violated. It was put up for sale, for the price of the newest gadget. There is something dehumanizing, a powerful force which strips men of their very souls, at work in materialism and a society of consumerism.

The same theme is implicit again in verse 23. The two major sins of the "city" are put side by side: "Your corporations were the most powerful in the world, and in your magical seduction all the nations were deceived." But is this not merely two ways of saying the same thing? Are we not continually witnesses of the seductive—and misleading—power of the hyped-up sales-gimmickry of the current economic order?

This current economic order is bent on producing ever more objects which are promoted with promises of happiness and social prestige, but are ultimately meaningless, unnecessary, and useless. And yet, despite the deceit, and despite the fact that we can often see through the deceit, there is a strength of attraction exerted by these objects upon even the most cautious, which may quite appropriately be described as "magical."

The saints: rejoicing. But while the corporate leaders and the economists fret over the collapse of the economy, another group of people has a very different reaction (v. 20; also 19:1-5). In the midst of all this distress and fretting, "the saints" are rejoicing! God's people are holding a celebration!

They have no vested interest in the corrupt economic system. *They* are not upset when the economy—a false economy, based on the luxurious prosperity of the great "city" at the expense of the rest of the world—totters and falls. *They* do not join the conservative political movements to preserve the economic prosperity of the privileged "city." They do not add their voice to those who decry and bemoan the ruin of the economy, proposing measures which add to the hardship of the poor in order to rescue the situation.

The sin of threatening our national enemies, which some churches encourage, is slowly but surely strangling our faith and our society.

No! When the greatest of all depressions finally abolishes the system of materialist prosperity (which was artificial anyway; the prosperity of the few in a world of hunger!) they rejoice that God's judgment and mercy are finally executed.

They shout, "Hallelujah! Salvation and the glory and the power belong to our God, for his judgment is fair and true. For he has judged the Great Pervert who ruined the earth with her corruption, and avenged the death of his servants at her hands."

Well, how about it? Do we Christians have this attitude? Would the final ruination of the world's economy cause rejoicing in God's people? Is there awareness among us of the sinful injustice of the prosperity enjoyed by a handful of nations today? Are Christians today aware that to indulge in materialistic pleasures is to trade in our souls for silly gadgetry? Do today's Christians have a profound awareness that the blood of the thousands who die daily at the hands of this terrible perverted system cries out to God for revenge?

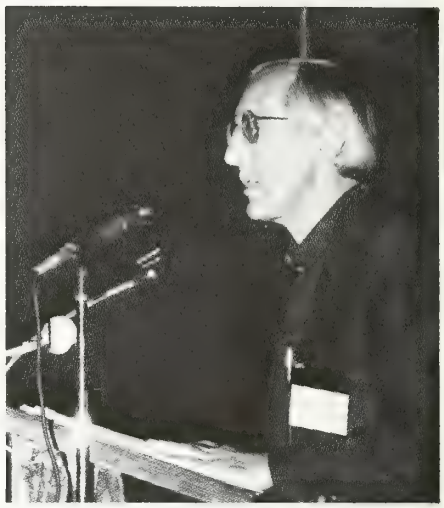
Or (heaven forbid!) are today's Christians implicated in the system? Do we have much to gain from the economy and much to lose in its final downfall? Would today's Christians be saddened and fretful at the loss of business, rather than rejoicing at the crash of the Great Pervert?

It is a critical set of questions, for it is a matter of identity. Are we, indeed, God's "saints"? Or are we an apostate people upon whom God's judgment must certainly fall?

CHURCH NEWS



Participants in the MEDA convention Oct. 25-28, in Toledo, Ohio, were entertained by the Junior Choral Society of Western Ohio, under the direction of Sandra Frey Stegman.



Bishop Thomas Gumbleton, a Catholic peace activist, addressed the convention.

Tell it to the church, not the judge, MEDA members urged

Lawsuits have become a new form of entertainment in North America and Christians are tuned in just like anyone else, a professional conciliator claimed at the annual convention of Mennonite Economic Development Associates, Oct. 25-28, in Toledo, Ohio.

Laurence Eck, national coordinator of Christian Conciliation Service, said each year 8 million lawsuits are launched in the U.S. alone—and many of them are between Christians. In fact, Eck said, the rate of litigation among Christians is no lower than among non-Christians.

Eck, a former malpractice lawyer for a large urban hospital, was the main resource person at the MEDA convention. An organization which works at helping Mennonite businesspersons keep faith and business close together, MEDA had chosen "The Business of Conflict" as this year's theme.

Eck urged his audience to "think Christianly" in their business enterprises. To resort to the public court system is a secular response that usually results in welts and bruises being raised on the bride of Christ, the church, Eck said. A Christian process of conflict resolution should be aimed at not only settling the particular dispute but also healing the relationships between the parties involved. When a businessperson becomes involved in a conflict situation, the first person to see is not a lawyer but one's spiritual advisers—be that a pastor or small group.

With an audience of more than 300 Mennonite businesspersons, Eck's zealous messages may have seemed like a case of preaching to the converted. But a random sampling of those in attendance showed that a good many Mennonites face litigation in their work, and many have been embroiled in legal disputes themselves. Few disagreed that the New Testament teaches Christians not to sue one another. Less clear was the appropriate procedure when the other party in the conflict was an unbeliever who wouldn't consent to churchly conciliation. It was also agreed that sometimes a lawsuit is the only alternative. Many insurance claims cannot be processed without legal action, and manufacturers are often wide open to product liability disputes, some members pointed out.

Nonetheless, a good many businesspersons were encouraged to seek more churchly ways to settle business-related conflicts. One businessman resolved that as soon as he got home from the convention he would examine his firm's contracts, job descriptions, and pay scales to ensure they were fair and as free as possible from conflict-producing situations.

The convention theme was probed in other ways. Thomas Gumbleton, auxiliary bishop of Detroit, addressed one of the evening sessions on the urgency of cooling down the arms race. "We must refuse to legitimate the idea of nuclear war," he said. Brethren in Christ theologian Ron Sider encouraged the assembled businesspersons to make Jesus Christ the Lord of their businesses and make peace through their work.

The convention also featured numerous seminars and workshops on procedures for mediating disputes, styles of leadership, communication on the job, and using conflict as an opportunity for growth.

In the business session, members were told that MEDA, currently with a total membership of more than 1,400, was a "financially healthy organization" whose membership contributions help "entice and leverage" government funds and grants for overseas development. In the past year U.S. and Canadian development funds channeled through MEDA have been more than three times the total membership contributions.

Overseas, MEDA has been active in the marketing of "appropriate technology" to help small farmers in underdeveloped regions of the world. One such project was the development of donkey carts made from discarded automobile parts in Somalia. Another was a "rower hand pump" which was invented by a Mennonite Central Committee worker in Bangladesh and is now being manufactured for small farmers who can use the simple, low-cost pump to double agricultural output.

Domestically, MEDA officials reported that 11 local chapters across Canada and the U.S. are growing and becoming increasingly active in promoting integration of faith and business.

Milo Shantz of St. Jacobs, Ont., stepped down after serving as chairman of the organization for the past 10 years. Elected to replace him was Don Hedrick, a grocery store manager in Lansdale, Pa.

—Wally Kroeker, for Meetinghouse



China Educational Exchange teachers at their recent orientation: (Front row, left to right) Ed Miller, Dale Taylor, Cathy Bomberger, Norilyn and Ed Epp; (middle row) Jeff Schmitt, Rebecca Rittgers, Laura Funk, and Raylene Penner; (back row) Beth Yoder, Jerold Yoder, Peter Yost, Doug Penner, and Kevin Miller. Not pictured: Art and Helen Fast, Herta Funk, Barry Nolan, Agnes Hubert, Roy and Ethel Umble, and Elaine Martin.

China Educational Exchange grows

Sixteen persons were oriented recently in Goshen, Ind., before proceeding to teaching assignments in China. An additional six persons are continuing their assignments in China, making a total of 22 North American Mennonites currently serving with China Educational Exchange.

CEE is an inter-Mennonite program which sends North American teachers to China and brings Chinese professors to Mennonite colleges.

Four Chinese are currently in North America to study and teach at Mennonite colleges.

Six Chinese educators visited North America, Oct. 20-Nov. 11, under the auspices of CEE. Their primary interest was to observe and learn about educational philosophy and methodology, particularly as related to teacher preparation and training. They had also requested an opportunity to learn about Mennonites.

Donald Harder of Winnipeg, Man., and Paul Lehman of Gainesville, Fla., returned in October from a five-week tour of China. They were the first agricultural scholars to visit China under the auspices of CEE.

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Mennonite Mutual Aid

Central American church leaders study Anabaptism

The seeds of cooperation are sprouting and growing as Central American church leaders study Anabaptism together. To date about 50 leaders from nine churches have met in three locations in recent months to study biblical interpretation and early Anabaptist history.

Last February, 20 pastors and church workers from Nicaragua, Panama, and Costa Rica gathered in Heredia, Costa Rica, for two weeks of studies. Hugo Zorilla, a Mennonite from Colombia, taught biblical interpretation while Costa Ricans helped to teach Christian education and historiography. Each student prepared a plan to write a section of the *Anabaptist History of Central America* that will serve as a text for future classes.

In early June, 18 leaders from El Salvador, Guatemala, and Honduras met for day classes in Guatemala City for two weeks. Ron Collins, who has been directing Hispanic studies at Goshen College, taught a course on biblical interpretation, and Concepcion Villeda of Guatemala led a workshop on church administration.

In late June, selected students from these two regional study experiences met for one week with Amzie Yoder, missionary in Guatemala, to study early Anabaptist history, using a recently translated Spanish version of C. J. Dyck's *Introduction to Mennonite History.*

The three gatherings were sponsored by SEMILLA, which means "seed" and is derived from the words Ministerial Seminary for Anabaptist Leaders.

James Sauder of Eastern Mennonite Board of Missions led in the formation of the studies. Amzie Yoder is now the director of the effort.

The nine Central American national church organizations involved in SEMILLA are partially subsidized by five North American agencies—Brethren in Christ Missions, Eastern Mennonite Board of Missions, Evangelical Mennonite Conference Board of Missions, Mennonite Brethren Missions/Services, and Rosedale Mennonite Missions.

SEMILLA, as a unified Anabaptist effort, is an eloquent Christian testimony in Central America. "As people from countries that are antagonistic to each other at times come together for the study of the Bible and history," said James Sauder, "the national boundaries become less important and the message of Jesus takes preeminence."

Church responsibility for disabled examined

Nearly 35 people gathered at Hyattsville (Md.) Mennonite Church on Oct. 3 to discuss the church's responsibility for the disabled people in its midst. The forum for the discussion was a "guardianship" consultation sponsored by Developmental Disabilities Services, a ministry of Mennonite Mental Health Services.

The impetus for the discussion came from conversations with parents of disabled people. "It doesn't matter what disability issue you begin talking about," said Dean Bartel of DDS. "Sooner or later you end up with this question from the parents: 'What happens when I die? Who'll guarantee that my disabled child has a good place to live'?"

The focal point of the discussion was a working paper presented by DDS Council member Aldred Neufeldt and Bartel. In it they suggested that people from the local congregation and family members form a support group for the disabled person.

Bartel and Neufeldt based this model on the New Testament concept of the church, which appointed deacons with the specific task of ministering to the needy, sick, orphans, and widows in the church.

David Wetherow, executive director of the Winnipeg (Man.) Association for the Mentally Retarded, supported their model. Important as financial considerations are, Wetherow emphasized, "The ultimate safeguard and security for the developmentally disabled is in personal relationships."

James Toews, executive director of Oregon's Association for Retarded Citizens and a Mennonite from Salem, Ore., said that the disabled are "entitled to the same quality of life as you and I." He said that the people of the church must be equipped with the skills and knowledge they need to become "tenacious" advocates for the disabled.

Those at the consultation also discussed how parents can financially provide for their disabled child after they are gone. The question before the group was: How much financial responsibility should a congregation assume for the care of a disabled member?

Luke Bomberger of Mennonite Foundation, a branch of Mennonite Mutual Aid, suggested options. One was for the local congregation to manage a corporate trust, administering funds to disabled people in the church as the congregation saw fit. Parents and other contributors could give money through the fund, trusting that the congregation had the disabled person's best interests at heart.

Participants in the consultation felt that the church has an important role to play in nurturing a sense of belonging among its disabled members. Bishop David Thomas of Lancaster Conference admitted that the church has not done all it could in this regard. "The church needs to take a new look at spiritual experience for its handicapped members," he said.

Belonging, for a developmentally disabled person, may come in small ways, such as a weekly task in the worship service. But belonging may involve larger steps, such as church membership, Thomas noted, even in cases of severe handicap when the parents may be asked to make the commitment for the disabled person.

Mennonite, Lutheran, Baptist, and Presbyterian pastors, parents, service care professionals, and financial consultants attended the consultation. Jubilee Association, a service agency started by Hyattsville Mennonite Church and affiliated with Allegheny Conference, hosted the group.

Bartel and Neufeld plan to refine and revise the congregational model that they presented at the meeting and include it in a manual that they are publishing for parents and congregations interested in ensuring that disabled persons are cared for when their parents die. The manual will include information about life and estate planning as well.—Beth Graybill

Ministering to handicapped persons: two new resources

•*Celebrating Differences,* edited by Alfred Neufeldt, an adult study or elective. This is for congregations who want to take seriously their call to be inclusive of all God's people regardless of appearance, ability, or intelligence; for Sunday school classes and small groups who want to study the issues faced by persons with handicaps and their families; and for teachers and pastors who want to build their awareness and increase their ability to respond to persons with special needs. **Student book, $3.95 (USA), and Leader's Guide, $3.25 (USA).**

•*Including Persons with Handicaps: A Sunday School Teacher's Guide,* by Jane Willems Toews, a five-unit study. This deals with understanding handicapped persons, adapting study materials, using volunteer teachers, handling inappropriate behavior, and building congregational awareness and involvement. It is intended for teachers and parents of handicapped children. **$4.95 (USA).**

The two resources are available from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.



Hosts and sponsors needed for trainees. *Tabitha Thomas from India (left) is one of 82 trainees from 29 countries who are participating this year in Mennonite Central Committee's International Visitor Exchange Program. She teaches third-grade children at Hinkletown (Pa.) Mennonite School while living with Mervin and Gladys Rutt in nearby Blue Ball. The trainees are scheduled to transfer to new locations in February for the second half of their one-year stay in North America. But hosts and sponsors are still needed for some of them. Interested persons should contact MCC by Dec. 15 at Box M, 21 S. 12th St., Akron, PA 17501, or at 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8.*

100 years of missions celebrated by MBs at triennial convention

If the 1984 General Conference of Mennonite Brethren churches, which met Oct. 12-16 in Reedley, Calif., proved anything, it was that missions is the heart of the MB fellowship.

The theme "The Gospel Is Growing" provided opportunity to celebrate 100 years of MB missions. Mennonite Brethren outside North America now outnumber those in the Canadian and U.S. churches by almost three to one, in a worldwide fellowship of over 130,000.

Mennonite Church executive secretary Ivan Kauffmann told the convention that his denomination, too, began overseas missions about a century ago and also numbers about 130,000 worldwide, though the figures for members outside North America to those in Canada and the U.S. are almost exactly the reverse of the MB figures.

The Mennonite Brethren leader who most deserves the title of "father of the church," J. B. Toews of Fresno, Calif., reminded the convention that the mission of the Mennonite Brethren Church had been carved out by people who had decided that they loved God more than father or mother, children or parents, houses or lands, and even life itself. "Information alone will never provide the sustaining motivation for mission," declared Toews, "only a vertical relationship with God will."

The place missions has in the Mennonite Brethren Church was underlined by the decision to enter into new church planting ventures in Pakistan, Angola, and Portugal. The cost of that over the next three years was set at $14 million.

If the Reedley convention expressed the desire to be involved in missions, it also demonstrated the tensions MBs feel because of the streams which have shaped them—Anabaptist, Pietist, and evangelical-fundamentalist. The missionary influence, a heritage of early Moravian and Lutheran-separatist evangelists, has probably been one of the strongest correctives to all of the influences. Mission board leaders Frank Peters and Victor Adrian emphasized that "evangelism remains the first priority" in missions, though both stressed that MBs want to make "a serious attempt to integrate service and evangelism."

Moving to other areas of business, the convention was asked to "affirm baptism by immersion as a prerequisite to ordination," but the delegates balked. While Mennonite Brethren continue to be staunchly immersionist, they decided nearly two decades ago to accept members baptized by other modes when they transferred into the MB church. Now, a growing number of church leaders, especially from Canada, feel uncomfortable in insisting that unimmersed candidates for ordination needed rebaptism, while for ordinary membership they did not. The resolution was returned to the Board of Reference and Counsel for further work.

A recommendation that the Chicago Statement on Biblical Inerrancy be "recognized as an acceptable summary of the Mennonite Brethren position" was likewise roundly criticized. Those who spoke did so not to argue for a lower view of inspiration, but to insist that the creedalism reflected in the statement did not fit a Mennonite approach to the Scriptures.

The traditionally strongly male-oriented leadership of the church was barely changed at the Reedley convention. It was only after delegate Peggy Regehr of Winnipeg, Man., admonished the leaders for showing a "lack of enthusiasm" for involving women, even though a resolution brought to the convention urged churches "to continue to draw upon the spiritual resources found in our sisters for various ministries," that a serious attempt was made to come forward with more women nominees for church boards.

A resolution on inter-Mennonite relations drew several responses from the floor which underscored that Mennonite Brethren do not want to seek closer links with other Mennonites on the basis of common Anabaptist convictions, unless it is an *evangelical* Anabaptism. A statement written by the Mennonite and General Conference Mennonite churches and accepted at their joint convention last year in Bethlehem, Pa., was criticized for not showing such evangelical concern.

Finances did not pose a great problem to the Reedley convention, though a budget was presented which expects $16.6 million from the 40,000-member church during the next triennium, about 95 percent of that to be spent on overseas missions and the operation of MB Biblical Seminary in Fresno, Calif.

The seminary remains a bright spot in the MB Church. Enrollment stands at around 160. A growing number of Canadian churches—49 out of 171—and nearly half of the U.S. churches—52 out of 127—have seminary graduates as pastors.

Elected to the leadership of the MB Church for the coming triennium were Moderator Herb Brandt, a pastor in Kelowna, B.C.; Assistant Moderator Edmund Janzen, president of Fresno Pacific College; and Secretary Bill Wiebe, a retired high school teacher in Abbotsford, B.C.—Harold Jantz



Peace equals action.

It's all very well to talk about peace, but if we let it stop there, we miss the whole point.

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Mennonite Board of Missions



Ross Bender (left), president of Mennonite World Conference, shared his vision for MWC with the Council of Moderators and Secretaries. At right is Jake Fransen, moderator of the Conference of Mennonites in Canada.

CMS at Denver thinks ahead to 1989-90

How do we deal with Ron Sider's call for a dramatic new approach to Mennonite peacemaking? What is the future of Mennonite World Conference? Can the four largest Mennonite and Brethren in Christ bodies get together in this decade for a mass conference?

Questions such as these occupied members of the Council of Moderators and Secretaries at their Nov. 1-2 meetings at Denver. Participants included top executives and elected officials of the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ.

The Sider discussion generated the one formal recommendation to emerge from the meetings. At Strasbourg, France, Ron Sider had presented to Mennonite World Conference a plea for creation of a church-trained, nonviolent peacekeeping force of thousands, ready to stand between warring parties, even though many might die.

CMS, as the group representing the major conferences within the North American Mennonite community, felt a responsibility to follow up Sider's appeal.

"The principle is right," said Don Shafer, Brethren in Christ general secretary. "How do we practice it and where and when?"

Several people expressed enthusiasm for the thrust of Sider's call, but also some misgivings about the scope and details.

"When you ask for thousands when we're not putting them onto the mission field, we have a lot to talk about," said Myron Augsburger, MC moderator. Still, he urged that the Sider proposal not be considered "so unrealistic that we'll do nothing."

Objection was raised to the term "peacemaking *force*." "I see it as a contradiction," said Herb Brandt, MB moderator. Added MC moderator-elect Jim Lapp, "The Marines in Lebanon were called a 'peacekeeping force' "

The group asked Augsburger and Lapp to draw up a resolution overnight. Approved unanimously the next day was a statement that CMS "receives with appreciation the bold and imaginative call" issued by Sider, and affirms the biblical basis of his challenge. The resolution calls for Mennonite Central Committee Peace Section to give further study and exploration as to how implementation might take shape.

The Strasbourg sessions had also produced the first North American MWC president in more than a decade, and Ross Bender, now a pastor in Colorado, joined the CMS group for a discussion of MWC's future vision.

Bender confessed that he had been surprised to be asked to take this position, thinking the presidency might have been filled by a Latin American. His conversation with CMS centered on the conflict between an apparent sense of people wanting to see MWC grow in vision and programming, but a general wariness to see it take on an enlarged structure or bureaucracy.

Bender noted that the international sessions every six years are popular and valuable: "We're getting ready for what it's going to be like when we get to heaven." Mission consultations held in conjunction with the assemblies also make a major contribution.

It was noted that with the immense Mennonite resources available in Winnipeg, site of the 1990 Assembly, MWC executive secretary Paul Kraybill will be freed from much of the logistical detail work that fell to him at Strasbourg, leaving more of his time in the next years for other areas of work.

At the North American level, the group discussed plans for a 1989 joint assembly for the GC and MC churches—with a clear invitation for the MB and BIC groups to join in some way, a proposal which brought at least tentative expressions of interest. Interpretation of Scripture was suggested as one topic which would be of interest to all four groups in a study conference format.

Planners are looking at Normal, Ill., as first choice, and Wichita, Kan., as second choice for the 1989 gathering, which will be the second joint meeting for the MC and GC groups.

All four of the CMS conferences, plus the Church of the Brethren, are involved in preparations for Alive 85, designated as a conference on "Evangelism and Church Growth in Action," and planned for April 11-14, 1985, at the Regency Hotel in Denver. Planners are hoping for an attendance of some 2,500 from the five sponsoring bodies, and have reserved the entire 400-room hotel for the period.

Both MC and GC representatives also reported on recent theological dialogues and plans for follow-up meetings. It "got us started in doing what we think we need," said Ivan Kauffmann, MC executive secretary, a sentiment echoed by GC general secretary Vern Preheim with regard to the GC meeting.

The Mennonite Church is planning a second conference next March at Laurelville Mennonite Church Center, Mt. Pleasant, Pennsylvania, on "The Church's Relationship to the Political Order," deemed as one of the key issues on which the denomination is clearly not of one mind.

Another controversial issue, homosexuality, emerged in connection with discussion of planning for Ames 85, the MC General Assembly next year in Iowa. "It's an extremely sensitive and volatile subject," noted Jim Lapp. The Brethren-Mennonite Gay Caucus has already requested to participate at the Ames assembly, he reported. "We have turned down most of what they wanted. They can enter discussion, but not run their program," said Lapp.

Homosexuality is just one aspect of a major sexuality study in progress by a joint MC-GC committee. "There is a whole range of issues," said Lapp. "We don't want the homosexuality concern to cause us not to look seriously at the other issues, such as premarital and extramarital sex, where we really need help, and which actually affect more people in our churches than homosexuality does."

In its reorganization CMS chose Herb Brandt to serve as chairman for the next year, with Jim Lapp as vice-chairman. Vern Preheim will continue as secretary, and Don Shrader will serve as treasurer.

The group decided to invite Mennonite and Brethren in Christ college presidents to meet jointly with CMS next year to probe the broader vision for Mennonite education.

—David Shelly, for Meetinghouse

EMC board approves curriculum changes to cut costs

The board of trustees of Eastern Mennonite College and Seminary approved major cost-cutting curriculum changes affecting home economics, art, and business during its meeting on Oct. 30 in Harrisonburg, Va.

A memo issued jointly by EMC President Richard Detweiler and Academic Dean Lee Snyder following the meeting stated that the adjustments were made

"to develop the present academic program within the bounds of current enrollment and resources." Some programs have been reduced and others strengthened "with a view to projecting the future needs of EMC students," the memo said.

As a result of the action taken by the board, the following programs will be discontinued after this school year: general home economics and the courses preparing students for secondary teaching in home ec, business education, art and art education, and the two-year secretarial studies programs.

Two major components of the home economics program—dietetics and nutrition/community development—will continue. Dietetics will be moved to a department in the sciences and nutrition/community development will be integrated into a single program offering specialties in nutrition, international agriculture, and socioeconomic development.

The family living aspect of the current home economics major will be incorporated into a new family life studies program in the social work department.

Although the secretarial and business education programs are being discontinued, the president and dean stated that the business department is continuing to grow in the areas of accounting, business administration, and general business with plans for an addition of a computer information systems major within two years.

In the area of art, the general education required curriculum will continue to include the visual arts, several art courses will still be offered, and the art gallery will remain. Also in the humanities, the modern language and English departments will be merged but all majors will be maintained in each.

As a result of those changes as well as adjustments in the administrative structure, the equivalent of about nine full-time positions are being cut. About half of these are from the teaching faculty and about half from administration.

The cutbacks are being made in order to bring programs and personnel in line with enrollment, which has decreased nearly 20 percent over the last five years. Based on this fall's enrollment, college administrators believe the decrease has stopped.

In other business, the EMC board heard a report on the new campus center project and decided to sell the art building.

Bids for the campus center are scheduled to be opened on Jan. 10, with construction beginning in the spring and occupancy by May 1986. According to school officials, between $700,000 and $750,000 has yet to be raised for the $4 million project.



Musselmans help church grow in Brazil

In 1955, Glenn and Lois Musselman were one of four couples sent by Mennonite Board of Missions to Brazil to begin planting churches. Today, they are the only members of that original group still serving Brazil Mennonite Church. Musselmans came home last summer for a six-month North American assignment.

During their most recent term, Glenn and Lois lived in Curitiba, the flourishing capital of Parana state and site of the 1972 Mennonite World Conference.

Glenn taught part-time at Mennonite Brethren Bible Institute and Seminary and also served several years as executive secretary of Brazil Mennonite Church. Other energies were spent preparing a church hymnbook for publication in 1985.

Aside from teaching piano and organ students, Lois led a women's study group at Xaxim Mennonite Church which focused on developing a positive self-image. "Traditionally, women in Brazil have a poor self-image," said Lois. "It is my goal to help the women feel better about themselves and realize that everyone is equal in God's eyes."

Lois also expressed interest in working with preadolescents when she and Glenn return to Brazil. "Families seem to be having so many problems with their teenage children," she said. "I would like to work with parents and kids before they reach that stage, to prepare them for what lies ahead."

Musselmans spent much time counseling church members who were involved with spiritism in the past. "Many first get involved in witchcraft because it gives them power," said Glenn. "Spiritism appears 'easy' because those involved aren't expected to repent and lead different lives."

Musselmans also were deeply involved in counseling Brazilian couples—offering advice on marriage and family relationships. "Lois and I have really worked together as a team," said Glenn. "I wouldn't think of visiting a home without her along."

Wherever they have lived—and Curitiba is no exception—Musselmans have started new Mennonite churches.

Glenn is a native of Gettysburg, Pa., and Lois (Shank) is originally from Goshen, Ind. They have five grown daughters.

SELFHELP buys crafts from Vietnamese

SELFHELP Crafts director Paul Leatherman bought $20,000 worth of crafts during a September trip to Vietnam. These wooden toys, lace and ceramic objects, and lacquer ware will be sold in 41 of the SELFHELP stores in Canada.

Leatherman spent two weeks visiting producer cooperatives. "I found great need; their income is low," he said. "These people need additional markets for the handicrafts they produce."

SELFHELP Crafts prefers to buy from cooperatives. "I have found very few genuine cooperatives around the world," he said. "But in Vietnam they are a reality. The members of the cooperative own the equipment and share in the management decisions and profits."

Leatherman said buying Vietnamese crafts is a good way to build bridges of understanding. "Canadians who buy these crafts will be reminded of the Vietnam War, a war that North Americans have forgotten, but which the Vietnamese can't forget," he observed. "I only wish we could sell these crafts in the United States." The U.S. has a trade embargo on Vietnam, which means that it is illegal to import Vietnamese goods.

Since the war, Vietnam has been basically ignored by the rest of the world, Leatherman said. "Recovery at best would be difficult. Plus they are trying to put in place a new economic system. Rebuilding Vietnam will be a long, long struggle. We cannot close our eyes to the people who need our help."

Leatherman was impressed with the amicability and generosity of the Vietnamese. One beekeeper, who lost eight ribs in the war, invited Leatherman into his house for tea and gave him and the four people accompanying Leatherman jars of honey that represented two weeks' income. "It felt like we had received the 'widow's mite,' " he said. "He could have easily considered me to be the enemy, since my country considers his country the enemy. When have I ever given anyone a gift worth two weeks of my income? It made me wonder if I would do the same thing for an 'enemy.' "

READERS SAY

Raymond Byler, Williamsport, Pa.

The Oct. 23 issue was stimulating. The guest editorial, "A Focus for the Church" by the moderator of the Mennonite Church General Assembly, was like a green light. He quoted the last verse in the book of Acts, then declared, "This is the focus for the church! We are heralds of the rule of God known in Jesus Christ." Then paragraph after paragraph begins with "We should move beyond . . . defensiveness to creative action . . . historical definition to interpretation . . . discussion to action . . . preservation to extension . . . exclusiveness to diversity . . . quest for status to incentives of service . . . the idea of 'changing the world' to being salt and light in the world."

In the same issue Marie A. Yoder in "Readers Say" called attention to the first "item" (Oct. 2) regarding "institutionalized unfairness" of the Reagan administration. A coalition of 25 national Protestant, Catholic, and Jewish organizations found "the gap between rich and poor has become wider than ever under Mr. Reagan."

Although I believe that the followers of Jesus are the "salt of the earth," and could well be heard by voting on election day and by communicating with lawmakers on the other 364 days, I have never registered to vote. But I do relate to civil government as God's provision for social well-being. That includes direct contact with God in prayer and direct contact with those in social distress with active love. I do write to those in authority. And when an interfaith group writes about outrageous unfairness it is a moral problem rather than political. This study reported that federal income and payroll taxes paid by families of four at the poverty line increased from $480 in 1980 to $1,676 this year, and that the number of children below age six in poverty rose 51 percent.

But a Washington media analyst just one week before voting day said, "The public doesn't want to think about the poor." Jesus denounced the religious of his day as "full of greed and self-indulgence." For them he advocated "justice, mercy and faithfulness" (Mt. 23:23, 25). To me, I am duty-bound to influence toward good government that curbs "greed and self-indulgence" and protects those who live by "justice, mercy, and faithfulness."

Dean Hochstetler, Nappanee, Ind.

I should like to share a few observations and comments on the article, "Compassion and Freedom" by Walter S. Friesen (Oct. 23) as well as the "cross fire" of the "conservative" and "liberal" factions of the Mennonite Church.

Brother Friesen uses the following text from Luke 10: "I have given you authority . . . over all the power of the enemy, and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

His discussion then takes the customary Mennonite path: show love, compassion, sharing of goods and services. It may be resistance to registration for the military draft or nonpayment of taxes. I once heard a Mennonite theologian define the "principalities and powers" of Ephesians 6 as the Republican Party and the oil cartel!

Such definitions are far short of the biblical perspective it seems to me. Both Jesus and the disciples considered the "principalities and the powers," and the "enemy" of Luke 10, as Satan and his host, that is, the demon world. Daniel, chapter 10, recognizes the prince of Persia and of Greece as spirit powers. About one third of Christ's recorded ministry in Mark's Gospel has its setting in Christ dealing with the demon spirits that oppressed people. Mennonites, for the most part, have yet to learn the significance of this realm.

What we need to do is in Jesus' name bind and rebuke these spirits that control the *people* in politics, those who foster war, who manipulate the financial structure, those who hinder missionary work, and even the spirit powers that bind people directly.

We have among us those who have a spirit of the scribes, the Sadducees, and the Pharisees. Another group among us has made gods of science and education (enlightenment). Thus, if something cannot be explained rationally or proved scientifically, it is not true. Both these groups have come under the binding power of the satanic and need to be set free to serve the living God. By this statement I do not negate the need for law and rule nor the scientific realm, for both are God created.

Part of being Christlike is to set the captives free whom Satan has bound (Lk. 4:18-19). The people who heard Jesus read that Scripture in Nazareth were furious. Yet in verse 33 he gave a graphic demonstration in Capernaum that he meant what he had read about himself. If we have ears, let us hear . . . and act accordingly.

Harold B. Hershey, Souderton, Pa.

I do not know either Kenneth W. Cressman or Sanford G. Shetler personally. However, after reading both of their letters in the Oct. 30 issue of the *Gospel Herald*, I was struck by the terminology which Brother Cressman used against Brother Shetler, even while he was admonishing Brother Shetler to apologize for something he had said about someone else.

Brother Cressman said that Brother Shetler's reference to someone's theology as "absolutely rotten" should not go unchallenged and that he should apologize for using the term. (According to Brother Shetler's letter, the "rotten theology" referred to the way he felt about Virginia Mollenkott's statement that "A truly pro-family stance would include trial marriages, covenant relationships," etc.).

Then, in criticizing Brother Shetler's address to the Fellowship of Concerned Mennonites, Brother Cressman goes on to use such phrases as: "such venom," "slanderous statements," "vicious statements," and "immoral." Just to be sure that I was not over reacting, I reviewed the definitions of the words: *venom, slanderous,* and *vicious* in my dictionary. I found that they are indeed very strong terms, to say the least. Since Brother Cressman is a teacher, I assume that he used them advisedly and this adds more gravity to the situation.

Something inside of me hurts when I see brother attacking brother. Especially when the one doing the criticizing seems to be using the very same tactics which he is criticizing in the other. Since Brother Cressman asks for an apology from Brother Shetler for characterizing Ms. Mollenkott's theology as rotten, I think it would be refreshing to learn that Brother Cressman has apologized to Brother Shetler for characterizing his statements as venom, slanderous, and vicious.

James A. Miller, Eugene, Ore.

My wife is a regular reader of the obituaries in the *Herald.* Some months ago she became aware that a substantial number of "Mennonite deaths" were occuring in Tijuana, Mexico, not known for its Mennonite congregations. With each citing we discussed the tragedy of cancer victims investing in quack cures.

Our local newspaper, *The Register-Guard,* recently published an article about Marilyn Medberry who reports that members of her family spent $8,000 on treatment administered in Tijuana by a certain Theodor Bruck. His treatment was called "Immuno-Biological Regeneration Treatment" which was supposed to be "the most up-to-date and scientifically based therapy to fight aging and to revitalize the human body."

Medberry says that Doctor Bruck is not a doctor and that this serum is ineffective. Anyone suffering from a disease their local doctor cannot treat should be aware that seeming quick and easy cures are probably quackery.

MENNOSCOPE

Hesston College has been re-accredited for another seven years by the North Central Association of Colleges and Schools. This came recently after a comprehensive self-study report prepared by Hesston and an intensive on-site visit by an evaluation team. The association cited Hesston for its clearly articulated mission and purpose and for its dedicated and qualified faculty and staff who are interested in their students, supportive of the college, and understand and appreciate Hesston's mission.

"Evangelism in the Congregation" is the theme of the annual Pastors' Workshop at Associated Mennonite Biblical Seminaries, Jan. 28-Feb. 1. Speakers, in addition to AMBS faculty, are Mary Cosby of Church of the Saviour, Washington, D.C.; George Hunter of Asbury (Ky.) Theological Seminary; and Marilyn Miller of Arvada (Colo.) Mennonite Church. Workshops will be led by well-known Mennonite pastors from evangelism-minded congregations all across North America. More information is available from Mary Troyer at AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Fall enrollment at Associated Mennonite Biblical Seminaries is down slightly to 225, compared to last year's record 244. The student body this year includes 79 women. The new figures divided between AMBS's two seminaries show that Goshen Biblical Seminary (Mennonite Church) has 134 students and Mennonite Biblical Seminary (General Conference Mennonite Church) has 91.

Mennonite Central Committee Alberta will receive over $100,000 more this year from Alberta's Agency for International Development because of the visit of Pope John Paul II to that province in September. The government of Alberta decided to commemorate the visit by making a special grant of $3 million to AID, which in turn will be able to increase its allocation to MCC Alberta from $257,000 to $373,000.

Next year is the 140th anniversary of the first permanent Mennonite settlement in northern Indiana, and Yellow Creek Mennonite Church near Goshen is planning celebrative events of reflection and thanksgiving for July 5-7. The first settlement was in the Yellow Creek area in 1845. A highlight of the celebration will be the presentation of a new book by historian J. C. Wenger on the Yellow Creek Mennonites.

Wesley Nolt has been named director of Camp Andrews near Holtwood, Pa. Owned and operated by Baltimore Mennonite Mission for 10 years, the camp was turned over to an association of interested persons in September 1983. The association has a vision for providing camping facilities to agencies and congregations who work with unchurched and/or newly evangelized youth. More information is available from Camp Andrews, R. 1, Box 560, Holtwood, PA 17532.

Handicap Awareness Days was held at Eastern Mennonite College, Oct. 31-Nov. 2. People who have physical disabilities "are people first and disabled second," said Hiram Zayas, a vocational rehabilitation counselor in Chicago who was born without arms. The world of the deaf was introduced by Ray Roush of Chambersburg, Pa., who is executive director of American Ministries to Deaf and who is himself deaf.

Robert Zehr of Des Allemands, La., reports a con game that was tried on him. A man calling himself a Mennonite named Ken Coblentz from Edmonton, Alta., claimed that he and his wife had been in an accident. They were promised a ride with a Christian truck driver as far as the Canadian border, but asked for $180 to be sent to get them from the border to Edmonton. Robert checked with Roger Hochstetler of Holyrood Mennonite Church in Edmonton who said there is no Ken Coblentz in any of the Mennonite churches there. He also reported that he had earlier received a similar call from Partridge, Kan. *Gospel Herald* readers are warned to be wary of this con game.

Thirty-seven students from 14 foreign countries are studying at Hesston College this fall. They come from Africa, Asia, Central and South America, and Canada, and make up 7 percent of the total student body. Business is the most popular field of study among the international students this year.

Goshen College hosted the Indiana Home Economics Association's student member section fall workshop, Oct. 26-27. In the keynote address, family life educator Evelyn Rouner said the home will reemerge as a prominent societal force in the future. The current chairman of the association's student member section is Goshen College senior Ronda Mendenhall. The faculty adviser is Goshen's Catherine Mumaw.

The pocket-size 1985 datebook from Mennonite Publishing House is now available for $1.50 (USA) each plus 10% for postage. It can be ordered from MPH, 616 Walnut Ave., Scottdale, PA 15683.

Norman Derstine became interim pastor of East Union Mennonite Church, Kalona, Iowa, on Nov. 4. A former pastor, Derstine has served on the staff of Eastern Mennonite College and Seminary for 23 years.

Church-related job openings:

- *graphic artist/photographer* at Eastern Mennonite Board of Missions. Contact Information Services/Church Relations Director Nathan Hege, Eastern Board, Salunga, PA 17538.
- *Voluntary Service worker in maintenance* at Laurelville Mennonite Church Center. Contact Executive Director Dana Sommers at LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666.

Special meetings: *Fred Augsburger,* Orrville, Ohio, at Cove, Woodbury, Pa., Dec. 5-9.

New members by baptism and confession of faith: *Independence Gospel Fellowship,* Independence, N.Y.; Karl Neuenschwander, Russell Buckwalter, and Bruce Buckwalter. *Diamond Street,* Philadelphia, Pa.: Daniel Blocker, Sharon Gabriel, Carrie Johnson, Janelle Miller, and Colleen Whigham by baptism and Leo Gabriel, Alison Kieta, and Elaine Reese by confession of faith. Burr Oak, Rensselaer, Ind.: Patricia Bontreger, Ed Cox, Carol Cox, Jerry Crawford, Phyllis Crawford, Cathy Hammond, Arlene Hostetler, Glen Leichty, Jeffrey Leichty, Pam Miller, Terry Rogers, Marilou Woods, and Merlin Woods by confession of faith. *Metamora,* Metamora, Ill.: Kris Noe.

Change of address: *Lloyd R. Horst* from Mechanicsburg, Pa., to R. D. 2, Box 304, Phillipsburg, NJ 08865. *C. Norman and Ruth Kraus* from Goshen, Ind., to Azabu-Cho, 3 Chome 2-6, Kita-Ku, Sapporo 001, Japan. *Fred Augsburger* to 2009 Tannerville Road, Orrville, OH 44667. Phone (216) 682-6128.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bergey, Douglas and Pamela (Wireman), Telford, Pa., second son, Jeremy Scott, Aug. 24.

Birky, Ian and Beverly (Miller), Hamilton, N.Y., second child, first daughter, Rachel Choi, born on May 17, 1984; received for adoption on Oct. 11.

Bontreger, Rein and Suzie (Brunton), Lafayette, Ind., first child, Amelia Anne, Sept. 5.

Bosman, Steve and Jeanie (Showalter), Lynden, Wash., first child, Kelsie Dena, Oct. 8.

Butterfield, Paul and Jan, Fort Dodge, Iowa, first child, Sarah Michelle, Oct. 29.

Deer, Rodney and Cathy (Ball), Fisher, Ill., second child, first son, Austin Reber, Oct. 24.

Fath, Jim and Cindy (Bixler), Dalton, Ohio, second daughter, Susannah Ruth, Oct. 16.

Fisher, Jesse and Mala (Ryle), Newport News, Va., first child, Joshua Lowell; born on Mar. 18, 1984; received by adoption on June 29.

Frei, Steve and Judy (Benner), Allentown, Pa., first child, Jeffrey Paul, Sept. 27.

Heinz, Bryan and Lisa (Neumann), Mishawaka, Ind., first child, Justin Bryan, Oct. 14.

Hershberger, Tim and Gwen (Friesen), Goshen, Ind., second son, Jesse Michael, Oct. 31.

Kemp, Daniel and Edie (Zeager), Kalona, Iowa, second daughter, Heidi Jo, Oct. 20.

King, Nick and Karlene (Roth), Sturgis, Mich., second child, first daughter, Marissa Elaine, Oct. 10.

Landis, Steven and Beverly (Hostetter), Goshen, Ind., first child, Jeffrey Allen, Sept. 10.

Lederach, John Paul and Wendy (Liechty), Boulder, Colo., first child, Angela Jill, June 28.

Martin, Don L. and Kathy (Freed), Lansdale, Pa., first child, Brett Lee, June 15.

Ressler, Ken and Sandi (Good), Orrville, Ohio, third child, second son, Jared Allen, Oct. 11.

Robins, Roger and Patty, Canada, first child, Victoria Lee, May 10.

Rogers, Terry and Sue (Haag), Remington, Ind., second child, first son, Andrew Ryan, Aug. 10.

Rufenacht, Corwin and Peg (Short), Archbold, Ohio, second child, first daughter, Cara Joe, Oct. 29.

Schwartz, Duane and Diane (Taylor), Sarasota, Fla., first child, Erin Rae, Aug. 25.

Showalter, Roger and Ann (Wieber), Salem, Ore., first child, Kevin Tyler, Oct. 15.

Steiner, Dallas and Rhoda (Hostetler), Orrville, Ohio, second child, first daughter, Delight Dawn, Aug. 26.

Stoltzfus, Ronald and Bonnie (Hoober), Harrisonburg, Va., third child, first daughter, Keri Beth, Oct. 21.

Weaver, Danny and Donna (Nauman), Sarasota, Fla., first child, Jenna Renee, Oct. 13.

Yoder, Wayne and Belinda (Seasholtz), West Liberty, Ohio, first child, Liza Kay, Oct. 17.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Altemus-Rissler. Jay Altemus, Richmond, Va., Lindale cong., and Ruth Rissler, Harrisonburg, Va., Parkview cong., by Lynn Miller and Randy Schweitzer, Sept. 1.

Dalessandro-Hummel. Chris J. Dalessandro, Wooster, Ohio, Catholic Church, and Yvette D. Hummel, Orrville, Ohio, Smithville cong., by Herman F. Myers, Oct. 26.

Eichelberger-Dooley. Douglas Eichelberger, Denver, Colo., Glennon Heights cong., and Joan

Dooley, Denver, Colo., by Walter Friesen, Sept. 22.

Frey-Martin. John M. Frey, Lititz, Pa., Willow Street cong., and Kathy Martin, New Holland, Pa., Groffdale cong., by Frank E. Shirk, Oct. 28.

Kesterson-Stoltzfus. Kenneth Kesterson, Jr., Intercourse, Pa., Methodist Church, and Emma Stoltzfus, Gordonville, Pa., Forest Hills cong., by J. Lester Graybill, Oct. 28.

Mullett-Schrock. Kenneth Mullett, Orrville, Ohio, Hartville cong., and Kim Schrock, Orrville, Ohio, Smithville cong., by Herman F. Myers, Oct. 20.

Miller-Mast. Lloyd Miller and Arlene Mast, both of Kalona, Iowa, Fairview cong., by John L. Hershberger, Sept. 15.

Schlabach-Stromme. James Schlabach, Millersburg, Ohio, Longenecker cong., and Shirley Ann Stromme, Lutheran Church, Williston, N.D., by Roger Dieterle, July 14.

Steckly-Sauder. Bruce John Steckly, Stratford, Ont., and Colleen Violet Sauder, Newton, Ont., both of Riverdale cong., by Glenn Zehr, Oct. 6.

Quesenberry-Martin. Jonathan Quesenberry, Hagerstown, Md., Church of the Brethren, and Carol Martin, Charlottesville, Va., Charlottesville cong., by Joe Quesenberry, father of the groom, and Vernon Isner, May 26.

Zuercher-Dalke. Loren Zuercher, Whitewater, Kan., Swiss Mennonite Church, and Diana Dalke, Newton, Kan., Glennon Heights cong., by Kerwin Thiessen, Oct. 6.

OBITUARIES

Byler, Jesse Wilbur, son of Joseph N. and Mary M. (Yoder) Byler, was born at Belleville, Pa., July 8, 1906; died of a heart attack at Lewistown Hospital on Oct. 25, 1984; aged 78 y. On Sept. 15, 1935, he was married to Amanda Yoder, who survives. Also surviving are 6 daughters (Sara Jane—Mrs. Clifford Helmuth, Barbara—Mrs. Larry Rogers, Mary Grace—Mrs. Lloyd Rinehart, Mildred—Mrs. Sanford King, Jean Byler, and Jo Ann—Mrs. Robert Plank), one son (Joseph), 17 grandchildren, one great-grandchild, and 3 sisters (Annie—Mrs. Nelson Glick, Mildred—Mrs. Harvey Miller, and Amanda—Mrs. Joseph Hartzler). He was a member of Locust Grove Mennonite Church, where funeral services were held on Oct. 28, in charge of Erie Renno, Gerald Peachey, and Max Zook; interment in Locust Grove Cemetery.

Dickey, Louise E., daughter of Lawrence and Ruth Coleman, was born in Missouri, Jan. 29, 1906; died at Colonial Hall Nursing Home, Princeton, Ill., Oct. 19, 1984; aged 78 y. On Aug. 25, 1942, she was married to Allen R. Dickey, who died on Feb. 4, 1972. Surviving are 3 daughters (Norma Jean Cain, Donna Lowe, and Barbara Sherman), 13 grandchildren, 15 great-grandchildren, one sister (Mrs. Edna Arnold), and 2 brothers (Lawrence and Jewel Coleman). She was a member of Willow Springs Mennonite Church, where funeral services were held on Oct. 22, in charge of Don Heiser; interment in the church cemetery.

Engle, Irvin G., son of Joseph and Annie (Raum) Engle, was born at Atglen, Pa., July 5, 1914; died of a cardiopulmonary arrest at Cochranville, Pa., Oct. 7, 1984; aged 70 y. On Nov. 30, 1935, he was married to Alma Smoker, who survives. Also surviving are 2 daughters (LeAnne and Eleanor), 2 sons (William and Glen), 2 brothers (Elmer and Wilbur), and 3 sisters (Esther, Dora, and Verna). On Aug. 15, 1956, he was ordained to the office of deacon and served the Downing Hills Mennonite Church, where he was a member. Funeral services were held at Millwood on Oct. 10, in charge of Noah Hershey, Ephraim Nafziger, and Nathan Brunk; interment in Millwood Cemetery.

Erikson, Elizabeth, daughter of John A. and Lydia (Boshart) Christner, was born at Wilmont, Minn., Oct. 26, 1903; died at Whittier Hospital Medical Center, Whittier, Calif., Oct. 26, 1984; aged 81 y. On June 21, 1940, she was married to Hugo Erikson, who survives. Also surviving are one son (Charles Erikson), one daughter (Mona—Mrs. Allen Book), 2 grandchildren, 2 sisters (Sadie Zinner and Annie Miller), and 2 brothers (John and William). She was a member of Mountain View Mennonite Church. Funeral services were held at Stone Funeral Home on Oct. 30, in charge of Percy Gerig and Donald G. King; interment in Bellevue Mausoleum, Ontario, Calif.

Frankhouser, Fannie M., daughter of Diller G. and Fannie E. (Martin) Frankhouser, was born at Farmersville, Pa., Oct. 8, 1911; died at Lancaster, Pa., Oct. 27, 1984; aged 73 y. Surviving are one sister (Lizzie Frankhouser) and one brother (Daniel). She was a member of East Chestnut Mennonite Church. Funeral services were held at the Mennonite Home, Lancaster, Pa., Oct. 30, in charge of Ralph G. Ginder, Harlan W. Sell, and James R. Hess; interment in Mellinger Mennonite Cemetery.

Gingerich, Edna Martha, daughter of Henry F. and Anna M. (Yoder) Gingerich, was born in Iowa Co., Iowa, Sept. 28, 1901; died at Pleasantview Home, Kalona, Iowa, Oct. 23, 1984; aged 83 y. Surviving are one brother (John W. Gingerich) and one sister (Mary Gingerich). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Oct. 25, in charge of Dean Swartzendruber and Orie Wenger; interment in Lower Deer Creek Cemetery.

Gingerich, Nellie K., daughter of Andrew and Mary (Martin) Gingerich, was born at Hopedale, Ill., Jan. 9, 1902; died at Sturgis, Mich., Oct. 29, 1984; aged 82 y. Surviving are 5 brothers (Joe, Irvin, Edward, Delmar, and Alvin) and 3 sisters (Elsie Birky, Bertha Speicher, and LaVera Birky). Funeral services were held at Hopewell Mennonite Church on Oct. 31, in charge of Samuel S. Miller; interment in Hopewell Cemetery.

Loucks, Oliver J., son of Jacob and Mary (Wenger) Loucks, was born at Wakarusa, Ind., Feb. 4, 1895; died at his home in Wakarusa on Sept. 29, 1984; aged 89 y. On Aug. 5, 1916, he was married to Anna Weldy, who survives. Also surviving are 3 sons (Lamar, Lowell, and James), 2 daughters (Ruth—Mrs. Harold Miller and Kathryn—Mrs. Virgil Pletcher), 10 grandchildren, 12 great-grandchildren, 3 stepgrandchildren, 5 step-great-grandchildren, and 3 sisters (Mrs. Effie Hartman, Nora—Mrs. Joseph Gorsuch, and Cleo—Mrs. Harold Garver). She was a member of Holdeman Mennonite Church, where funeral services were held on Sept. 30, in charge of Russell Krabill and Devon Schrock; interment in the Olive West Cemetery.

Mitman, Martha, daughter of Charles and Annie (Price) Delp, was born in Hatfield Twp., Pa., Sept. 13, 1895; died at Eastern Mennonite Home, Souderton, Pa., Oct. 27, 1984; aged 89 y. On Jan. 22, 1917, she was married to Elmer Frederick Mitman, who died on Oct. 26, 1926. Surviving are 4 daughters (Anna Margaret—Mrs. John R. Souder, Florence Mae—Mrs. Abram Kooker, Dorothy Fern—Mrs. Joseph Ruth, and Ruth—Mrs. Earl Godshalk), 11 grandchildren, 20 great-grandchildren, 2 sisters (Ella Mae Horning and Anna—Mrs. Preston Moyer), and 5 brothers (Ellis, Enos, Charles, Wilmer, and Paul). She was preceded in death by one brother (Preston), one sister (Katie), 3 grandchildren, and one great-grandson. She was a member of Plains Mennonite Church. Funeral services were held at Eastern Mennonite Home chapel on Oct. 31, in charge of Paul Glanzer and John E. Lapp; interment in Plains Mennonite Cemetery.

Peifer, Mary B., daughter of Aaron D. and Mary H. (Brubaker) Buckwalter, was born in East Lampeter Twp., Pa., Jan. 8, 1901; died at Landis Homes Retirement Community on Oct. 8, 1984; aged 83 y. On Sept. 4, 1929, she was married to Amos G. Peifer, who died in 1977. Surviving are 2 daughters (Jane—Mrs. Guy Eshelman and Ann—Mrs. Larry Denlinger) and 7 grandchildren. She was a member of Landis Valley Mennonite Church. Funeral services were held at Landis Homes Chapel on Oct. 13, in charge of Irwin Weaver and David Buckwalter; interment in Mellinger Mennonite Cemetery.

Schrock, Harold, son of Peter and Kathryn (Imhoff) Schrock, was born at Low Point, Ill., May 29, 1912; died at St. Francis Medical Center on Oct. 13, 1984; aged 72 y. On July 9, 1939, he was married to Esther M. Neuhauser, who survives. Also surviving are 2 sons (Stanley D. and Stephen D.), 3 grandchildren, one brother (Wilmer), and one sister (Mrs. Louella Noe). He was a member of Metamora Mennonite Church, where funeral services were held on Oct. 16, in charge of Larry Augsburger and Kenneth Good; interment in Hickory Point Cemetery.

Showalter, John L., son of Cyrus and Lydia (Wenger) Showalter, was born at Harrisonburg, Va., Apr. 23, 1896; died at Goshen, Ind., Oct. 27, 1984; aged 88 y. On Apr. 3, 1926, he was married to Elsie Blough, who died on May 16, 1971. On Feb. 4, 1972, he was married to Katie Yoder, who survives. Also surviving are one daughter (Evelyn—Mrs. Royal Bauer), one son (Bernard), one stepdaughter (Edna—Mrs. Lloyd Brugger), 5 grandchildren, 3 step-grandchildren, 6 great-grandchildren, and 2 sisters. He was a member of Waterford Mennonite Church, where funeral services were held on Oct. 31, in charge of Del and Charlotte Holsopple Click and Dan Yutzy; interment in Yellow Creek Mennonite Church Cemetery.

Stuckey, Clarence C., son of Christian P. and Magdalena (Lugbill) Stuckey, was born at Archbold, Ohio, Feb. 7, 1900; died at Northcrest Care Center, Napoleon, Ohio, of injuries resulting from a truck accident on Oct. 20, 1984; aged 84 y. On Mar. 15, 1934, he was married to Anna Graber, who survives. Also surviving are one son (Roger) and 2 grandchildren. He was preceded in death by one sister and one brother. He was a member of Lockport Mennonite Church, where funeral services were held on Oct. 23, in charge of Keith Leinbach and Jim Groeneweg; interment in Lockport Cemetery.

CALENDAR

Hesston College 75th anniversary celebration, Nov. 22-25
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30
Indiana-Michigan Conference Ministerial/Elders meeting, Shipshewana, Ind., Dec. 4-5
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 5-8
Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985
Alive 85, Denver, Colo., Apr. 11-14

CREDITS

Cover by E. J. Saur; pp. 812, 814 by Leonard Nolt; p. 816 by Wallowitch; p. 818 by Jan Gleysteen; p. 820 by Joy Hofer.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

European ecumenical experiment—tiny, quiet, and exciting

A quiet but exciting international ecumenical venture linking Anglicans in England and Roman Catholics in Belgium since 1979 seems to be working. Aptly called Link, the four-year-old partnership between the Anglican Diocese of Lincoln, England, and the Catholic Diocese of Bruges, Belgium, is a cooperative endeavor to share experiences, tackle mutual problems, and offer Christians from both countries and traditions the chance to get to know each other as "fellow people of God." This year, choirs, seminarians, clergy, and lay persons have made exchange visits, often as house guests. "The way the Link has flourished in the last three years has exceeded original expectations," said Anglican Canon David Pink of Lincoln.

The Link partners have more interests in common in today's Europe than ones which historically divided them. Both churches cater to scattered rural populations interspersed with crowded industrial and busy marine communities, so sharing experiences in the handling of social, economic, and pastoral care problems is valuable.

Shut-in society cares for the hidden minority

A nationwide ecumenical group ministering to millions of shut-ins observed its 14th anniversary in October. "America's hidden minority constitutes a segment of society that has been neglected," said Felix Losito, founder of the National Society for Shut-ins. "Their plight could easily be rectified with a little human kindness. Our motto is—visit someone who cannot visit you."

Contrary to popular belief, said Father Losito, a Catholic priest in Reading, Pa., not all shut-ins are frail or elderly. The society cites the growing problem of lonely young people in society, and seeks to foster intergenerational friendships to heal the dejected. One 10-year-old in Reading visited an 80-year-old widow to comfort her. "He was happy because she was happy," said the boy's mother. "It was God in him reaching out and loving that lonely old lady." Father Losito pointed out that a visit is the most effective way to bring sunshine to shut-ins. "It costs nothing and is greatly appreciated," he said. "Every visit helps ease the pain and despair of being forgotten and cast off by others. Loneliness is a curable disease. We are the cure."

Graham Crusade leaves imprint in British Columbia

The British Columbia Billy Graham Crusade, held in October in Vancouver, has left an unexpectedly strong imprint on Canada's westernmost province. Geoffrey Still, a leading Christian lay leader, said the response was well beyond what many had expected in Vancouver, a seaport city with only a 2-4 percent church attendance rate—possibly the lowest in North America. An extra unplanned impetus to the crusade was a food collection project which provided five truckloads of canned goods for hungry Vancouver people.

Pope John Paul's British Columbia visit, three weeks previous, provided a religious awareness in the 2.7 million people of the province, which undoubtedly paved the way for Graham's messages. Graham commended the pope for his emphasis on repentance and faith and his enunciation of the need to "know Christ."

Supreme Court agrees to hear two more church-state cases

The U.S. Supreme Court has agreed to review two more church-state disputes, bringing to seven the number of such cases set for decision during its new term. Accepted in October were cases involving a Christmas nativity display in Scarsdale, N.Y., and application of a federal Fair Labor Law to a religious foundation in Arkansas.

The Christmas crèche case reopens a heated debate within the high court over the constitutionality of nativity scenes displayed on public property. Last March, the court decided 5-4 that cities and towns may choose to erect such displays on public property without offending the establishment clause of the First Amendment. But in the new case, the question is whether the village of Scarsdale may be forced to provide publicly owned property for a crèche sponsored by private groups.

Also accepted for review was a case brought by the Tony and Susan Alamo Foundation of Alma, Ark., against the Department of Labor over the question of whether federal Fair Labor provisions apply to the group. Founded in California in 1959, and subsequently moved to the Arkansas town, the Alamo Foundation provides work opportunities for about 300 former drug addicts and criminals who live on foundation property and receive other material benefits for their "volunteer" services. But the Department of Labor took legal action against the foundation in 1977, for what it alleged were violations of the Fair Labor Standards Act, a federal law mandating minimum wages and other protections for workers.

Mainline Protestants are rethinking pro-choice positions on abortion

Mainline Protestant denominations—long identified with the pro-choice side of the abortion debate—have begun to revise and reassess their positions on this divisive moral and political issue. The reassessment has come as opponents of abortion within the denominations have begun to organize themselves more effectively, posing the most formidable challenge to the churches' pro-choice views since abortion was legalized in 1973. According to many in the churches, the mainline Protestant activity also is challenging the view that opposition to abortion is purely a matter of Roman Catholic or fundamentalist Protestant doctrine.

For instance, the Presbyterian Church (USA) in October sent study materials on abortion to its 12,000 congregations, launching a four-month period of review of a 1983 statement issued by the denomination. The 1983 position came under attack by local church bodies at the denomination's annual meeting last July. Many objected to the statement's view that abortion is not only a right but sometimes an "act of faithfulness before God."

Catholic nuns for pro-choice reject bishops' abortion stand

An activist group of nuns has accused the U.S. Catholic bishops of sexism and rejected the claim that to be pro-choice is to be pro-abortion. The 2,000-member National Coalition of American Nuns made these and other assertions on the subject in a statement adopted at a national meeting in Racine, Wis. The 15-year-old organization says it is "dedicated to studying, working, and speaking out on issues related to human rights and social justice."

In its statement, the coalition said it rejects "the validity of any discussion on abortion which does not include women in at least equal numbers with men." It asserted that "it is likely that when an occasional woman does join the discussion, she has been selected by a man or group of men." The nuns also said they reject "the sexism which leads the bishops to believe that they alone have the right and wisdom to make decisions about the morality of a woman's existential choice about pregnancy when that choice differs from their theoretical one."

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The voice of silence

". . . after the fire a still small voice" (1 Kings 19:12).

The sun came up on the morning after the U.S. election as if nothing important had happened. Of course, we know that a high pressure weather system had arrived and so we were due for clear weather. But it was tempting to think of the sun smiling in mild contempt at the sound and fury of the election campaign. After the storm . . . silence.

One is reminded of the experience of Elijah described in 1 Kings 19. Elijah is a difficult character to comprehend. Judged by New Testament standards, his actions span the gamut from the sublime to those that call for averted eyes. But his experience described in chapter 19 is one to which many of us can respond.

After a successful contest with the prophets of Baal, Elijah has gone into emotional depression from a threat on his life by the pagan queen, Jezebel. So he is in the wilderness to escape from the burden of his mission. Finally, in a cave, the call of the Lord is upon him once again. It comes at the end of a tremendous demonstration of the elements, evidently a spectacular thunderstorm. Then after the storm, there is silence and Elijah is able to receive the message of the Lord.

We have heard of a darkness that could be felt. This was a silence that could be heard. J. Otis Yoder once translated this phrase, a "voice of thin silence." Finally, after the noise, the silence made it possible for Elijah to get a new perspective on his call.

Is this a general rule or a special situation? Is it to be expected that we need silence if we are to hear the voice of God? Perhaps not necessarily, but the presence of noise in our society is impressive. Some persons are subject to noise in their places of employment. Many years ago I worked for a summer in a car body assembly plant. On the way to my work station, I passed through the stamping plant, where the components of the bodies were fashioned. What a noise! To work in such an atmosphere day after day would be most debilitating. Yet some have been subject to it. I think that in more recent times, the government has sought to regulate the level of noise to which workers may be subjected.

But they are doing less to regulate the cacophony of the mass media in our culture: radio, television, newspapers, magazines. Day after day these bombard us with their message and it boils down to this: there is no god but pleasure and America is the kingdom of god. The president is a sort of chief priest of this national religion and the *Reader's Digest* is one of its supporting publications. (My father was suspicious of the *Reader's Digest*. He felt that it took his time from more important reading.)

Another memory I have of that brief foray into the world of industrial work is of the cumulative effect of language. As may be imagined, the language used by many of the persons on the assembly line was what might be termed "colorful." Although I was raised to guard my tongue, I found that after 10 weeks, the language of the assembly line was beginning to seep into my thoughts. Even though I was not saying them, the words and phrases were taking me over.

So I believe it is with the more dangerous noise of our culture. The impact of its persistent message is cumulative: it seeks to wear down our resistance, to mold us into obedient worshipers of the predominant religion, the assumption that the exchange of and protection of goods and services is the task which deserves our highest loyalty.

Mennonite leaders since John Funk have protested the influence of these alien voices. At times the church has sought to regulate their presence, but this regulation has generally become a burden that is more than the church can bear. So we subject ourselves to their prattle, hour after hour, day after day, and tell ourselves that we can resist them.

Should we not at least shut out these voices occasionally and give ourselves a chance to hear the voice of silence, to open our minds to a message from God? Or is it too unnerving to be subject to the voice of silence? And if we got a message in the silence, how would we know that the message is from God? John M. Miller suggested recently that if it is a message of unconditional love, we can count on its being from God.

How often have we heard a message of love coming from the mass media? Is it not principally a message of selfishness, a rule of thumb that clever deception is all right and that to kill on behalf of a good cause is noble? Is it not a message which says that on the international scene what would be illegal at home is all right as long as it helps to preserve American "interests"?

Is it possible that if all this noise were shut off occasionally, one could hear the voices of Nicaraguan mothers weeping for their children killed by *contra* supported by the CIA? Would it be possible to hear the voices of Central American Mennonites pleading for a stop to the meddling in their affairs by the Great Power from the North within whose borders many of us dwell? Or has the noise deafened the ears so that even in the silence only the voices of selfishness and acquisition are heard?—Daniel Hertzler

GOSPEL HERALD

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Quiet in the land

by Lois Barrett

I've decided I want to be one of the "quiet in the land." Let me tell you why.

My "faithful friend" in our congregation and I are going through the book of Jeremiah a chapter at a time. Recently we studied chapter 6, which is full of God's judgment and wrath except for verse 16:

"Thus says the Lord
'Stand by the roads, and look,
and ask for the ancient [or, eternal] paths,
where the good way is; and walk in it,
and find rest for your souls' " (RSV).

The verse intrigued me. How does one travel and be rested at the same time? Our family of five certainly doesn't have that knack.

I got out my concordance and looked up the places where the root word of this Hebrew word for "rest" *(raga)* appeared. I found a number of passages that gave me new insight on the meaning of "rest."

Discovery 1: This kind of "rest" is like coming home. It is what a bird finds when it comes back to its nest (Is. 34:14). It is the refreshment given to God's weary people

(Is. 28:12). It is what Israel looked for in the wilderness (Jer. 31:2). This kind of rest restores the spirit. It gives new energy to those who are tired.

Discovery 2: This Hebrew word for "rest" is different from the word for Sabbath rest, which involved stopping all activity. Instead, *raga* is the opposite of being agitated, shaking, trembling, irritated, in purposeless motion (see Jer. 50:34).

In Deuteronomy 28:65, to have no rest when Israel is scattered among the nations is one of the curses threatened for breaking God's covenant. It is what will happen "if you are not careful to do all the words of this law" (v. 58). The opposite of this rest is "a trembling heart and failing eyes, and a languishing soul" (v. 65).

Thus, to have rest means to stop running in circles, to stop trembling in fear, and to experience a sense of calm, clear vision, being at peace, and assurance that God is with us. So it's possible to *walk* in the way and still be at rest, if we know we're on the right road, the good road, the eternal road.

Discovery 3: My initial question was answered, but I found something I hadn't been looking for. Many of the occurrences of "rest" *(raga)* in the Old Testament involved the establishment of God's justice.

•*Jeremiah 50:34.* God, as next-of-kin who redeems from slavery and avenges oppression, brings rest by setting things right, by overthrowing Babylon, just as Sodom and Gomorrah were overthrown. God as prosecuting attorney pleads the case in court for Israel and Judah, the oppressed.

•*Jeremiah 6.* The people who refuse to walk in the good way and thus cannot find "rest" are those who are greedy for unjust gain, who deal falsely, who have said, "Peace, peace," when there was no peace, no justice, no *shalom* (vv. 13-14). They are those who have rejected God's law (v. 19). They are those who have become fat and sleek. They know no bounds in deeds of wickedness; they judge not with justice the case of the fatherless, to make it prosper, and they do not defend the rights of the needy (Jer. 5:27-28).

•*Isaiah 51:4* also associates "rest" with justice. My rather literal translation is: "Listen to me, my people, and give ear to me, my nation; for a law will go out from me, and my justice I will bring to rest as a light to the peoples." The context is God's restoration of Jerusalem after the exile in Babylon, God's salvation, the return of the ransomed of the Lord. No longer will Judah's tormentors say, "Bow down, that we may pass over" (v. 23); God will take the bowl of wrath from Judah and put it into the hands of Judah's tormentors. God will reestablish justice on an international scale.

•*Psalm 35:19-20.* The Revised Standard Version reads, "Let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause. For they do not speak peace [*shalom*, the word of greeting], but against those who are quiet in the land they conceive words of deceit." I was surprised that what is here translated "quiet" (in Luther's German translation *die Stillen*) comes from the same Hebrew root word as "rest." So these "quiet" folks are not the silent ones, after all, but the rested ones, the calm ones, the ones who ask God to save them from their foes, the ones who know their cause is right. The psalmist is certainly not bearing oppression silently. The psalm resounds with cries to God for deliverance. In verse 23, the psalmist asks God to wake up, get moving, and do justice. The psalm ends with confidence that God will indeed bring about justice. This psalm has no avoidance of conflict, but a plea for God to "fight against those who fight against me" (v. 1). These "quiet in the land" are the oppressed, not those who have stayed out of the way of conflict.

No need to apologize for "quiet." I have often heard Mennonites referred to as the "quiet in the land," implying a lifestyle of not rocking the boat. Many times, the speaker is apologetic or disapproving of Mennonites' having kept to themselves and having kept silent or uninformed about injustice.

The biblical meaning of the "quiet in the land" is that of those who have found rest for their souls by speaking up for justice and acting on behalf of justice. These people pray to God to bring about justice. They suffer oppression from those who are unjust. The promise of Jeremiah 6:16 is that walking in this way of working for justice does not have to bring exhaustion, burnout, or inner turmoil. Instead, it will bring rest, calm, and assurance that God's cause is right and the oppressed will be vindicated.

We find the same promise in Matthew 11:28-30, where Jesus quotes a part of Jeremiah 6:16:

"Come to me, all who labor and are heavy laden,
and I will give you rest.
Take my yoke upon you, and learn from me;
for I am gentle and lowly in heart,
and you will find rest for your souls.
For my yoke is easy, and my burden is light."

We find this rest not by passivity or inaction, but by taking on Jesus' yoke, following his way of love and justice.

I want that kind of rest. I would like to be "quiet in the land" like those black people who walked to work in Montgomery, Alabama, rather than sit at the back of the bus. Martin Luther King, Jr., wrote of the boycott, "We decided to substitute tired feet for tired souls."

May God grant us that rest.

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When the television quit

by Ann Earhart Gibble

Our television quit working early one summer. Its absence caused some anxiety initially, but the decision to buy a new set was postponed because the summer weather was beckoning us to other activities, and the graduation to a new set would have meant that certainly it had to be bigger and a color one, and our cash didn't seem to be ready for that. So the summer went quickly by without even a nod toward our neglected friend.

But with fall and winter approaching, we realized that cold weather and curling up in front of the television go together in our American way of life. We thought it had been an easy decision; but all of a sudden, we felt separation pangs and a sense of not knowing what to do with the extra time now available to us.

Oh, sure, I had read the *Plug-In Drug* by Marie Winn and decided that *our* family certainly wasn't passively addicted to television. After all, we *carefully* selected such enlightening programs as *Masterpiece Theater* and *Sixty Minutes*, and our four-year-old daughter thrived on small doses of *Sesame Street*. Little did we know until we were without it, that we all can become addicted to the set in our living room.

The plugless summer I refer to is now three years ago. We are definitely part of an unusual minority group: a family who does not have a television set in its home. It has been an intentional decision and one that we have evaluated periodically. We have discovered, of course, that intentionality is a part of family life activities in a new way, and our idea of relaxation is significantly different now: trips to the library, singing with mom at the piano and dad playing the guitar, visiting people (who sometimes have to turn off their television sets so we can converse), and writing articles against television, all seem to occupy our leisure time these days. And occasionally, we do watch special television programs with friends.

There are difficult times, too, without television. Sometimes parenting is more strenuous because our daughter makes demands on our time that television might have a way of appeasing. Added to our dilemma is the insistent message that we are now in a computer age and our skills will be outdated by the turn of the century if we do not buy at least a minicomputer for our home. The ads are persuasive: since you already have invested in a television set, you can now buy numerous video games which will enhance family togetherness.

Somehow, as a Christian, I have to stop and consider my lifestyle. There is something about control of our own lives which I think is important. As we are more and more deluged by advertising and the media, we need to take stock of our lives and activities. For us, it was a decision to not have the television as another controller of our lives and time. For others it can be a decision to refrain from joining so many clubs or sports activities which require time and energy. Or something else may be controlling our lives. What are the "gods" that are interfering with our relationships with important persons and with God? Without realizing it, we can be victimized by many outside influences.

In his book, *Four Arguments for the Elimination of Television*, Jerry Mander states: "As technology has evolved step by step, it has placed boundaries between human beings and their connections with larger, nonhuman relations."

Captain Kangaroo has also voiced his opinion: "When you are spending time in front of the television, you are not doing other things. The young child of three or four years old is in the stage of the greatest emotional development that human beings undergo. And we only develop when we experience things, real-life things: a conversation with mother, touching father. . . ."

Just recently I curled up with my daughter and read to her the story of *Sadako and the Thousand Cranes* by Eleanor Coerr. It is a story of a young girl of eleven who lived in Japan and loved to run and play like other children. One day she runs in a relay race as hard as she can and falls over with dizziness. She is taken to the hospital where she discovers she is suffering from leukemia or the dreaded "bomb sickness." Sadako had known of this disease from a very early age and each year on World Peace Day had been reminded of the persons who had died from the Hiroshima bomb.

My daughter Katie couldn't get to sleep after the story. Finally, the tears came. She wept for Sadako, a real girl, who had liked to play and whose life came to an end. Perhaps, I thought, television could have conveyed the story in a beautiful way, but there was an invaluable quality about our moments shared: my voice reading the story and our physical closeness, Katie's images in her own mind of Sadako, and no commercial interfering at the end to break the emotion of the moment.

In a world which stresses violence, materialism, and instant gratification, television is a major influence. And it seems so harmless. To get rid of television is not an easy decision; but at best, most people are simply not coping well with it in their homes. It is time to evaluate the quality of family life. For our family, we know that sharing real experiences is much more rewarding than scenes rapidly passing by our eyes or images created for us by someone else.

Ann Earhart Gibble, Harrisburg, Pennsylvania, is a member of the Church of the Brethren.

A vision for the Christian college

by Victor E. Stoltzfus

As a child of the Great Depression, I grew up in a three-generation household on a small farm. Sometimes I wonder if I might be among the last of the farm-boy college presidents. I am old enough to have curled my fingers around an apple or a worm, years before I touched a TV dial. At the same time I am young enough to have enjoyed the opportunity of college and university education in America's prosperous post-World War II era. My parents, Ira and Elsie Stoltzfus, were thwarted in their personal educational dreams by the Depression and the need to care for their parents. What was not possible for them they sacrificed to make possible for their children.

My college president friends tell me that the college presidency is a demanding occupation. Clark Kerr, former chancellor of the University of California, refers to the need for nerves like sewer pipes. A faculty colleague told me that she imagined it might be like being inside a concrete mixer.

Whatever the difficulties that lie ahead, I have experienced Goshen College as a campus generous in friendship. My wife, Marie, and I have begun our work conscious of the good will and prayers of many.

Our rich heritage. In the mid-19th century Ralph Waldo Emerson of New England remarked to Henry David Thoreau that Harvard College taught all of the branches of knowledge. Thoreau replied, "All of the branches but none of the roots." Perhaps Thoreau was too critical of Harvard in the 1840s, but he raised the right question. The raison d'être of the Christian liberal arts college has been to nourish the religious and humane roots of American society. Such a mission is even rarer today than it was in the 1840s. But it is no less important.

Just as tall trees need roots for nourishment and stability, our cherished values must be fed. This inauguration ceremony symbolizes our rootage in the life and history of the Mennonite Church. The presence of our guests from Brethren, Friends, Church of God, Presbyterian, Methodist, Roman Catholic, and other church colleges symbolizes the way our Mennonite roots are intertwined with the Christian tradition which we share in common. We have a rich educational heritage.

Within Mennonite educational history, we are fond of pointing out that the first American book on educational pedagogy was written in 1770 by Christopher Dock of Pennsylvania and entitled *School Management.* He addressed a question that is haunting all educators at all levels today. How do you get students to love and respect you? Answer: "In the first place I must thank God sincerely that after I was assigned this vocation by [God], he also imparted to me the grace of a special love for youth. If this love did not exist, it would be an intolerable burden to be among youth; but love bears and never tires."

Our heritage as Christian colleges includes two of the oldest, most powerful sources of continuity in Western civilization—the Christian faith and the liberal arts. To those who founded the first liberal arts universities more than 1000 years ago in France and Italy, it seemed

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Victor E. Stoltzfus, Goshen, Indiana, is the new president of Goshen College. This was his inaugural address on October 6.



Stoltzfus delivered his inaugural address to a capacity crowd in Goshen College's church-chapel. The new president shared his vision for the college.

natural to blend faith and learning. In the colonial era, there were eight liberal arts colleges in the American colonies before the revolution, four of which resulted from the ministry of the "Great Awakening."

They prepared graduates for the ministry, law, and medicine. They educated for self-governing citizenship. These practical concerns were intertwined with a humane vision of the good life in a good society. Christian liberal arts colleges have historically disciplined the intellect and refined the human spirit in response to their best understanding of God's requirements and humankind's possibilities.

Small size and philosophic coherence made these colleges places of *meaning and belonging.* Elton Trueblood, Quaker philosopher, has written, "Ideally, the members of a college, both teachers and taught, work together, think together, play together, and pray together. It is the wholeness of life that we consciously and deliberately seek."

We call the part of the college curriculum which has traditionally taught about the religious quest and the calling to be human *the humanities.* They include theology, philosophy, history, the arts, music, language, drama, communication, and literature. Here students find their voices, their past, their heroes and heroines, their esthetic taste, their moral convictions, their worldview. These studies are not in snobbish opposition to occupational preparation; they enlarge the divine and human *context* for our work.

The present crisis. Today the humanities are in disarray. The long and learned article on the humanities in a recent edition of the Encyclopaedia Britannica says, "The unity and identity of humanistic scholarship are now finally shattered. Modern education is in crisis and has been seeking in vain for a new foundation."

The philosophical thought of the noble Greeks, which sought virtue through reason, is out of fashion. In fact, many of the traditional human qualities such as *will and purpose* have no place in modern conceptions of our humanity. A human is regarded by some extremists as only an "ingenious assembly of portable plumbing."

Some institutions of higher learning omit the religious roots of our civilization entirely or reduce it to token attention. When I taught at Youngstown University before it was state-related, there was still a "religious emphasis week." The students captured its peripheral position rather well with their phrase, "Be kind to God week."

Lacking the Greek or Christian roots to support transcendent truth, we fall back on the futile attempt to form a humane vision from human behavior. Lacking transcendent values, it is difficult to determine which human behavior deserves to be a model. And thus we have a popular culture of private preferences and fads. Instead of being inspired by the divine and the best minds and spirits of our human race, "we consume celebrities like so much psychological fast food."

The pain of coping with a fast-paced, dangerous world that lacks divine rootage was expressed by a student quoted by a recent campus guest: "I feel that I'm in 1,000 pieces going 1,000 directions." We live in a time when youthful suicide is high and increasing and when spiritual suicide, the neglect of our distinctively human sensibilities, is less obvious but also real.

And at a time when technical progress in human destruction has made it possible for us to be the last generation, we are inept in diplomacy, deficient in foreign language, and lacking in historical and cultural understanding. Someone has described our situation as that of two persons in a small boat floating in a pool of gasoline, arguing over who has the most matches.

A future vision. As we think of a compelling vision for this college and other Christian colleges, we shall not despair that we serve difficult times. Difficulty is the nurse of greatness. Let us become colleges with a divine rootage that gives the entire curriculum, the entire campus, an unmistakable integrity.

The taproot of supreme importance within Mennonite



Student leaders preceded the inauguration by initiating the new president with "The Big Splash" in Schrock Plaza.



Stoltzfus and Goshen mayor Max Chiddister participated in the "Stoltzfus Stomp" on inauguration day.

theology has been the life and teaching of Jesus Christ and the disciple community, the kingdom, which he taught was already within human history. What is small and fragile will sometime become God's triumph in history. The great music of Handel's *Messiah* says it best: "The kingdoms of this world shall become the kingdoms of our God and of his Christ and he shall reign for ever and ever."

Nourished by vital roots, liberal learning can once again raise our humanity to the peak of our capacities in all that is distinctively human. We nourish this ideal from both Greek and Hebrew sources—from Socrates as well as Psalm 8.

We are capable of wonder, awe, and worship. We resist being submerged in the trivial and sensational.

We think—and push back the threat of superstition and absurdity.

We are stewards of nature—the good earth and white water rapids.

We fabricate technology: electronics, lasers, and satellites.

We covenant with other human beings; we recite stories; we make and share memories; we remember heroes and heroines.

We sing, paint, sculpt, compose, and enjoy the dramatic arts and by their artistry reflect both the joy and tragedy of human life.

We can see beyond the everyday realities. We are able to have a vision of what could become. Alice Reich, a professor, wrote recently, "I teach to create new possibilities." She longs for every student to "find a voice, a way of being in the world that changes it." As John Ruth, Mennonite historian, has written, "[The humanities] add to the wonderful Mennonite sense of family a breath of fresh air that keeps it from going clannish and stale."

But let us who love the liberal arts confess that the humanities themselves need a little fresh air as well. They are a treasure of Western civilization, but as traditionally conceived, they leave out too much vital human experience. They leave out too much of the human story that has been lived by women, by black and brown people, by persons of religious faith, by the Latins, Asians, and Africans. A view of humanity limited to leisured, white, Western males is just not as interesting as it could be. Given current world tensions, it may even be dangerous to our health.

When our roots are nourished by a coherent view of divine and human truth, a uniqueness and vitality will infuse the rest of our curriculum. Our biologists will properly point out the resemblance between the nervous system of frogs and humans but will also teach that we are bearers of the divine image.

Our social sciences will not confuse the difference between a statistical average description of behavior and desired standards of behavior.

Our professions—teaching, nursing, social work, business, computer science—will convey the excitement of wedding theory to practice within a profound respect for the persons we are preparing to serve. We will resist making mere clients out of people and in any way misusing the trust and power of a professional.

We are aware at Goshen College that *how* we teach and learn is also related to the roots of liberal learning. We not only teach subjects; we teach to empower students. We approach the tragic dimension of life with Christian hope. We stimulate vital debate, not passive conformity. We expect our students to go beyond us. We organize courses that nourish our students' responsibility for their own learning and their own lives. We respect the unique development of each student.

With the vision clear, we can extend the scope of our educational vision. Out of a coherent curriculum comes the opportunity and necessity to transcend the limitations of one social class within one nation, within one stream of history. When students participate in a Mardi Gras celebration in Haiti, walk along China's Great Wall, or listen to Belizean folk tales, they discover a God who is too large to be wrapped in the flag of any one nation.

We understand that nations form around their own economic and military self-interest. But learning at its best is conscious of the *human* interest. Our students must learn not only the political divisions of East and

Our students discover a God who is too large to be wrapped in the flag of any one nation.

West, but also the economic strains of North and South. Our students have seen both sides of a divided Berlin. They have not only seen bananas on our American breakfast tables, but also how an agricultural system dominated by export affects Central American breakfast tables.

Wilbert Shenk, vice-president for overseas ministries at the Mennonite Board of Missions, reports a growing double isolationism between the economically developed world and the developing nations. We are less inclined to relate to Third World people wracked with seemingly insoluble problems. They, for understandable reasons, are distancing themselves from us, suspicious of further spiritual or material exploitation.

As Christian educators we must resist this development. We have learned that on a small scale we can break down nationalistic barriers. At Goshen College we have felt that international relations are so complex and so important that we must study on location. Nearly 4,000 students have spent 14 weeks or more in developing countries. Each year our student body includes guests from 25 or more countries.

In the Central American country of Belize, Sister Caritas has been a lecturer to our students and a good friend of Goshen College. She told us that when students come to Belize with openness to learn from them, with respect for their people and history, it helps in a small way to heal the wounds of colonialism.

As president of Goshen College, I pledge to support continued innovation and excellence in the growth of our Christian faith, throughout our liberal arts courses, in our professional programs, and in our study and service abroad. In that spirit, I share the inspiring call of Archbishop Dom Helder Camara of Brazil: "When one dreams alone, it is only a dream. When we dream together, it is the beginning of reality."

The Portuguese Anabaptist

by D. Michael Hostetler

There are no Mennonite churches in Portugal. But there is at least one person in that country who would like to see that changed. His name is Miguel Angelo Jardim.

Miguel Angelo's curiosity and ability with languages—he is fluent in Portuguese, French, Spanish, and English—enabled him to learn about the Anabaptists and the Mennonites.

The young man was introduced to the Mennonites through reading *Livre para Perdoar*, the Portuguese version of David Augsburger's book *Caring Enough to Forgive: True Forgiveness*. "The book impressed me," he said. "It touched me profoundly and showed me how one can, and perhaps should, interpret in a radical manner the message of the Sermon on the Mount."

Miguel Angelo continued, "It's a book that deals with forgiveness and relationships between people. The author reveals a profound knowledge of what the Bible says, of how Jesus lived, and how Jesus wants us to live."

Later, through his work with Amnesty International, Miguel Angelo learned of present-day Mennonites, persecuted for their faith, particularly in Ethiopia. As he researched organizations involved in working for social justice and peacemaking, he discovered the London Mennonite Centre in England. The 26-year-old law student wrote Wally Fahrer requesting more information about the Mennonites.

In response to his request, Miguel Angelo got a set of J. C. Wenger's Mennonite Faith Series booklets, and another contact person—mission worker John Driver of Barcelona, Spain. Miguel Angelo read and reread the booklets and then wrote to Driver.

Once again he was sent reading material dealing with Mennonite thought, and the name of another contact person. This time it was Teodoro Penner, who at that time was president of *Associação Evangelica Menonita* (Mennonite Association of Churches) in Brazil.

Miguel Angelo's contact with Penner resulted in a visit. Several members of the Brazilian delegation to Mennonite World Conference in Strasbourg, France, met in his home in Portugal before the conference.

When the Brazilians asked about the need for another evangelical church in Portugal, Miguel Angelo responded that what was needed was not another evangelical church, but an Anabaptist church.

The young man explains that Portugal has a high rate of illiteracy. Out of the total population of 10 million, more than one-quarter cannot read and write. Six percent of the population is alcoholic. Portugal, according to Miguel Angelo, is the third highest consumer of alcohol in Europe. Only two million of the total population attend church regularly.



Miguel Angelo Jardim of Portugal

"In light of these problems in Portugal," says Miguel Angelo, "one can see that people have a need to hear Jesus' message. Our Lord's message to me in the Anabaptist tradition—and as it is found in James 2—is: Faith without works is dead and works without faith are also dead." Miguel Angelo feels that the Mennonites throughout their history have carried out that message, that is, of practicing a daily faith. To him this sets the Anabaptists apart from other denominations.

When asked about the future, Miguel Angelo's eyes light up. He shares his vision of developing an Anabaptist-Mennonite community in Portugal which would be a witness and live Christ's example. He expresses his strong desire to use his education to help those in need.

In March 1983, Teodoro Penner first responded to Miguel Angelo's inquiry about the Mennonites in Brazil. Since then, he has continued discussion with the Brazilian Mennonites about establishing a fellowship of believers that strive to live as Christ did, to be an Anabaptist Mennonite witness in Portugal.

D. Michael Hostetler, Scottdale, Pennsylvania, is a free-lance photographer.

CHURCH NEWS

Western conference leaders discuss common concerns at Hesston

About 70 percent of the pastors in the Mennonite Church have no formal theological preparation and half of the Mennonite Church congregations west of the Mississippi River have less than 54 members.

These were just two of the topics under discussion during the recent Conference Leadership Consultation held at Hesston College. Representatives from six of the seven conferences west of the Mississippi met with college personnel for the second year in a row to discuss congregational leadership problems and to move toward solutions to those problems.

"The Mennonite Church, particularly in the West, is at a crossroads in terms of pastoral development," said Ron Guengerich, director of the Center for Bible Study at Hesston College. "There are some serious needs in the church today and if they are not met, the results could be devastating for the church as we know it now."

Phil Bedsworth, a Bible instructor and former pastor, said of the consultation, "It was commonly recognized by conference leaders that there are a significant number of Mennonite pastors who have not completed professional, seminary-level training. That means there is a real need for a program that will be a training ground and resource for those people."

Bedsworth went on to say that there is a tremendous need for a new generation of pastors. Conferences are seeking new ways to identify and call people to the pastorate.

"The church in the West is coming of age," he stated. "It has many special gifts and strengths to offer the entire church. But along with these gifts and strengths come some problems that pertain more to the Western churches than to those in the East. One example of this is geographical difficulties. It's difficult to generate unity when congregations are so far apart."

During the consultation, specific commitments were made by both conference leaders and college officials regarding the implementation of future plans. "The conference representatives have strongly encouraged us to continue the development of a two-year Associate of Arts degree program in pastoral ministries," said Guengerich. "They have instructed us to seek approval for the program from the Mennonite Board of Education and to implement it immediately upon receipt of approval."

He also pointed out that the consultation gave the conference leaders and college personnel an excellent opportunity to pastor one another.

"It's very affirming to be able to share common experiences, blessings, and struggles with others who are experiencing the same things," he said. "This is an opportunity for us to report on what, by the grace of God, can and has happened in all our lives."

Allan Yoder, pastor of Iglesia Menonita Emanuel Church in Surprise, Ariz., and a leader in Southwest Conference, said, "It is exciting to see that progress is being made toward addressing some of the important issues and problems we're facing. I believe that Hesston College is a very important resource, particularly for the church in the West."

GCs air differences at Dialogue on Faith

Nobody knew quite what to expect when nearly 200 General Conference Mennonite Church people assembled, Oct. 26-28, at the Salvation Army's Camp Wonderland near Camp Lake, Wis., for a "Dialogue on Faith" called by the GC General Board. The purpose—to seek the unity of God's Spirit as we openly dialogue on diverse interpretations in discerning biblical truth and practice—was similar to that of the "Conversations on Faith" convened by the Mennonite Church last February at Laurelville (Pa.) Mennonite Church Center.

GC leaders had been getting increasing pressure to deal in some uniform way on issues like war taxes, ordination of women, abortion, and—most vocally—homosexuality. People seemed unsatisfied with the common GC cliché—"Unity in essentials, diversity in nonessentials, and charity in all things." Some said the GC diversity has gone beyond the unity in essentials stage and wonder if it is any longer biblical to be charitable in all things. They feel that a basic commitment to the Anabaptist-evangelical view of the Bible has been eroded and that consequent practices by some GCs are therefore not biblical.

This suspicion has not been one-sided. Other GCs said that some members are caught up in civil religion and fundamentalistic commitments to wooden interpretations of the Bible. They feel that this results in stifling the Holy Spirit from moving the church into the world as salt and light even in the most controversial and volatile issues of the world.

Diversities were gathering with their own empathizers and failing to engage in broader face-to-face dialogue via God's Word and amidst prayers for the Holy Spirit's enlightenment among the larger GC family.

So the GC General Board decided to create an arena for dialogue. That so many people came—including about one fifth of the pastors in the church—was evidence of "Dialogue on Faith" being taken seriously.

Program planners had created a heavy agenda of input so that much of the diversity would be heard. Most presentations were set up to hear divergent points of view. The best dialogue, however, occurred in the small-group sessions.

Several biblical principles came through: God did not create us clones. God is obviously not offended by uniqueness. There can be no adequate Christian unity without its being rooted in both the written and the living Word of God. Everyone approaches the Bible with some assumptions or propositions. Experience and culture does influence how the Bible is understood.

On some of the controversial practices in the GC church, the group did not get to the dialogue stage. Participants heard conflicting polemics and some contradictory testimonies about women's ordination and roles in the church, inclusive language, divorced church leaders, war taxes and civil disobedience, literal and absolute beliefs in the Bible, conviction and compassion, the inspiration of the Bible and how the early Anabaptists viewed this, and Christology.

Disagreements—at least at this stage—emerged on how to discern the authority of the Bible. (Does it interpret us or do we interpret it?) How do we discern which of the propositions of the Bible are essential? (Once upon a time, prayer veils were a test of orthodoxy. Is all-tax-paying patriotism also a principle that will change?) How do we weigh the pronouncements of the Bible? (Is the Sermon on the Mount more absolute than the Old Testament teachings about God's wrath?)

Participants learned more about their GC family than they had known before. They know there are more than two diversities and that a simple set of labels is inadequate to define the family.

The family has shown that it is willing to talk and tell in a sincere spirit. And family members can speak in language that all can understand.

That was step one. Before GCs know that their diversities are irreconcilable or compatible, they must take step two. They need more dialogue. The General Board has already decided to work for this in another consultation next fall.

— Bernie Wiebe

Art Montoya leaves for Managua, Nicaragua

Art Montoya of Surprise, Arizona, began a Mennonite Central Committee assignment in Managua, Nicaragua, on November 12. Montoya will be an administrative assistant and work in peace education during his term of service.

Art Montoya is a member of Iglesia Menonita Emanuel in Surprise and was a Bible major at Goshen College. Montoya has served on an Hispanic Peace Team (doing peace education) and developed MCC's minority peace education program. He has also served one year in the VS Discipleship program, worked in substance-abuse counseling, and served at Diakonia, a crisis ministry in Ocean City, Maryland, administered by Allegheny Mennonite Conference.

The day before Montoya left for Nicaragua, his congregation at Emanuel had a special dedication service for him. After a session of special prayer and laying on of hands, Montoya said, "I wouldn't be going if I didn't know that many people were keeping me in prayer." The congregation committed itself to daily prayer for Montoya.

Following his assignment in Nicaragua, Montoya plans to continue working in peace education, as well as evangelism and youth work. Before leaving, Montoya was serving on the church council, helping in the visitation program, and working with the youth group at Emanuel.—Allan Yoder

U.S. company responds to charges by MCC workers

A subsidiary in the Philippines of Del Monte, an American company, has been charged by Mennonite Central Committee workers with pressuring farmers to sign lease agreements and taking over their land if they refuse.

The charges were made by Daniel and Esther Epp-Thiesen in two dispatches sent to MCC earlier this year. They said that since it first began operations in 1926, the Del Monte-owned Philippine Packing Corporation has increased its holdings to an estimated 60,000 acres.

Del Monte officials, in an interview with Religious News Service, denied all charges and would only refer to a letter sent to MCC in August. A spokesman for the company refused to answer specific questions about how much land the company plans to acquire. Nor would a spokesman discuss details of land-acquisition contracts.

According to the Epp-Thiesens, farmers who refused to sign lease agreements with the company "have been intimidated by armed company guards," have had roads bulldozed through their farms, and have "watched in helpless outrage while Del Monte cattle were driven onto their cornfields."

The MCC workers also charged that "Del Monte personnel have often signed lease agreements with wealthy land speculators rather than the farmers actually tilling the soil," and that some farmers who have signed leases after being promised three years' rent in advance "have learned that money is quickly spent, and that it provides none of the security which the land does."

Del Monte, based in San Francisco, has denied the charges. In the August letter to A. C. Lobe, MCC's East Asia secretary, a Del Monte official said the company's subsidiary has actually "increased the Philippine food supply and improved housing, education, and health care for employees and local communities."

The letter by Herbert Bull, Del Monte's manager of public policy, said the allegations made by the Epp-Thiesens "were investigated many years ago, and found to be unwarranted." Not only was "no pressure exerted on anyone to lease land" in the province of Sumilao, Bull said, but "many landowners" in the area sought out the company with offers to lease their land.

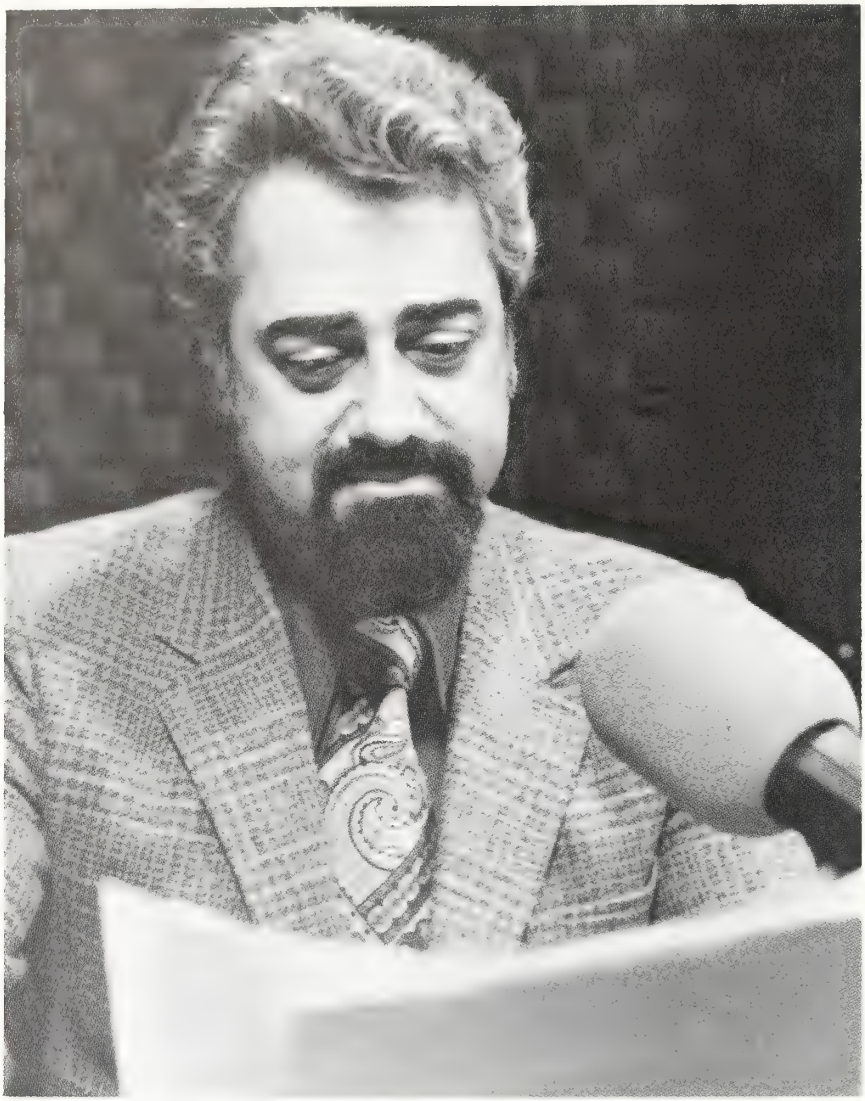
Bull asked MCC to inform the company "of any concerns of your ministry when and if Philippine Packing Corporation's expansion occurs in Impasugong." He promised that any expansion into that area "will be made in a fully responsible and beneficial manner to all concerned."

Religious News Service asked Mark Gertsche, Del Monte's manager of corporate communications, how the company acquires land in the Philippines, and what are the terms of a typical lease agreement. He declined to respond to these questions, or to give answers to the specific charges made by the Epp-Thiesens, and said he thought Bull's letter was "quite specific and quite straightforward" in replying to the charges.



Eastern Mennonite College and Seminary has a new board of trustees. *It has been slimmed down to 12 members from the previous 32. The change is part of a new arrangement in which the college and seminary relate to the Mennonite Board of Education in a manner similar to the other Mennonite Church schools—Goshen and Hesston colleges and Goshen Biblical Seminary. The new board, which met for the first time on Oct. 30, includes nine trustees from the old board.*

The trustees and the conferences they represent are: (left to right) Ammon Schrock, Sarasota, Fla. (Southeast); Grace Wenger, Leola, Pa. (Lancaster); Vice-chairman Samuel Janzen, Souderton, Pa. (Franconia); Elmer Yoder, Hartville, Ohio (Conservative); Carl Harman, Harrisonburg, Va. (Virginia); Chairman Joseph Lapp, Souderton, Pa. (Franconia); Aaron Hollinger, New Holland, Pa. (Lancaster); Virginia Schlabach, Perkasie, Pa. (Franconia); Kenneth Weaver, Harrisonburg, Va. (Virginia); and Treasurer Delbert Seitz, Port Republic, Va. (Virginia). Missing from the photo are Hector Moreno, Lancaster, Pa. (Lancaster) and LaMarr Kopp, State College, Pa. (Allegheny).



A new series of radio programs written and narrated by Dave Augsburger will soon appear on radio stations across North America. *Entitled* Choice IX, *the 65 sixty-second programs give listeners fresh insights for dealing with conflict in husband-wife, parent-child, or employer-employee relationships. The programs, based on Augsburger's recent book,* When Caring is Not Enough, *offer suggestions for "fair fighting"—resolving conflict in ways that are beneficial to both parties in a conflict. Congregations, small groups, or businesses that want to sponsor the series or place it on their local station free of charge may write to Don Reber at Mennonite Board of Missions, 1251 Virginia Ave., Harrisonburg, VA 22801.*

Mennonites respond to Ethiopian famine

Grim photos of starvation victims in Ethiopia appearing daily in newspapers and on television have awakened the North American conscience to the suffering in that drought-stricken nation.

In an urgent appeal for help recently, the Christian Relief and Development Agency noted that between six and ten million people are currently affected by lack of food, and a minimum of 60,000 tons of relief food is needed each month between now and December 1985.

CRDA, an association of 26 churches and voluntary agencies including Mennonite Mission in Ethiopia, which represents both Mennonite Central Committee and Eastern Mennonite Board of Missions, called for "immediate and extraordinary action by all relief donors to meet the crisis."

Well before the headlines on Ethiopia hit the Western press, MCC was providing 11,000 tons of food during the past 12 months. The aid was distributed by CRDA and other groups. Overall MCC relief efforts in Ethiopia are valued at over $4 million during the last year.

The Ethiopia food shortage is not a recent development. Intermittent drought over the past 12 years has drastically reduced the quantities of food produced locally. And ongoing war between the Ethiopian government and guerrilla groups has prevented food aid from reaching the hardest hit drought areas. Efforts at bringing about reconciliation between warring parties have been heightened in light of the emergency facing Ethiopia.

As has been the case in other conflict situations, MCC has made efforts to assure that its assistance goes to people in need on all sides of the conflict. Some assistance has been sent through Sudan to parts of the country not controlled by the Ethiopian government. One of MCC's prerequisites for involvement is the existence of effective channels to deliver food to people in need.

Cut off from relief efforts by war and impassable roads, over two million Ethiopians have left their homes in search of food. Tens of thousands camp on the outskirts of distribution centers waiting for food aid. But there is not enough food in the country, and truck transportation is difficult even to the distribution centers.

Though slow to respond to the crisis despite earlier appeals from the Ethiopian government, the U.S. government has now agreed to supply $45 million worth of food aid.

Although the Ethiopian government has been actively seeking ways to alleviate its drought-related problems for many months, it continues to commit far more of its own resources to military needs than to relief. Ethiopia also receives large quantities of military assistance, and very little relief aid, from the Soviet Union.

Tim Lind, MCC co-secretary for Africa, said the latest publicity will result in a big increase in the activities of other relief agencies in Ethiopia. "MCC has always tried to find ways to meet those needs not met by others," he noted. "That may mean that we will once again want to look at longer-term needs and responses in Ethiopia."

The current $12 million MCC drive to solicit food and money in the U.S., Harvest Against Hunger, is raising support for programs in 11 countries throughout the world, including Ethiopia. MCC Canada held a similar drive earlier this year.

Seminarians discuss Christian sexuality

Speeches, storytelling, worship, and small-group process were part of the "Christian Sexual Beings in Relationship" conference at Associated Mennonite Biblical Seminaries, Oct. 4-5. The conference was intended to help the seminary community address matters ranging from interpersonal dynamics on campus to theological and ethical standards on human sexuality.

Tom Meyers and Elsie Steelberg helped persons gain a critical awareness of the positive and negative ways in which Christians have been influenced by the sexual trends of the past 25 years.

Meyers, professor of sociology at Goshen College, said the rapid change in sexual experimentation outside of marriage in American society can be traced, in part, to changes in the authority of family and community. In the mid-20th century, he said, one's identity comes more from job and peers than from the family or the social and religious community to which one belongs.

Elsie Steelberg, a practicing psychiatrist and member of the Inter-Mennonite Task Force on Human Sexuality, said it is important to remember that "we are all sexual beings." Sexuality, she said, is not the same as sexual activity. Steelberg finds in friendship both the limits and freedom of how persons can relate in brother-sister or male-female relationships. She said in the last two years she has learned "how a word or a hug can comfort."

Nancy Kerr, a student and instructor at AMBS, spoke on "Friendship, Intimacy, and Sexuality." We do need to share hearts and minds and spirits intimately although genital intercourse belongs nowhere except in marriage, she said. Self-disclosure with God and with friends, too, fulfills the intimacy needs for being fully human.

Discussion groups during the conference provided a context for sharing and appropriating learnings. In addition, a number of persons spoke to interpersonal dynamics and moral standards in relation to sexuality.

A listening committee helped process the learning and questions. Each session began with worship. The ending session was designed to isolate conclusions, agreements, and questions. Participants expressed appreciation that the conference broke a broad silence on sexual issues in the church.

High school officials raise key questions

"How do we counter the pleasure-seeking mood of our society?" and "How do we foster an interest in service?" were two key questions raised at a workshop, Nov. 4-6, for the board members, administrators, and development directors of Mennonite high schools.

Held at Laurelville (Pa.) Mennonite Church Center, the workshop's theme was "Effecting an Anabaptist-Christian Perspective in Secondary Education." It was sponsored by Mennonite Secondary Education Council, which is made up of 11 high schools in eight states and provinces.

"One of the strengths I have observed in MSEC in the past decade is its eagerness for growth," said Al Meyer, executive secretary of Mennonite Board of Education. He offered an upbeat view on Mennonite high schools and praised them for the creative ways in which they try to answer the key questions facing them.

The board members, administrators, and development directors met together and separately to discuss common interests. Board members, especially, seemed to enjoy talking about their role in overseeing the schools. *Gospel Herald* editor Daniel Hertzler told them their main job is to "ask dumb questions."

Lancaster (Pa.) Mennonite High School principal Richard Thomas was moderator for the workshop. William Hooley, principal of Bethany Christian High School in Goshen, Ind., is chairman of MSEC.—Steve Shenk

COMMENTARY:

Abortion is a peace and justice issue

For all the emphasis given to issues of peace and justice in the Mennonite Church, little is heard about abortion. This is probably partly due to a lack of knowledge. At the last Kansas-Oklahoma Peace and Service Commission meeting of South Central Conference, held Sept. 15 in Spencer, Okla., we tried to do something about the lack of knowledge. Dianne Sala, a volunteer at a pro-life counseling center, showed an informative slide show, and talked about her personal experiences working with desperate pregnant women. These women often don't want abortions, but feel they have no other alternative. The center helps them find alternatives.

We learned that nearly two million unborn babies are aborted every year in the United States; that today one in four pregnancies ends in abortion; and in some large cities abortions outnumber live births. We learned that the idea of free choice is often a sad hoax for many unmarried young women under pressure from their parents, boyfriends, or social workers to have an abortion. We learned about the various methods used in abortions, and some of the danger involved, and the terrific cruelty to the unborn by the various methods.

Probably one reason little attention is given to the abortion issue is because of some ambiguity and the lack of a unified Mennonite position on abortion. This lack is probably most marked among those of us who are peace and justice activists. We often find ourselves in the company of other peace and justice advocates with various motivations. Unless we carefully examine our own ethical values and Christian motivations, we can easily end up adopting the whole liberal activist agenda.

Part of this agenda has been a strong emphasis on the rights of women. Although this is an important issue, it has unfortunately been stressed to the disregard of the rights of the unborn.

Another influence from our activist agenda is our concern and empathy for the poor. Unwanted or unplanned children can both stretch limited resources and hinder opportunities for the education or job training needed to escape the poverty cycle. The plight of the poor needs our continued efforts and concern, but solutions should not come at the expense of the helpless.

Finally, none of the various reasons used to justify abortions would be good enough reasons to kill children already born. The only real issue left, then, is the question of the difference between those already born and the unborn (but already alive and kicking). And on this question, all the recent studies of the unborn are revealing intelligence and learning much *earlier* than we believed.

I believe if we could only see the innocent victims of abortion, our position would be clearer. I hope for the sake of these helpless babies, we can again affirm our commitment to the sanctity of all human life as we have in all other areas of peace and justice.—Duane Beachey, chairman of Kansas-Oklahoma Peace and Service Commission

New congregation established in Philadelphia

A new congregation—West Philadelphia Mennonite Fellowship—has been established in Pennsylvania's largest city. Worship services began on July 1. The new fellowship of about 25 persons is a church planting project of Franconia Conference and Eastern District of the General Conference Mennonite Church.

Located in the city's University City neighborhood, the fellowship finds itself amidst an international community. Refugees and students from Ethiopia, Vietnam, Cambodia, Laos, and Angola live side by side with an older black population, white students, and "yuppies" (young urban professionals). The area is home to the University of Pennsylvania, Drexel University, and Philadelphia College of Pharmacy and Science.

The fellowship hopes to mirror the diversity of its community by becoming a church of all nations. Already the group includes persons from a wide variety of backgrounds—Cambodians, Egyptians, and black and white Americans. An international student forum, held on the first Friday of each month, reaches students in the community by exploring global issues such as the nuclear threat, world hunger, the family in global perspective, and torture and governmental repression. Small group Bible studies meet in members' homes on Wednesday and Thursday nights each week.

Diane Stitt and David Greiser provide pastoral leadership and vision for the fellowship. Stitt, a former youth pastor at Friendship Mennonite Church in suburban Cleveland, has worked as a church planter in the community during the past year. Greiser, along with his wife, Anita, arrived from Chicago in August. He was previously pastor of North Park Mennonite Church in Grand Rapids, Mich., and spent the past year in the Seminary Consortium for Urban Pastoral Education (SCUPE) program.

Presently the fellowship rents the second floor of the Second Mile Center, a Christian thrift store, for its meetings. Its address is 214 S. 45th Street, Philadelphia, PA 19143, and its phone number is 215-387-5850.



New MCC workers. *Nine members of the Mennonite Church participated in the Sept. 4-14 orientation of Mennonite Central Committee in Akron, Pa. They joined 40 others who are beginning assignments at home and abroad.*

They are:

(First row, left to right) Jeff and Christine Holsopple Kauffman, Harrisonburg, Va., going to Guatemala, where both will be public health nurses; and Phil Fuller, Minneapolis, Minn., going to Ephrata, Pa., where he will be an order processor for SELFHELP Crafts.

(Second row) Bill Wood, Minneapolis, Minn., going to Minneapolis, where he will work for the Infant Formula Action Coalition; Don Wyse, Midland, Mich., going to Akron, Pa., where he will be a trucker for the MCC meat canner; Cindy Mullet, Glendive, Mont., going to Nigeria, where she will be a librarian and teacher; Cheryl Leaman, Brownstown, Pa., going to Akron, Pa., where she will be an administrative assistant at MCC headquarters; Marie Zook, Belleville, Pa., going to Atlanta, Ga., where she will teach child care skills to mothers with mental handicaps; and Sharon Buckwalter, Ephrata, Pa., going to Akron, Pa., where she will be a secretary at MCC headquarters.

READERS SAY

Connie S. Frey, Goshen College, Goshen, Ind.

"The Big Birthday" (Oct. 9) by Katie Funk Wiebe captured the feeling of many aging adults. By raising questions related to aging, she has potentially opened the door to further discussion. As a college student and a friend of several older adults, I think it's very important to see the value of our elderly.

In a production-oriented society we tend to value individuals only by their usefulness. As a person ages we view him/her as less profitable to society. But despite the outward signs of physical decline, the elderly have vital resources to offer us. They have stories to tell, wisdom gained from personal experience, skills to teach and love to share.

To cultivate positive attitudes toward aging, discussions focusing on changes throughout the life span, particularly in the latter years, would be worthwhile for all ages. Additionally, providing seminars for older persons dealing with the changes they're experiencing could be most beneficial.

By rethinking our views of the aging process we'll be better able to give more effective care and create a "sense of significant being" as Katie F. Wiebe suggested. Life is a gift to be enjoyed throughout the entire life span!

Carl S. Keener, University Park, Pa.

Lauren King's lucid article "The Lesson of Job" (Oct. 30) describes one person's thoughtful outlook on the problem of evil, an unresolved problem that will seemingly always perplex human thinkers. I read King as saying that if present evils become a part of a future good, they are thereby justified as part of God's overarching purposes for the universe. The evil—whatever it is—purifies the Christian, or serves warning to the unrepentant sinner. Furthermore, God "allowed" the evil to occur inasmuch as he foresaw an emergent good down the road.

I have no quibble with the claim that God can take any present evil and build some, however small, creative advance. Romans says as much. But I am uneasy when Christians claim God controls (by means of his omnipotence and omniscience) all events. If this is so, then on metaphysical grounds at least, all events occur because God planned them that way and he is therefore morally and structurally responsible for everything that occurs. The outcome of this line of classical theism is pantheism, as Spinoza saw clearly several centuries ago.

Again, if present evils all become a part of God's plan for a greater good in the sweet bye and bye, then (a) there are really no evils (any "evil" is illusory because it contributes to a greater, all-encompassing good), and (b) the most egregious evils (dreadful tortures, agonizing human illnesses, decimating holocausts) are justifiable as part of God's will and overarching design for an eventual better state of affairs.

Instead, I claim that evils are real, actual events which must be judged in terms of their intrinsic, aesthetic, and moral merit here and now. Moreover, I hold that God never necessitated any evil as part of his designs for a beautiful and harmonious universe.

To be sure, defining evil (in relation to what we perceive as good) is immensely difficult, and here I am considering extreme examples only. In any case, consider that evils—whatever they are—reflect at least some minimal freedom (indeterminism) ingredient within the structures of the present cosmic epoch. Now if these freedoms are real, then, in a sense, God took an immense risk in "designing" the present universe. Otherwise, the universe would have had to be programmed completely, but that would mean a sterile, empty, unexciting, uncreative, and loveless cosmos. Only free creatures can love "freely," but they can also exact the most heinous acts. When these occur God is not glorified, and has, at least once, been led to repent ever creating humans.

Simply, are chance (indeterminate, random, unpredictable) events real? Are evils therefore due to misuse of human freedom, and to the unprogrammed intersections of chance events (as, for example, the induction of cancer due to certain free radicals contained in the alfalfa sprouts one has just eaten)? Or are all events necessitated (that is, determined) by God's eminent design, as coherent Calvinism and medieval theology claim?

Perhaps these questions cannot be answered satisfactorily. Still, as a counter conjecture to that of King, I see the universe having both chance and design. How to hold these two components in a creative synthesis is the fundamental challenge to any modern theodicy.

Don Hetzler, Exec. Secy., Associated Church Press, Geneva, Ill.

Thanks very much for Titus Bender's "New Patriotism" (*G.H.*, Nov. 6). He speaks for my sentiments also. His next to the last paragraph is moving and quotable.

MENNOSCOPE

Two Hesston College students were killed as a result of a one-car accident on Nov. 3 near McPherson, Kan. They are John Paul Aramburu, 20, son of John and Irma Aramburu of Brownsville, Tex., and Clair Stauffer, 19, son of Roger and Claridy Stauffer of Hesston, Kan. Aramburu was killed instantly, and Stauffer died a week later. Two other students who were passengers were injured—John Grasse of Ephrata, Pa., and Jim Phelps of Woodland Park, Colo.

Mennonite churches in the Los Angeles area honored LeRoy and Irene Bechler at a farewell banquet on Oct. 13 for their 23 years of ministry in that city. They are taking a new leadership assignment in Florida with Southeast Convention. Bechlers' work in Los Angeles included leadership positions in Southwest Conference and a 19-year pastorate at Calvary Mennonite Church. During the banquet at Mountain View Mennonite Church, a special scholarship fund in honor of Bechlers was announced for Calvary Christian School, which the couple established and led.



Sommers



Yoder

Mennonite Mutual Aid named two new managers in November: Karl Sommers for Corporate Planning and Kira Yoder for the Records Department. A member of the MMA staff since 1973, Sommers has been manager of the Actuarial Department and of Product Development and Compliance. Yoder has worked in the Records Department since she started at MMA in 1977.

Mennonite Yearbook **editor James Horsch was elected** to the executive committee of the Association of Statisticians of American Religious Bodies during the group's annual meeting, Nov. 1-2, in New York City. The association develops policies and standards for the collection of membership, financial, and related data of all religious groups in the U.S. and Canada.

Young North Americans interested in living and working overseas for one year are encouraged to apply for Intermenno Trainee Program or SALT International Program. Both experiences start in the summer, but the application deadline is Jan. 15. More information is available from Mennonite Central Committee at Box M, Akron, PA 17501, or at 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8.

Craig Haas was licensed as pastor on Sept. 16 for an emerging Mennonite congregation in Indiana, Pa. Officiating were Allegheny Conference moderator-elect David Mishler and fieldworker Irv Weaver.

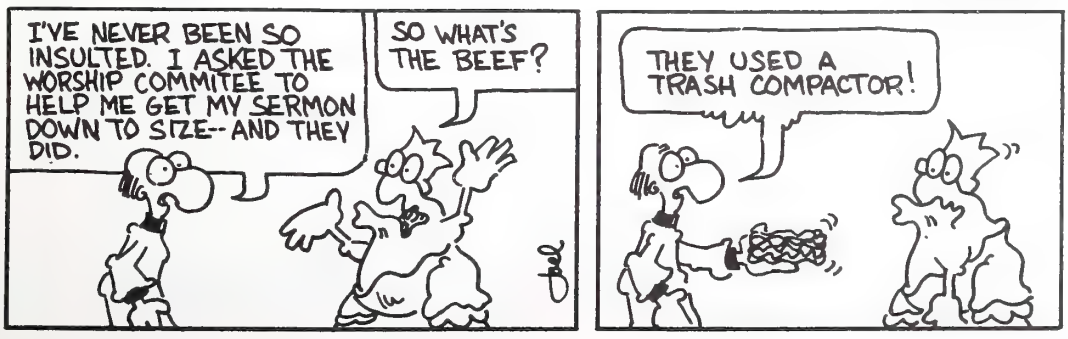
The Mennonite Video Arts Award is being offered for the second year to encourage and promote the development of video production skills among students of communication arts. It is sponsored by Media Ministries of the Mennonite Church and by the Media Division of the General Conference Mennonite Church. The deadline for entries is June 15. More information is available from Award Administrator Barth Hague at Box 370, Elkhart, IN 46515.

The annual Winter Cultural Series of The People's Place in Intercourse, Pa., is featuring five creative persons from several Mennonite communities. They are novelist Sara Stambaugh of Edmonton, Alta.; classical musician Kenneth Nafziger of Harrisonburg, Va.; versatile artist Stan Kaufman of Harrisonburg, black Mennonite leader Joy Lovett of Elkhart, Ind.; and storyteller Jack Dueck of Elkhart. The series began on Nov. 19 and continues through February.

The fourth annual delegate meeting of Mennonite Central Committee Great Lakes will be held Nov. 30-Dec. 1 at Sonnenberg Mennonite Church, Kidron, Ohio. The theme is "Swords into Plowshares, Money into Material Aid."

The "Resource Listing of Mennonite Women" is being revised by the Committee on Women's Concerns of Mennonite Central Committee. Originally compiled in 1978 and updated in 1983, the listing contains information on women who are available to serve on boards and committees, as seminar leaders and retreat speakers, and in a variety of other capacities. It is made available to Mennonite agencies, schools, and other institutions.

Pontius — Joel Kauffmann



More information is available from Committee on Women's Concerns, MCC, Box M, Akron, PA 17501.

A New Year's Eve gathering is being planned by Atlantic Coast Conference. It is called "Vision for Witness Evangelism Rally" and will be held at West Fallowfield Christian School in Atglen, Pa. The late-night event will include a light buffet meal, special music, and evangelistic preaching. It will conclude with communion at midnight. Reservations must be made by Dec. 15 by calling 215-593-5918.

A Young Adult Recreation Weekend will be held at Laurelville Mennonite Church Center, January 18-20, 1985. Bob Brenneman, youth director at Laurelville, has called the weekend "a time of fun, relaxation, and Bible study." Bible studies will be led by Lavon Welty, Associate Secretary for Congregational Youth Ministries, Mennonite Board of Congregational Ministries. Welty will focus on how young adults can be involved in carrying forward God's intention for the world. Write Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call 412-423-2056.

Mennonite World Conference Executive Secretary Paul N. Kraybill will begin a three-month sabbatical in January 1985 at Overseas Ministries Study Center, Ventnor, N.J. MWC's address remains 528 E. Madison, Lombard, IL 60148. The organization has a new telephone number, 312-953-2320. Kraybill said he expects a subsidiary MWC office to open in Winnipeg in 1987 to facilitate planning for XII Assembly.

New members by baptism and confession of faith: *Scottdale, Pa.:* Jeff Shetler. *Hannibal Mennonite Fellowship,* Hannibal, Mo.: Michael Horst and Elizabeth Zook. *Crumstown,* North Liberty, Ind.: David Miller and Tammy Rink.

Change of address: *Daniel Miller* from Puebla Pue, Mexico to Ave María 60, Apt. 2, Coyoacán 04000 México, D.F. Mexico. *Luke Beidler* from Lansdale, Pa., to 134 Allentown Rd., Elroy, PA 18964.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Buckwalter, Victor and Christina (Yoder), Mugumu, Tanzania, third child, first daughter, Molly Elizabeth, Sept. 18.

Dye, James and Barbara (Shoup), Wooster, Ohio, second child, first son, Caleb Henry, Sept. 26.

Eudoxie, Peter and Brenda (Zehr), Waterloo, Ont., second daughter, Lauren Marie, Oct. 17.

Gaff, Douglas and Becky (Peterson), New Carlisle, Ind., third child, second son, Brendan Housholder, Oct. 24.

Greeno, Steven and Betty (Wagler), Stratford, Ont., second son, Justin David, Sept. 23.

Greiser, David and Anita (Nussbaum), Philadelphia, Pa., first child, Hope Elizabeth, Oct. 11.

Jordan, Brad and Carol (Schrock), Seattle, Wash., second son, Caleb Michael, Oct. 11.

Mogk, Brian and Judy (Schlegel), Tavistock, Ont., first child, Candice Judy, Sept. 13.

Norris, Allan and Nancy (Richer), Fayette, Ohio, first child, Cynthia Jane, Nov. 4.

Peshina, Jim and Ruth (Miller), Goshen, Ind., Elya Mae, Oct. 21.

Ramer, Steven and LuAnne (Gross), Goshen, Ind., first and second daughters, Chrystal Suzanne, born on June 17, 1980, and Bonnie LuAnne, born on Nov. 15, 1982; both adopted on Oct. 26, 1984.

Ressler, Leon and LouAnn (Charles), Suna-Migori, Kenya, second son, Lee, Nov. 1.

Roes, Rick and Margaret (Wagler), Shakespeare, Ont., first child, Amy Janae, Sept. 22.

Shantz, Larry and Janet (Wilke), Bloomingdale, Ont., first child, David Mark, Oct. 15.

Yantzi, Wayne and Joan (Zehr), Tavistock, Ont., second son, Dustin Travis, Oct. 17.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bishop-Seiger. Darrell Bishop, Perkasie, Pa., Blooming Glen cong., and Cheryl Seiger, Perkasie, Pa., Lutheran Church, by Mark M. Derstine and Bruce Todd, Nov. 10.

Blackner-Wissinger. John Blackner, Windber, Pa., Carpenter Park cong., and Sandra Wissinger, Johnstown, Pa., Catholic Church, by Marvin L. Kaufman, Nov. 5.

Gordon-Rhoads. Rodney A. Gordon, Lancaster, Pa., and Dorretta L. Rhoads, Lititz, Pa., Erb cong., by Lester L. Zimmerman, Nov. 3.

Hostetler-Gascho. Clarence A. Hostetler and Edna Gascho, both of Kalona, Iowa, East Union cong., by J. John J. Miller, Nov. 3.

Hurst-Miller. Michael Hurst, Akron, Pa., and Gwen Miller, Kalona, Iowa, Sunnyside cong., by Morris Swartzendruber, June 23.

Sword-Roth. John James Sword, New Hamburg, Ont., and Roxie DeAnne Roth, New Hamburg, Ont., East Zorra cong., by Homer E. Yutzy, Sept. 21.

Wagler-Chambers. Duane Wagler, Shakespeare, Ont., East Zorra cong., and Connie Chambers, Shakespeare, Ont., Lutheran Church, Sept. 22.

Yoder-Nolt. Leon D. Yoder, Ronks, Pa., Conestoga cong., and Theresa A. Nolt, Ephrata, Pa., United Zion cong., by Luke Showalter, Nov. 3.

OBITUARIES

Bowman, Alice May, daughter of Dan and Mary (Kropf) Hershberger, was born at Garden City, Mo., Mar. 20, 1892; died at Schowalter Villa, Hesston, Kan., Oct. 27, 1984; aged 92 y. On Nov. 27, 1929, she was married to Ezra C. Bowman, who died on Oct. 25, 1961. She was also preceded in death by one son (Daniel Ezra) in 1934. She was a member of Whitestone Mennonite Church. Funeral services were held at Miller Funeral Home, Hesston, Kan., in charge of David L. Myers, and at Sycamore Mennonite Church, Garden City, Mo., in charge of Darrell Zook; interment in Clear Fork Cemetery.

Detwiler, Mary Alice, daughter of Samuel and Elizabeth Wenger, was born near Canton, Kan., Feb. 26, 1894; died at Schowalter Villa, Hesston, Kan., Nov. 7, 1984; aged 90 y. On Feb. 25, 1938, she was married to John Detwiler, who survives. Also surviving is one sister (Barbara—Mrs. Ernest Garber). She spent 18 years as a medical nurse at Dhamtari Hospital and a school nurse at Woodstock School in India. She was a member of Hesston Mennonite Church, where funeral services were held on Nov. 9, in charge of Jerry Quiring and Dan Johnston; interment in Eastlawn Cemetery.

Handrich, Mable Fern, daughter of William and Catherine (Miller) Hershberger, was born in Holmes Co., Ohio, Nov. 5, 1905; died at West Branch, Mich., Oct. 17, 1984; aged 78 y. On Apr. 28, 1928, she was married to Edwin Handrich, who died on July 27, 1983. Surviving are one sister (Laura Steiner) and 2 brothers (Wilbur and Vernon Hershberger). She was a member of Fairview Mennonite Church, where funeral services were held on Oct. 20, in charge of Virgil Hershberger; interment in Fairview Cemetery.

Kanagy, Mary Lavina, daughter of David P. and Nancy R. (Peachey) Kanagy, was born at Allensville, Pa., Oct. 1, 1936; died of cancer at Lebanon, Pa., Oct. 30, 1984; aged 48 y. Surviving are 2 sisters (Rebecca B. Yoder and Lena M. Ludwig) and 3 brothers (Leroy J., Jacob E., and Jesse Kanagy). She was a member of Allensville Mennonite Church, where funeral services were held on Nov. 2, in charge of Alvin Kanagy, Lee Kanagy, and Paul Bender; interment in Allensville Mennonite Cemetery.

Miller, Lee J., son of Alton and Polly (Hostetler) Miller, was born in Lagrange Co., Ind., Oct. 21, 1907; died of cancer at his home in Portland, Ore., Nov. 1, 1984; aged 77 y. On Apr. 22, 1928, he was married to Ruth Troyer, who survives. Also surviving are 4 daughters (Dorcas Ruth Eash, Mary Catherine Burhenn, Martha Ellen Hartman, and Esther Louise Miller), 5 sons (David Lee, Silas J., John L., Abram J., and Forest James), one sister (Maude Rheinheimer), one stepsister (Ida Mishler), and one half sister (Mae Miller). He was preceded in death by one brother (Amos Miller), one sister (Celesty Mishler), and one stepbrother (Orie Schrock). He was ordained deacon in 1934 and as bishop in 1945 and served the Shore Mennonite Church. He also served congregations at Cheraw, Colo.; Portland, Ore.; and Hopedale, Ill. He was a member of Portland Mennonite Church, where funeral services were held on Nov. 4, in charge of Marlin Kym; interment in Sunset Hills Memorial Park. A memorial service was held at Shore Mennonite Church, Shipshewana, Ind., Nov. 18, in charge of William Hooley and Orval Miller.

Yoder, Anna M., daughter of Steven D. and Elizabeth (Miller) Yoder, was born in Kalona, Iowa, Mar. 24, 1898; died at her home at Kalona, Iowa, Sept. 7, 1984; aged 86 y. On Nov. 7, 1920, she was married to Mose P. Yoder, who survives. Also surviving are 3 daughters (Mildred, Luella, and Vera), one son (Emil), one stepdaughter (Sylvia—Mrs. Ezra Brenneman), 13 grandchildren, 29 great-grandchildren, and 5 sisters (Lena—Mrs. Ed Knepp, Orpha—Mrs. Jeno Kramer, Emma Yoder, Lydia—Mrs. Anthony Myers, and Fannie—Mrs. F. W. Strickland). She was preceded in death by 2 sisters, 3 brothers, 2 stepsons, and one grandchild. Funeral services were held at Sunnyside on Sept. 10, in charge of James Bender and Henry Miller; interment in South Gingerich Cemetery.

CALENDAR

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-30
Indiana-Michigan Conference Ministerial/Elders meeting, Shipshewana, Ind., Dec. 4-5
Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 5-8
Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985
Alive 85, Denver, Colo., Apr. 11-14

CREDITS

Cover by H. Armstrong Roberts; p. 832 by Scott Lightfoot; p. 835 by D. Michael Hostetler; p. 837 by Jim Bishop; p. 840 by Jim King.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Sect leader held in death of teen who was denied medical treatment

The leader of the Faith Assembly religious sect has pleaded not guilty to charges of aiding and inducing the death of a teenager whose parents refused to obtain medical treatment for her. Hobart Freeman of Warsaw, Ind., has been charged with aiding and inducing reckless homicide, criminal recklessness, and child neglect in the death of 15-year-old Pamela Margaret Menne of untreated kidney disease in September. He faces between nine and 32 years in prison if convicted on all counts, as do the girl's parents, James and Ione Menne. Freeman teaches that healing comes from God and that doctors, hospitals, and medicines should not be used.

Prominent Canadians propose foreign policy initiatives

An informal association of prominent Canadians, begun three years ago and known as "The Group of 78," held a conference recently and released a statement calling for disarmament, development, and a stronger United Nations. They said: "Canada has for too long underestimated its potential contribution to cooperative international problem solving."

More specifically, they said Canada should call for: (1) a moratorium on the testing of all space weapons; (2) a moratorium on the testing of all nuclear weapons so as to dissuade those countries which do not yet have them from getting them; (3) negotiations toward a "mutual, verifiable freeze by the two superpowers" and for a moratorium on cruise missile tests, pending such a freeze; (4) a review of NATO's strategy including its reliance on nuclear weapons; (5) an international arms trade register; and (6) an International Satellite Monitoring Agency to verify compliance with arms control agreements.

Lung cancer increasing among U.S. women

Lung cancer is expected to replace breast cancer as the leading cause of cancer death among U.S. women, according to the National Centers for Disease Control in Atlanta, Ga. In some states this has already happened. Describing lung cancer among women as an epidemic the center said, "Approximately 85 percent of all lung cancer cases are attributed to smoking. The lung cancer epidemic is especially tragic because it is preventable."

In contrast to the women, the rate of smoking among men is reported to have fallen.

Wartime injustice to Jehovah's Witnesses noted

While the Canadian government plans to make an apology to Japanese-Canadians who were evicted from their West Coast homes during World War II, newly disclosed records indicate that Jehovah's Witnesses also were victims of harsh treatment during the war. At the time there were only 6,000 Jehovah's Witnesses in Canada but their religious activities were banned from July 1940 to October 1943. About 500 were imprisoned without trial. In one case a family of 15, including grandparents and children, were interrupted during a Bible study in their home and imprisoned for 15 months for holding a religious meeting. According to press reports, the government feared the Jehovah's Witnesses for putting God before country and refusing to salute the flag. A current leader of Canada's 80,000 Witnesses says that it would not be in keeping with their faith to ask for an apology but that if the government apologizes to one group it could also do it to others.

Catholic bishops seek more stress on nuclear war issue

Nearly two dozen Catholic bishops have declared that abortion is not "the only moral issue" facing the nation, and said they were "gravely concerned that the threat of nuclear war is being neglected." In what is seen as an unusual public disagreement within the Catholic hierarchy, the bishops rejected arguments made by other Catholic prelates that the nuclear-arms race "is something more remote and less certain and evil than abortion." "One cannot examine abortion as though that were the only moral issue facing our people," the 23 prelates said in a joint statement initiated by Auxiliary Bishop Thomas Gumbleton of Detroit and Bishop Leroy Matthiesen of Amarillo, Tex. Catholics must "scrutinize not only those public policies which threaten the child of the womb, but also those which threaten the total destruction of life on our planet Earth," the bishops said.

'Bible Anabaptists' sentenced for anti-Catholic activity

Two members of the Bible Anabaptist Church in Norfolk, Va., have been sentenced to 10 days in jail for littering a Catholic Church with pamphlets. Timothy Schuller and Michael Brown carried Bibles and were accompanied by their pastor when General District Court Judge Reid Spencer fined them $100 each and sentenced them to 10 days in jail to be served on weekends. The arrest of the two followed several weeks of anti-Catholic pamphleteering and vandalism in the area, including the beheading of a statue at one church and defacing of others.

Although neither of the defendants would discuss the Bible Anabaptist Church, Schuller's wife, Deborah, described it as a "strict Bible-believing church" started about three months ago. "We take each word of the Bible literally, just for what it says," she said, adding that church members believe that the use of religious statues in Catholic churches violates the biblical prohibition against worshiping "graven idols."

Social issues and older values cause rise in campus religion

Discussion of ethical issues and involvement in social service are the elements of religious programs that interest students on many secular college campuses today. An informal Religious News Service survey has found that activities sponsored by campus chaplains attract a small but dedicated number of students. Issues like nuclear war and community projects enable students to put their faith to work in practical ways, dealing with the broader world outside the campus. At the same time, the conservative mood of the nation has affected other campus religious programs. In some cases, students are more interested in discussion than action. Even chapel services are getting new attention on some campuses.

At both the University of Rhode Island and Brown University in Providence, R.I., Catholic chaplains said they were overwhelmed by the numbers of students attending weekly and even daily Mass. At Ball State University in Muncie, Ind., "religious interest is certainly high in a variety of ways, but not particularly in the mainline religious groups," reported a United Methodist chaplain. He said evangelical groups like Campus Crusade for Christ, the Navigators, and Inter-Varsity Christian Fellowship have been doing well, and attributed this to "general conservative trends in the country." In contrast, the Presbyterian chaplain at the University of Oregon in Eugene said he is "finding more interest on the part of mainline Protestant students and Presbyterians in particular." Students are interested in "ethical and moral issues," particularly peacemaking, he said. They are more attracted to the peace movement than to "traditional forms of the church."

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Thoughts on approaching Advent

It says here that next Sunday is the first Sunday in Advent. The observance of Advent reminds us that although ours is a historical faith our lives are made up of seasons. For those who follow it, Advent is a time to reflect on the significance of the coming of Jesus.

Considerable attention during the Christmas season is given to matters only peripherally related to the significance of Jesus. As I have no doubt complained before, the emphasis on Jesus as a baby has limited value. It serves to remind us that God came in the same helpless form in which we each have entered life. That is good as far as it goes, but it doesn't go very far. What everybody above the age of 10 or 12 needs to be helped to understand is that it is the adult, suffering, dying, and risen Jesus with whom we need to do business.

At the beginning of Advent before we get into the nativity stories of Matthew and Luke, there would be value in a quick reading of the Gospel of Mark, a message about Jesus which has no nativity story. In Mark the adult Jesus lands running and the issues of faith are confronted from beginning to end. The question that seems to overshadow the Gospel of Mark is "Can anyone understand Jesus?"

We are prepared, of course, by our knowledge of the Jesus story for some groups to lack understanding of Jesus and even to be hostile. The politicians come to mind. Herod earlier in the Gospel and Pilate at the end could not figure out what to do with Jesus. They did not have categories in which to place him. There are the religious leaders too. Jesus roughed up their tidy categories and assaulted their easy compromises and they could not grasp his significance. Or if they did, they refused to accept it. We think too of the crowds, chasing after goodies, and the family, annoyed because he neglected them. All these comprehended Jesus only in a measure and we are not surprised.

But what of the Twelve, the Lord's finest? Surely they were "with" him. According to Mark's narrative, they too were uncomprehending. The issue comes to a head in the section 8:27—10:52 where Jesus is presented as beginning to teach them what his mission is about. "Three times Jesus announces his coming Passion, in 8:31; 9:31; and 10:33," observes Willard Swartley. "Immediately after these three announcements of the Passion the text clearly indicates that in each case the disciples do not understand what Jesus was talking about" (*Mark: the Way for All Nations*, p. 138). It is as if his words have simply shot over their heads.

Who is presented in Mark as understanding the calling of Jesus? There is Mark himself, who begins his narrative boldly, "The beginning of the Gospel of Jesus Christ, the Son of God." There is Jesus too who announces his program and tries repeatedly to explain what is involved. There is God who is brought in as a witness to Jesus several times. Then there are the demons. Everywhere demons are mentioned in Mark, it is reported that they knew him. Surely Mark intends to convey an irony: the demons recognized Jesus but his own disciples were so full of their own ideas and preconceptions they could scarcely hear what he was trying to teach them.

Many people today claim to belong to Jesus. Indeed, the prevalence of religious practice in the United States is such as to make researchers take notice. "On any given Sunday morning, over 40 percent of the population of the United States attends church," writes Nathan O. Hatch in *The Reformed Journal*, October 1984. "In Canada and Australia this number tails off to about 25 percent; in England to about 10 percent; and in Scandinavia to around 5 percent."

Such support for religion is encouraging at first thought, but then we need to stop and ask ourselves what sort of religion is being supported. Regrettably we have to admit that in many important respects, Christians in the U.S. seem to be indistinguishable from their non-Christian neighbors. For example, in his book *The Peaceable Kingdom* Stanley Hauerwas comments on "the scandal of the disunity of the church." He observes that the worst divisions are not those "based on doctrine, history, or practices" but "those based on class, race, and nationality that we have sinfully accepted as written into the nature of things" (p. 100). As with the disciples, Jesus' words are simply shooting over people's heads.

Is there a simple test by which we can know that we and others are hearing Jesus? Hauerwas suggests that it is found in the combination of forgiveness and being forgiven. He observes "that peace has been made possible by the resurrection. . . . God offers to all the possibility of living in peace by the power of forgiveness.

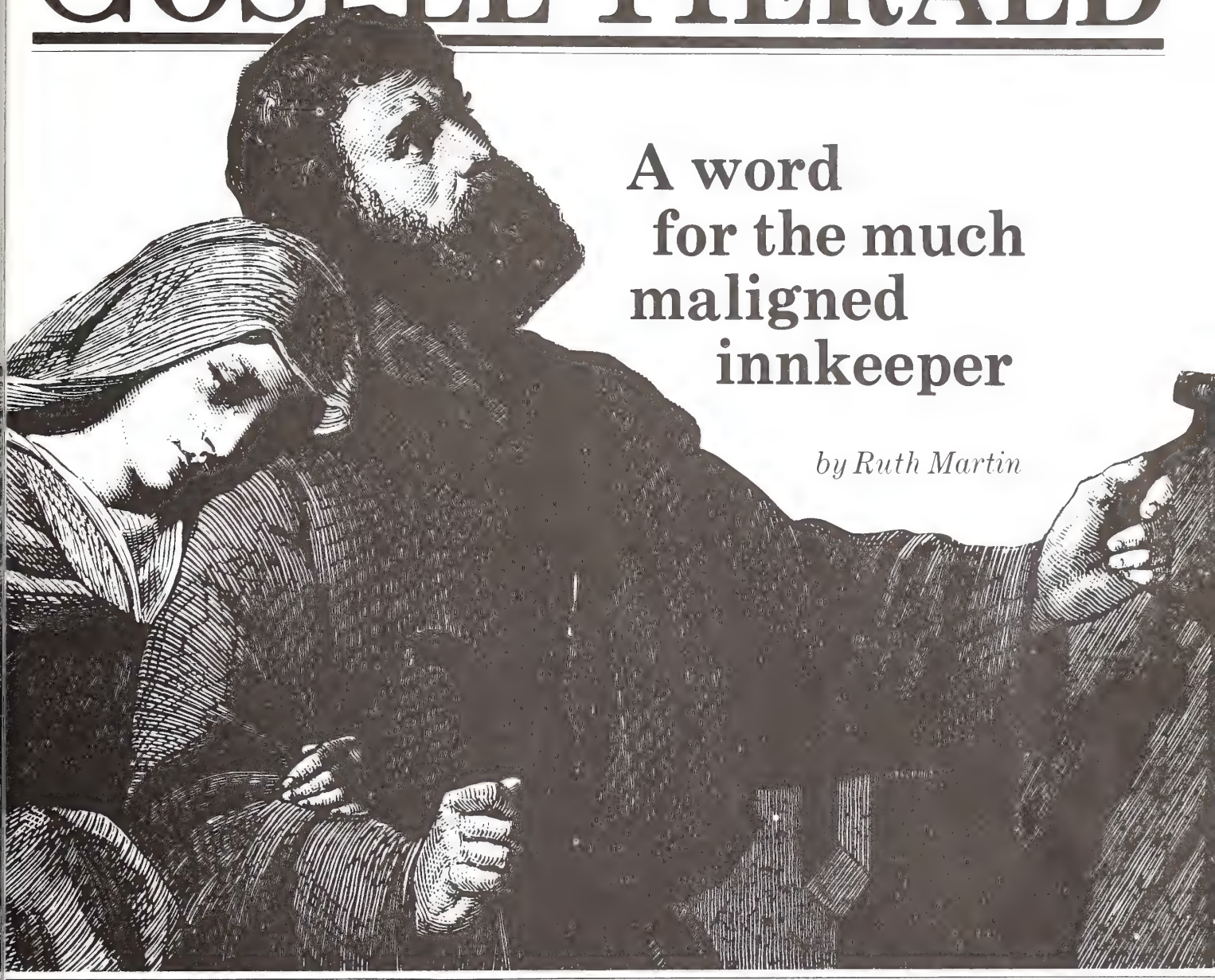
"It is crucial that we understand that such a peaceableness is possible only if we are also a forgiven people. We must remember that our first task is not only to forgive, but to learn to be the forgiven. . . .

"It is true, of course, that in a sense to be a 'forgiven people' makes us lose control. To be forgiven means that I must face the fact that my life actually lies in the hands of others. I must learn to trust them as I learned to trust God" (pp. 88-89).

A forgiven and a forgiving people. Is this a valid test of our understanding Jesus? I suggest that it be considered as such. As near as I can tell, many of those who proclaim the loudest their loyalty to Jesus have overlooked this powerful combination.—Daniel Hertzler

December 4, 1984

GOSPEL HERALD



A word for the much maligned innkeeper

by Ruth Martin

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We have for some perverse reason conjured up the image of the heartless, unfeeling man with no sympathy at all for the lowly folks on his doorstep.

The Christmas season is here again, and with it a printed deluge of abuse for that defenseless villain of the Christmas story, the innkeeper who sent Mary and Joseph to the stable, "because there was no room in the inn." That's all the Luke account says. Yet from those few words, we have for some perverse reason conjured up the image of a heartless, unfeeling man with no sympathy at all for the lowly folks on his doorstep.

I wish I could invite you all to our home on Christmas Eve. You just might leave with a different perception of the man. In fact, I feel heretical enough to suggest that the innkeeper might have done for Mary and Joseph the very kindest thing within his power.

When we moved to the country, we enjoyed the delight of having a few animals. The first Christmas one of us, I have forgotten who, got the idea, "Why not have our Christmas Eve worship down in the barn with the animals—sort of the authentic, real thing?" We invited some other family members, and were so impressed with the results that this has become an annual tradition with different groups of friends.

The event gives a totally different perspective. All of our animals are pets. They have included, at various times, sheep, goats, and a cow, as well as the ubiquitous dogs and cats. Very likely our relationship with them is more similar to what you would have found in the rural Middle East, where people lived close to their creatures, than to our neighbors for whom animals have only commercial value. Our barn is sheltered, and surprisingly warm, in spite of being cheaply built with salvaged materials. The straw and hay is clean-smelling and cozy. The sheep are friendly and curious. One may come and lie down with her head in my lap, sharing the warmth of her beautiful thick wool.

There are much worse places to have a baby! Starting with a smelly, crowded, vermin-infested inn! Remember, it was not a Holiday Inn which turned away the wandering couple. Sources I have read describe the inns of the day as one large common room, shared by all, with no privacy, and negligible sanitation. Give me a quiet barn, any day. I would much prefer friendly sheep as birth attendants, to stinking, swearing mule-drivers, snarling their displeasure at being forced to enroll for more taxation by the oppressive Roman government.

The only people who think of a barn as a dirty, uninviting place are the ones who have never visited the barn of people who take good care of their animals. Surely, for rural people accustomed to living close to their flocks, this would have been by far the most comforting place imaginable, if they were denied the privilege of staying in their own home.

As we read the ageless Christmas story, and the earlier prophecies, and give thanks for the Lord who did not scorn to identify with humble folk, surrounded with representatives of his four-legged family, a very different scenario suggests itself:

A simple couple arriving at the door of the inn, tired from the trip and somewhat frightened at the impending birth, is greeted by a kindly old grandpa-type and his wife. Hardened by the harshness of many of their customers, the sight of the soon-to-be mother awakens a compassion they had almost forgotten. "The inn is crowded—see for yourself. This is no place to have a baby! You need quiet and rest. We ourselves have only a corner off the kitchen—not much better. But if you wish, out back here there is a quiet spot. . . ." Throwing down some clean straw, and shooing the occupants out of one stall, they lead the young parents out of the noise and shoving into peace. . . .

Ruth Martin, is from Ephrata, Pa.

Red sky in morning

I think if the aurora of the angel hosts
Lingered within the heavens east of Bethlehem
Until the first gray wash of dawn
Begin to grow, among its pink and saffron rays,
Some of the early risers surely hummed
That universal chant of coming storm
And watched at least for drenching rain to sweep their way.
Little could they have guessed
It was the birth of Light that flushed that dawn
And danger such as thunderheads could never spill
Was threatening their darkness from a strawy stall
Where Mary's baby dimpled in his rest.

—Charles A. Waugaman

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How many words?

by Katie Funk Wiebe

I can usually feel the question coming. After I have given a writing assignment, a student, usually a serious student, will raise a hand to ask: "How long does this paper have to be?"

In other words, "How many words do I need? Tell me when I can quit. Tell me when I have churned out enough words to meet the requirements of the assignment."

I look at the student. I look at the others also waiting for an answer. This student is just the spokesman for the others.

If I say, "As many words as necessary to complete the task you set for yourself," I'll hear a groan. So I say, casually, for I really don't want to say it, "About 500 to 600 words, typed and double-spaced."

And then I wait.

In a few days the papers come in. Then I sort. Good papers, excellent papers, decorated papers with fancy borders, popcorn- and coffee-stained papers, those I call margin papers because they're more margin than writing, papers long in words but empty in meaning.

There are always a few which show evidence of counting. Tiny pencil marks appear in the margin—126, 266, 325, 407. At 500 the paper ends. I pencil a little "Hurrah!" at that point to praise the writer for having made it. Writing is hard work, and I know it.

Yet can I judge the student for only reaching for the letter of the law when I may be involved in the same process before long? Sometime possibly about the end of the semester or next spring I'll be counting words of another kind. The temptation to do only the minimum, to fulfill the letter of the law and not the spirit, is no stranger.

I recognize the word-counting stage has descended on me when I ask, "How many days do I need to complete this year's teaching assignment?" I count the class periods left to teach, papers to grade, tests to make out, committee meetings to attend, also making little notes in the margins of calendars as each one gets ticked off.

At the word-counting stage, there's little enthusiasm for another committee meeting, even at breakfast with the offer of eggs, cereal, pancakes and hot syrup, juice, coffee, and jelly compared to my home menu of cold cereal and juice.

At the word-counting stage, my skin turns into a cold sweat at the thought of English 102 handing in term papers, knowing some don't know where the card catalog is in the library as yet.

I know the word counting stage has set in when I decide not to check my mailbox. I leave it, hoping all notices and memos will self-destruct or turn moldy if I leave them a few days.

I know it's there in full strength when a student says, "I'd like to work with people" but refuses to consider classes in interpersonal communications and disdains to enroll in an early-morning class.

The word-counting stage comes on in full force when I avoid people who might ask me to do something; so I walk the long way to chapels and other meetings.

Yet this attitude which creeps into students' and teachers' lives is also very much alive (or do I mean dead?) in the church.

In that setting word-counters are often critical of new ideas because they might require hard thinking, additional work, new giving, or even a revision of pet theories. The Pharisees were first-class word-counters, eyeing every move of those around them to make sure they also paid their full pound of flesh to satisfy the demands of the law each day. These teachers were familiar with the law, with the prophets, and with oral tradition. They knew life's assignment by heart and had long since figured out exactly how many dots and tittles it took to fulfill it.

The big problem I see with counting words to get a job done is that this approach destroys spontaneity and enthusiasm, even creativity and originality, for these factors demand no limits to be placed on time, energy, and dedication if the assignment is to be fulfilled.

Word counters expect everything to be done in the traditional manner—order and length of service, number of committees, how they report, what words are to be used for prayer. Familiar matters can be measured and ticked off, so such people hesitate to move into what seems to them like the rarified atmosphere of creativity. They therefore miss the rejuvenating rewards gained straining against barriers and toppling them.

The word-counting Christian destroys the spirit of worship, for the legalistic approach does not allow for overflowing at the edges of time or mode of expression. It must be five hundred words and no more.

Word-counting within the church makes it a tough assignment to love, for then it's never really necessary. Like the men who passed by the injured man beside the road in the story of the Good Samaritan, there's always a good reason not to bother—one has met the 500-word requirement.

How does this attitude change? With students, word-counting stops when the hard work of writing becomes a joy. In the church, the answer is the same. When the hard task of discipleship becomes a joy, not a burden.

Katie Funk Wiebe, Hillsboro, Kan., teaches English at Tabor College—a Mennonite Brethren school.

An insignificant act of mercy

by D. Michael Hostetler

Author's note: *Valley Refugee Committee was formed in November 1983 by representatives of the Mennonite, Presbyterian, Catholic, and United Methodist churches in Harrisonburg, Virginia. The committee came together to help Central American refugees currently in the United States. Last May, Titus Bender, a member of the committee, received a call from Don Sensenig at Mennonite Central Committee in Akron, Pennsylvania. Five refugees needed housing while MCC made arrangements for their immigration to Canada. Sensenig wondered if the Valley Refugee Committee would take responsibility for four of these refugees. The fifth was to travel farther north.*

This Monday morning was different. The long, normally uninspiring drive on the interstate highway promised to be interesting. Riding with my brother Marc and me were five people who had just come from Central America. We had a lot to talk about, but the travelers were tired. So after a few hours, we fell silent.

My thoughts drifted back to *El Norte*, a movie I had seen a week earlier. Although it dealt with the plight of many refugees entering the United States from the southern border, *El Norte*'s biggest accomplishment was to introduce me to two intelligent, ambitious young people from Guatemala.

From the start I felt they could have been my friends. Enrique and his sister Rosa were members of a poor (by our standards) Guatemalan Indian family. But what they lacked in material possessions was made up in the quality and depth of family relationships and in the wisdom of their rich cultural tradition.

Horror filled Rosa one day as she saw soldiers pushing and shoving people on to military trucks, like animals on the way to slaughter. I experienced the agony in Rosa's eyes as she realized that her mother was one of those people.

Enrique escaped the soldiers that morning, and when he and Rosa reunited, they decided that "el norte" ("the north") was their last hope. The day before, Arturo, the youths' father, and other men from the village had met secretly to discuss joining an insurrection. During that meeting they were all shot and killed by soldiers.

In his review of this film, *Sojourners* writer Danny Collum quotes Arturo: "To the rich, we peasants are nothing but arms and legs to do their work for them. We've been trying for years to show them that we are men with hearts and souls, but they don't listen." Arturo had used these words to express his frustration to Enrique and to explain why the meeting was worth risking his life for.

Rosa and Enrique were confused and upset about the loss of their parents. Fear and greed compelled both the rich and the poor to use violence in an attempt to maintain or acquire power. *El Norte* portrayed on the screen the injustice that I had heard about.

"Vamos a Virginia?" My thoughts were jarred back to the car in which we were traveling. In the back seats were five refugees: two brothers and their friend from El Salvador, and a brother and a sister from Nicaragua. "Are we going to Virginia?" asked Juan.* "Si," I answered, and pointed to our state on the map.

Enrique escaped the soldiers that morning, and when he and Rosa reunited, they decided that "el norte" ("the north") was their last hope.

During the worship service the day before in Harrisonburg a request was made: two drivers were needed to pick up refugees, ten hours away in Georgia. *I'm really busy now,* I thought. *Sounds like something good to do, but I just can't afford the time right now. Plus I don't have any cash for the travel expenses.* Then there was the question of whether the refugees were in the country legally.

That afternoon when my brother Marc called, I listed the objections I thought of in church. "But," he said, "the car will be provided for, Vernon will loan his credit card for gas, and a couple from church will lend us $50."

Two hours later, after talking to our families, we were on the way to Georgia. Marc and I would spend the night with Jubilee Partners, just outside the town of Comer. We would meet the refugees and bring them back to Harrisonburg.

A ministry to refugees. Jubilee Partners, like its parent community, Koinonia Partners, is a group of Christians who come from all over the country. As many as 14 volunteers and a staff of 11 people currently devote their time almost exclusively to helping refugees.

About 1:30 a.m. on Monday we arrived at our destination. The air was still, the night remained warm after a hot day. Marc and I got out and stretched after hours of driving. A quiet voice greeted us out of the darkness. "Hello, you must be the folks from Virginia," he said in a British-German accent. Cadmon Whitty, a volunteer at Jubilee Partners, told us he arrived about an hour earlier with a busload of refugees.

Cadmon talked about the trip from Texas. He expressed concern and a desire to help people from trou-

D. Michael Hostetler, Scottdale, Pa., is a free-lance photographer. He lived in Harrisonburg, Va., until November.

*The refugees' names have been changed for their own protection.

bled Central America. As he talked about the persons he was helping, I sensed in him the inner peace of knowing he had just done the right thing, despite the costs.

In the morning Cadmon took us on a brief tour of the Jubilee Partners buildings. Don Mosley, one of the community leaders, joined us as we talked about Jubilee's work with refugees.

"We have been able to work through legal channels," he said. Eric Drewry, who is a lawyer and a member of the community, devotes his time to the legal aspects of the work with refugees. Don explained that according to the law, once denied political asylum, refugees may appeal the decision. The process usually allows enough time to arrange permission with the Canadian consulate for the refugees to enter Canada.

While the papers are processed, the Jubilee people work at teaching their Central American friends survival skills, such as basic English, understanding North American money, how to shop, and how to wash clothes at laundromats.

About 10:00 in the morning, Marc and I met the five young people we would be taking to Harrisonburg. Four of them told us that as Christians they simply could not take part in any of their countries' military efforts. They had chosen to leave their homes rather than face prison and persecution for their beliefs.

As we drove, I discovered that the refugees were polite and sensitive. Even though my Spanish is limited, we had little trouble communicating. I watched them experience the new sights and sounds of the United States.

Marc and I could sense our passengers' excitement as we approached Harrisonburg. "Twenty minutes and we will be there," I said. By then the evening air in the Shenandoah Valley was cooling down. All of us had our windows rolled up. As we talked we were suddenly overpowered by an awful smell. My first reaction was, *One of our friends has a bad stomach ache.* I began to ease down my window. I noticed the same happening with the other three windows. Almost immediately the car was engulfed with the putrid smell. Both hosts and guests were too polite to say anything. The whole group burst out laughing when I realized what the smell was. "Puercos," I said. Our refugee friends had thus been introduced to American pig farming.

What will their future be? For Pedro, Maria, Juan, Carlos, and Manuel the story does not end here. Will their future be as jovial and happy as when they arrived in Harrisonburg? Will they find a home free from violence and fear? What about their families so far away?

I know many people enter the United States illegally



Titus and Ann Bender of Harrisonburg, Va., host a meal for a Nicaraguan refugee and local friends Ana and Octavio Cortes and their son Pali. The refugee's face is not shown and her name not given for her own protection and the protection of her family in Nicaragua.

every day. Maybe some of them do take away jobs from American workers. I realize that the would-be immigrants can be a strain on the social service system. I don't know how quotas for immigration should be made or if there should be quotas.

I am convinced, however, that the refugees I helped (and their families) would face danger if deported back to their countries. It is almost certain that their appeals for political asylum will not be granted, which means that my newly made friends will be in the U.S. illegally.

People from the Presbyterian, Church of the Brethren, Catholic, Baptist, and Mennonite churches of our area made it possible for the refugees to get this far, by loaning cars, giving money and clothes, and opening their homes for lodging. I believe the answers to my questions should be found in these communities of faith.

Sometimes I wish I could do something significant to reverse the injustice that I hear and read about. Then I realize that maybe it is the "insignificant" acts that are needed. If all of us do our small parts, we can cause positive change. Together, as a group of people concerned about our sisters and brothers, we can empower each other to do things that would be difficult to do alone.

Afterword: *all four refugees in Harrisonburg have been denied entrance into Canada. But Mennonite Central Committee is continuing to use all available legal channels to get them to Canada. The refugees' political asylum papers still have not been processed. MCC is currently pursuing that route for all four refugees. The approval rate for Nicaraguans (whose government the U.S. opposes) is 33 percent compared to 3 percent for Salvadorans (whose government the U.S. supports).*

The Nicaraguan acceptance rate is higher than I realized, leaving room for some optimism for our Nicaraguans. For the Salvadorans, on the other hand, MCC suggests we also work at setting up a "border presentation." The Salvadorans have relatives in British Columbia, which makes a border presentation possible. Arrangements are made to meet the relatives at the border, and papers for entry into Canada are processed by the border officials. The only problem in our case will be getting the refugees to the state of Washington.

Meditations on Christmas hymns (1): The Mennonite Hymnal 136

Let all together praise our God

by Daniel Suter

This hymn is one of the few Christmas carols whose message is a call to worship the *giver* of the gift of the Christ child—God the Father. Most of our carols are embellishments of the Christmas story or they may be a call to worship the Christ child himself.

How fitting it is that we address our praise to the one who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." For God knew from the foundation of the world that in the fullness of time, he would "unclose heaven," open its portals, and send his beloved Son from his side on the lofty throne, to the earth, to be born as a baby human. What love! What a gift!

Stanza two grew out of Paul's magnificent poetic passage in his letter to the Philippian church. Our minds and our attitudes, Paul says, should be like that of Jesus "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore also God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, things in earth. and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This is the message of Christmas in its completeness, carried to its climax. It begins with the Son of God laying aside his majesty, "and seems as nothing worth," taking on himself the form of a servant—the lowest level of humanity—so that he would be able to relate to us in all our weakness.

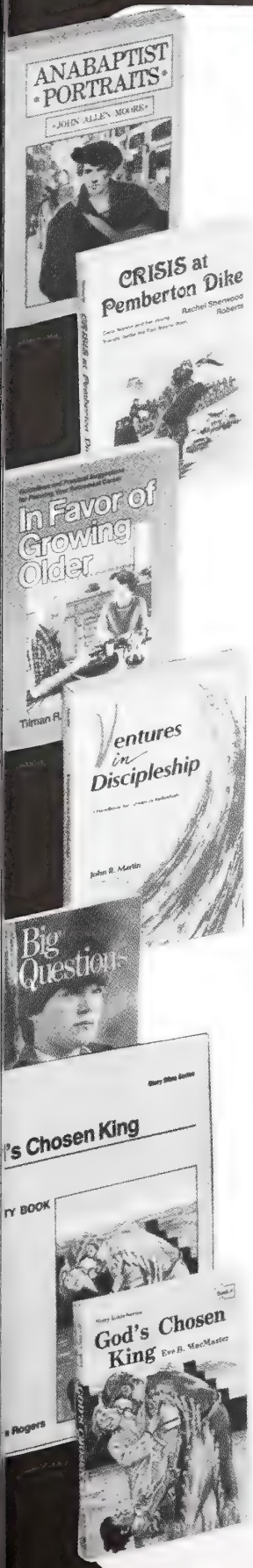
Jesus calls us in turn to the same exercise of humiliation. "He that humbleth himself," Jesus said, "shall be exalted." Further, when Paul says, "Let this mind be in you," he is referring not only to the attitude of humility, but also to the attitudes of obedience and service. All of these were exemplified in the incarnation. "To him that overcometh," Jesus said, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"[God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," Paul wrote to the Corinthian believers. This is a mystery, difficult to understand, but wonderful to contemplate. He, the majestic Son of God, took upon himself flesh and blood. He who was sinless in life and character, he who never once had a black mark chalked against him, he who never needed to confess a sin or who never needed to take back a misspoken word—this one became like you and me, flesh and blood.

His flesh and blood, being born of a virgin, was born sinless, without our sinful nature. At his crucifixion he became identified with our sinfulness. Born sinless at the cradle, he was made sin at the cross. And because he was made our sinfulness, we are made his righteousness; because he partook of the earthy, we can partake of heaven. What a glorious transaction!

Daniel Suter, Harrisonburg, Va., is a biology professor at Eastern Mennonite College. This was one of four Christmas hymn meditations given in chapel at EMC last year by faculty and staff.

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The author gives an honest and balanced account of the life and work of six leading Anabaptists: Conrad Grebel, Felix Mantz, George Blaurock, Michael Sattler, Hans Denck, and Balthasar Hubmaier. The stories of these key Reformers come alive in an interesting, readable style as you meet some of the first persons who dared to think "free church" thoughts.
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Crisis at Pemberton Dike
by Rachel Sherwood Roberts

Carol Norton considered school and family activities more important than a spring flood. But as lives and homes were endangered, she was drawn into the drama of holding back the rising, swollen rivers that threatened Fort Wayne, Indiana. As one of thousands of volunteers who built levees and dikes, 15-year-old Carol knew the fate of many depended upon what happened at Pemberton. Part of the Junior High Series.
Paper $4.95, in Canada $6.45

Remember the Eagle Day
by Guenn Martin

Melanie LaRue's father buys a commercial salmon fishing business on a small island in Alaska. Melanie must leave her beloved horse, Kenai, to help fish for the summer. Her life is changed when she meets and befriends Long Jake, the grouchy recluse who owns most of the island. From Jake she learns about the wonder and beauty of eagles, as well as some important lessons about life and death. A part of the Junior High Series.
Paper $4.95, in Canada $6.45

I Can Make Peace

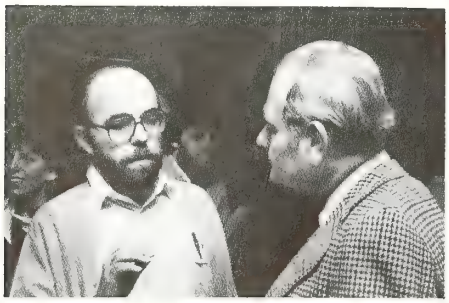
This is an album of stories and songs about making peace for children in kindergarten through grade four. It explores: learning to forgive, peacemaking in the family, loving your enemies, and peacemaking in time of fear and war. The children will meet Martin, a child who wants to do something important; Congo, an elephant who learns to forgive; Muriel Lester, an Englishwoman who follows Christ's way of peace during wartime; and other peacemakers. Produced by Mennonite Central Committee.
Record $7.95, in Canada $10.35
Cassette $7.95, in Canada $10.35

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CHURCH NEWS



A major evangelism effort was announced during the Berne Conference by representatives of the Inter-Staff Council on Peace Church Evangelism—(left to right) Ron Byler, Robert Hull, and Art McPhee.



The conference organizer and conference host check signals: John Stoner, executive secretary of MCC U.S. Peace Section (left), and Ken Bauman, pastor of First Mennonite Church of Berne, Ind.



Worship was an important part of the Peace Church Evangelism Conference, here led by Gloria Miller and Jim Longacre of the MCC U.S. Peace Section board.

Peace and evangelism belong together, conferees agree

About 200 people met at First Mennonite Church of Berne, Ind., Nov. 2-3, for a conference on Peace Church Evangelism. Sponsored by Mennonite Central Committee U.S. Peace Section, the event drew participants from 12 states and three provinces.

In three full-group sessions and a variety of workshops, the participants discussed how the gospel is understood and proclaimed by churches of the Anabaptist and peace church tradition.

Though similar to MCC-sponsored peace conferences in past years, this year's meeting focused specifically on integrating peace and evangelism, discerning the spirit of the peacemaker, and parenting for peace and justice.

Art McPhee, consultant in evangelism and church growth for Mennonite Board of Missions, began the conference by speaking on "Integrating Peace and Evangelism." "Shalom, God's peace, is at the heart of evangelism," McPhee said. "Shalom is, in itself, integration." The message Christians are called upon to integrate, he explained, is "the possibility of wholeness and reconciliation.

Marcus Smucker, assistant professor of pastoral theology at Associated Mennonite Biblical Seminaries, led the session on "The Spirit of the Peacemaker." He began his presentation by expressing concern that Christians too often polarize their desire for a life in the Spirit and the issues of peace and justice, when they are actually deeply intertwined.

Gloria Miller from Hartford, S.D., led the third session of the conference, "Parenting for Peace and Justice." She is a member of the MCC Peace Section board. During the school years, parents should look at the contents of their children's school books and provide another dimension for them, Miller said. When they study history, children should know about the lives of people like St. Francis of Assisi. When studying World War II, they should read the story of Corrie Ten Boom.

David Shenk of Eastern Mennonite Board of Missions presented gripping examples of nonviolent Christian witness throughout the centuries in his address, calling these "signs of peace and signs of the kingdom." In a workshop earlier Shenk also said Mennonites can learn from the large evangelical peace movements in Zaire, Uganda, South Africa, and Kenya that were based on the traditional roots of African culture.

During the conference, representatives of the Inter-Staff Council on Peace Church Evangelism presented a proposal for major interdenominational evangelism effort. It would aim to reach unchurched or nominal Christians attracted to media efforts with a message of evangelism from a peace church perspective.

The project would begin in about six test market areas. Peace church congregations in North American cities would be invited to participate in media projects aimed at specific target audiences.

The central focus of the project is in the congregation, said Ron Byler, director of broadcast productions for Mennonite Board of Missions. It would involve some types of media, but it is "not a project revolving around the media," he added.—Jim Buckwalter

General Board approves new approach to funding churchwide agencies

The 33-member General Board of the Mennonite Church enthusiastically approved a new approach to funding churchwide agencies during its Nov. 15-17 meeting in Lombard, Ill.

This means that the current system of soliciting money from congregations—the "average giving guide," or "churchwide askings" as it was once called—will be phased out by Jan. 31, 1986.

The new system, called "the church's wider ministries," will be personalized to each congregation, helping nongiving congregations get started at a modest level and challenging larger givers to do even better.

Stanley Kropf, an Oregon businessman who joined the General Board staff a year ago as churchwide agency finance secretary, developed the new approach. "We want to emphasize the vision and program of the church's wider ministry," he said, "while using a congregation's past giving as the base for future giving."

Kropf said the current system—which suggests the average amount each member of the Mennonite Church should give in order to operate the various agencies and schools—is not popular, does not motivate congregations, feels like a tax, and is not successful in raising adequate funds.

"The new plan appeals to excellence, while the current one appeals to mediocrity," said Robert Zehr, a Louisiana pastor representing Gulf States Fellowship. Mennonite Church moderator-elect James Lapp cautioned that the new plan is not just another fund-raising technique but a long-term effort toward more responsible stewardship.

Another major item on the General Board's agenda was a report by the Women in Leadership Ministries Committee, whose five members were given their first chance to report in person since their appointment in 1981. Chairperson Emma Richards, copastor of Lombard (Ill.) Mennonite Church, said the mandate the committee had received was "to study and to facilitate the process of the full participation of women in the leadership ministries of the church."

Although the Mennonite Church now has 20 women pastors who have been ordained, licensed, or commissioned, women's gifts are still not being fully used, said Richards, who in 1973 became the first ordained woman pastor in the Mennonite Church. "Our committee has met with many trained and gifted women who have felt the call of God to the ministry but are frustrated because no congregations will call them," she said.



Members of Women in Leadership Ministries Committee reported to the General Board—(left to right), chairperson Emma Richards, Willard Swartley, Levina Huber, and Delores Friesen. Another member present was Vernon Leis.

In a matter of interest to Mennonite ministries which are not formally tied to the Mennonite Church, the General Board agreed to officially recognize them if they desire it and if they meet certain requirements, including full financial disclosure. The first three applicants were Goodville Mutual Casualty Company of New Holland, Pa., an insurance business; Tourmagination of Scottdale, Pa., a group offering Anabaptist-Mennonite heritage tours; and Gospel Echoes Team Association of Goshen, Ind., a prison ministry.

In other business, the General Board:

—Wrestled with the pros and cons of litigation during an in-depth review of Mennonite Mutual Aid, noting that this affects the matter of whether or not MMA should offer liability insurance.

—Urged Mennonite Publishing House, during its in-depth review, to get some kind of Mennonite Church communication piece into every Mennonite home, noting that *Gospel Herald*—the official church organ—gets into only half of them.

—Heard from Barbara Reber, executive secretary of Women's Missionary and Service Commission, that abuse in the family—both physical and psychological—is an increasing problem in society and even in the Mennonite Church. —Steve Shenk

NEWSMAKER INTERVIEW:

The evangelism call of Myron Augsburger



Thousands of modern-day Anabaptists will converge on Denver, Apr. 11-14, for a major evangelism and church growth conference called Alive 85. One of the men behind it is Myron Augsburger, an evangelist, author, former college president, and currently moderator of the Mennonite Church. He practices what he preaches about evangelism: he leads a fast-growing Mennonite congregation in Washington, D.C.—called Washington Community Fellowship—which he helped start several years ago. Augsburger spoke to *Gospel Herald* about his hopes for Alive 85.

Who should attend?

We want at least 1,000 lay people, 500 youth, and 500 pastors.

Who is sponsoring this event?

Five denominations—the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and the Church of the Brethren. The conference will help unify us around a common task—evangelism.

Are Mennonites doing better at evangelism?

Yes. We are more open to articulating our faith than we used to be. For our size, we are involved in a lot of mission activity around the world.

What do you hope will come out of Alive 85?

I hope that we will increasingly move beyond denominational lines to work together with other Christians while holding on to our Mennonite values and heritage.



Schwartzentrubers manage bookstore in Brazil

The missionary assignment of Ken and Grace Schwartzentruber is a little out of the ordinary: To manage a Christian bookstore which employs seven people and does $11,000 worth of business each month.

Schwartzentrubers have served in Brazil since 1961 with Mennonite Board of Missions. Most of their 23 years have been devoted to bookstore work in the city of Campinas near Sao Paulo. They came home in August for a one-year North American assignment.

"Many church doors are open only once a week," said Ken, "but our bookstore doors are open for ministry six days a week."

In addition to managing the Campinas store, which was started by MBM missionaries Dave and Rose Hostetler, Schwartzentrubers helped open bookstores in Taguatinga, Ribeirao Preto, and Brasilia—all cities where Mennonite congregations are located.

"Even though inflation is awful—about 200 percent a year—and we are forced to raise our prices at least four times a year, it is amazing to us how people keep buying our books," Ken said.

What was once the vision of MBM missionaries only is now an important ministry of Brazil Mennonite Church, which formed a Literature Commission several years ago. It has started publishing some of its own books—about a dozen so far.

Like other MBM missionaries, Schwartzentrubers' goal is to work themselves out of a job by turning it over to a local person. "But every time I find a promising young man to manage the Campinas bookstore," Ken said, "he soon gets called to be a pastor."

Ken's solution? "I found a promising young *woman* just before we left Brazil!" he said. "We'll see what happens in a country where women do not normally serve as pastors yet."

Ken and Grace are both from Ontario and both attended Steinman Mennonite Church in Baden. Their three daughters and one son are all married and living in Canada, the USA, and Brazil.

COMMENTARY: Out of the fat and into the fire

Recent changes in the South African government have moved the situation there out of the fat and into the fire. In the opinion of many, the reform measures are too little too late.

The South African government is notorious for its unjust policy of apartheid—a legislated system that ensures the domination of the minority whites over blacks. And now simmering unrest and brewing malcontent with the oppression of blacks has erupted into riots and mass protests.

The discontent of blacks focuses on three long-standing problems: (1) their exclusion from the political process, (2) their worsening economic plight, and (3) their inferior education.

Recently the government, elected by the 16 percent of the population who are white, attempted to placate demands for democracy by including in parliament the "Colored" (those of mixed race) and Indian populations.

However, opposition to the new constitutional proposals is widespread since the 72 percent of the population who are black are completely excluded. Under the new constitutional arrangements, whites, "Colored," and Indians sit in separate chambers and ultimate decision-making remains firmly under white control.

In elections last August, only about 18 percent of "Colored" and Indian people voted for their representatives to the new parliament. In an Indian primary school, children sang, "We won't vote, my Lord, Kum ba yah." In less calm protests around the country, blacks, Indians, and "Coloreds" clashed with police.

In September police killed seven mine workers and injured 400 others while confronting an angry crowd of 8,000 miners protesting management's unwillingness to approve the wage increase negotiated by the newly formed black National Union of Mineworkers. The average wage for blacks is still one fifth the average wage for whites working in the mines.

The boycotts by school students reported in recent months is only the tip of an unpublicized iceberg of school boycotts that have been going on since 1983. They reflect deep discontent with the discriminatory school system, which in the opinion of some is designed to educate blacks to an inferior position in society.

Keeping the lid on the simmering caldron of discontent is an impossible task for the South African government and police given the widespread conditions provoking dissatisfaction. Caught between increasing black militancy and white backlash, the progress toward real solutions seems interminably slow. The stage is set for simmering unrest and violence for years to come.—Robin Gibson, director of Mennonite Central Committee work in neighboring Lesotho



Jordanian children receive MCC aid. *Kindergarten children enjoy the new crayons North American Mennonites sent to them through Mennonite Central Committee. MCC shipped clothing, fabric, health kits, sewing kits, soap, chalk, glue, and crayons to the Family Care Society in Amman, Jordan, last summer. The society sponsors kindergartens for preschool children of Palestinian refugees. Some of the children are orphans. Others come from families who do not have good sources of income and need help to provide food, clothing, shelter, and education.*

Growth and missions dominate meeting of Southwest Conference

Growth and missions dominated the Southwest Conference delegate session held on Nov. 10 in Blythe, Calif. Moderator Hubert Brown led the delegates through a full day of encouraging reports and direction-setting decisions.

The Ministerial Committee proposed priorities for staff time in the Southwest. It called for a full-time area minister in southern California, a fourth-time area minister in Arizona, and a fourth-time conference coordinator. Currently the conference employs only a half-time overseer for the entire area.

Allan Yoder, currently pastor of Iglesia Menonita Emanuel in Surprise, Ariz., was appointed southern California area minister and also director of extension and evangelism for the conference. Yoder will begin in January with a six-month study leave at Associated Mennonite Biblical Seminaries.

The Extension and Evangelism Committee reported continued growth in the conference. In the last seven years, the conference has grown 62 percent in membership while adding eight new congregations. Special attention was focused on the influx of new believers into the Navajo Indian churches; plans for new churches in Fresno, Los Angeles, Phoenix, and the Navajo reservation; continued reduction of subsidy for the newly established congregations; and the large contribution that Mennonite Board of Missions has made to the conference mission effort. Currently, MBM provides 80 percent of the funds for church planting in Southwest Conference.

Treasurer Leland Bachman reported that giving to the conference by member congregations and individuals had met the budget during the past year. The delegates then passed the largest budget in the conference's history, expecting giving to continue to increase. At Bachman's urging, the delegates declared 1985 a year of stewardship emphasis. He called on the delegates to "see what could be done with increased giving."

Vernon Schertz, chairman of the Peace and Social Concerns Committee, presented the plans for a youth work camp to be held on the Hopi Indian reservation next summer. Sponsored jointly by the Mennonite and General Conference Mennonite churches, the camp will include Hopi, Navajo, Mexican-American, Central American, black, white, Chinese, and Indonesian youth. All participants will be from Southwest Conference (MC) and Pacific District (GC).—Allan Yoder



Executive Secretary Leonard Gross (left) listens as elder statesmen Paul Mininger (center) and Willard Smith reflect on changes in the Mennonite Church.

300 years counting: Historical Committee work continues

Mennonite history did not suddenly stop with the tricentennial celebrations of 1983. North American Mennonites are in their 302nd year and counting. The Historical Committee of the Mennonite Church, meeting in Goshen, Ind., Oct. 29-31, was very much aware of time's marching on. The committee, reaffirming the traditional foundations of faith rooted in history, wrestled long with the question of the shape historical activity should be taking.

Among the activities are:

The archives of the Mennonite Church. During the past year, 164 linear feet of archival records were accessioned, bringing the total archives to 2,575 linear feet. New collections include tape recordings of Bethlehem 83 and Conversations on Faith, nine boxes of Guy Hershberger papers, and some 60 linear feet of Mennonite Board of Missions materials.

Cooperating with Mennonite Historical Library. In order to encourage cooperation and discourage duplication of tasks, the Archives of the Mennonite Church and the Mennonite Historical Library at Goshen College have entered into a new understanding on operational relationships.

Oral history. Chronicling the 20th century through taping the memories of older Mennonites is an ongoing project, high on the list of priorities. Individuals such as Paul Erb and S. C. Yoder from the past, and many more still living, have already been interviewed. This perennial task is one clue to developing well-written, interesting congregational and conference histories. During its meeting, the Historical Committee invited five speakers to reflect on the Mennonite Church during the 20th century.

The 1986 Menno Simons Year. In 1536 Menno Simons converted to Anabaptism in Holland. Now, 450 years later, is the occasion to reflect upon his influence on present-day Mennonitism. Planning for this special year of historical commemoration will be cooperative (Dutch and North American Mennonite), and will unfold on both scholarly and popular levels.

Goals and priorities. With several new members, the committee is gaining a new identity, and has asked Executive Secretary Leonard Gross to develop goals and priorities. Committee members, as individuals, are ready to carry certain parts of the program, as time and energies permit. They are Chairperson James Mininger, Vice-Chairperson Gerald Studer, Recording Secretary Lorraine Roth, Albert Keim, Shirley Showalter, Merle Good, Winifred Paul, Daniel Perez, and Mennonite Publishing House liaison Jan Gleysteen.

Relating to regional Mennonite research centers. The revised bylaws of the Mennonite Church now commission the committee to relate to regional research centers to encourage cooperation in historical research. The committee responded by bringing into being *Conference Historian Newsletter*, an occasional publication edited by Winifred Paul. It publishes *The Mennonite Librarian and Archivist* as well, also an occasional paper. Conferences (and the writers) currently working on their histories are Conservative (Ivan Miller), Iowa-Nebraska (writer still to be chosen), Lancaster (John Ruth), North Central (writer still to be chosen), and Pacific Coast (Hope Lind). The story of the Arizona Mennonites (Henry Esch) is also forthcoming.

READERS SAY

Stephen A. Traylor, Highland Park, N.J.

I feel compelled to respond to Jeffrey Hatton's article (Nov. 6, p. 776) where he asks us not to participate in law suits.

I sympathize with Brother Hatton's moral dilemma, and respect him deeply for his sincerity in coming to the conclusion that he did. I disagree, however, with his conclusion, and believe that it was possibly the result of his sincere misunderstanding of the American legal system.

Ideally, our legal system helps to resolve disputes in a manner which, I think, Brother Hatton would approve. When a lawyer files a suit, he places the defendant on notice that the person he represents has a claim against that person or entity, in this case a power company. If the attorney handles the case properly, he will get in touch with the attorney for the other party and they will look at the situation, amicably come to a settlement, and justice will be done to all parties.

One factor that helps this process is having as many facts as possible regarding the situation, and it was for this reason, almost certainly, that Brother Hatton's testimony was sought. This is how our society customarily handles these kinds of situations. More than 95 percent of these cases never go to court, and, if they do go to court, it is because the facts are uncertain. Both lawyers and judges are happiest when a matter such as this can be settled on behalf of both parties, amicably and fairly, out of court. The more facts available, the more eyewitnesses who step forward, the easier this is. I believe that this is as Jesus would have wanted it to be.

All that appears to have been asked in this case was Brother Hatton's truthful testimony as to what happened. His testimony should not have inherently favored either side, and no reputable attorney for either side could ever have asked him to bear false witness. By offering his truthful account of what happened, Brother Hatton could have helped both attorneys resolve the situation in a way I think he would have approved of.

If the boy's mother were to have collected a settlement, this settlement would not have come directly from the pockets of the power company executives, or even from the person responsible for the unsafe condition, if there was such person. It would have come from the power company's insurance company. The insurance company calculates its rates so that it accounts for situations such as these. It sets aside a certain amount of its income to compensate injured persons. I believe that this is a fair way of handling these matters. Even if the person who was to be sued were an individual, and not a large company, the situation would be the same. Most settlements, for example, in automobile accidents and other personal injury cases, come from insurance companies. You and I and companies pay premiums from their assets in order to see that this system keeps going, to see that persons who are injured are compensated, at least in some form, for injuries.

In this case, as in many, I suspect that what the boy's mother would have recovered would not be a "windfall" but merely a portion of the much larger expenses that she will now have to face in caring properly for a handicapped child. She probably needs this money.

It is true, as Brother Hatton says, that Jesus never forced anything on his believers. But at the same time, he never hesitated to speak out for the record (which we now call the Bible) when he thought justice required it. By refusing to offer his truthful account of the incident, Brother Hatton may have caused the case to go to trial and created the situation that he sought to prevent.

It certainly is true that the system doesn't always work the way that it is supposed to. In spite of everything, injustice does sometimes occur. Systems are run by fallible, sinful men and women like ourselves. I believe that the best way to keep injustice from occurring, however, is to have persons who hold Jesus' values participating in the system. As is true with life in general, we may not approve of everything that we see, but this does not excuse us from becoming involved. By involving ourselves, I believe that we maximize the probability that Jesus will speak through us, and that justice will prevail.

J. Clair Shenk, Sarasota, Fla.

Why have you placed in your paper a news report from the *Charlotte Observer* concerning PTL (Items and Comments," Nov. 6, p. 787)? Apparently, you are not aware of the fact that this newspaper is the source of Jim Bakker's greatest persecution. Why is it that Christian people who never have made a great impact in the world are so critical and judgmental about a worldwide outreach that has and is reaching millions daily with the gospel of Jesus Christ?

How many pastors who reach their few hundred people live in a $75,000 home and drive a $10,000 car? In comparison, a minister with Jim Bakker's burden, anointing, and business executive abilities certainly deserves to purchase a nice home, which is financed for 30 years, when he can get away and rest from the tremendous load.

Until your paper and all of us as ministers of the gospel can develop a better program, and reach more people with the saving grace of Jesus Christ, and help feed and clothe more people than PTL, we had better stop criticizing a brother in Christ. Could it be that the article was placed in your paper to ease the conscience of many who are not effective witnesses for our precious Savior?

MMA's IRA helps you . . . and others, too

MMA's Individual Retirement Annuity (IRA) brings tax and retirement savings. And more:

Caring Investments in harmony with Mennonite beliefs and practices.

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Save and earn for the future . . . with a first-year rate of 10% for IRA's begun ***before December 31, 1984.***

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Mennonite Mutual Aid

MENNOSCOPE

Jerry Eby, a handicapped 16-year-old who was an inspiration to many people, died on Nov. 7. Afflicted with a rare enzyme deficiency which caused mental and physical handicaps, Jerry was a familiar figure in Lancaster County, Pa., as he sang and spoke in churches with his family. Ebys produced a slide-sound presentation, "Love Is the Reason," which helps Christians better understand people with disabilities. Jerry is also featured in the book *Celebrating Differences*, which was recently published jointly by Herald Press and Faith and Life Press. Hundreds of people packed Paradise (Pa.) Mennonite Church for Jerry's funeral on Nov. 10.

A series of mission forums in early 1985 with Mennonite Board of Missions workers David and Wilma Shank will help congregations deal with mission issues in their communities. Shanks will draw on their experiences among the independent churches on West Africa to help mission forum participants in Pennsylvania, Ohio, Kansas, and Nebraska face the missionary challenge. Forum locations and dates are: Oak Grove Mennonite Church, Smithville, Ohio, Jan. 19; Forest Hills Mennonite Church, Leola, Pa., Jan. 26; Beth-El Mennonite Church, Milford, Neb., Feb. 9; Hesston (Kan.) Mennonite Church, Feb. 23; Franconia Conference area (place to be announced), Mar. 9; and Sunnyside Mennonite Church, Meadville, Pa., Mar. 30.

Eleven mission leaders from eight conferences of the Mennonite Church gathered Oct. 9-11, in Elkhart, Ind., to share plans and goals for the future and to consider vision and strategy for church planting and evangelism. Each conference leader reported on mission plans for 1985, and Joy Lovett and Samuel Hernandez outlined mission strategy for the black and Hispanic churches. Participants expressed special appreciation for Mission Consultant Dale Stoll's tools for congregational growth analysis and planning and for MBM president Paul Gingrich's emphasis on personal renewal and modeling of the good news as a way of motivating for mission. The next mission leaders seminar is set for Dec. 11-13 in Harrisonburg, Va.

Timothy Burkholder was commissioned as executive secretary of Northwest Conference during the fall meeting of the conference, Nov. 2-4, at Salem Mennonite Church in Tofield, Alta. "This is a much needed position in coordinating and bringing together the needs and growth of a conference whose mission work and members are scattered over a large area," said conference correspondent Cena King. The main topic of the fall meeting was "leadership," and the main speaker was Don Jacobs, executive director of Mennonite Christian Leadership Foundation in Landisville, Pa.

Mount Joy (Pa.) Mennonite Church celebrated its 75th anniversary, Nov. 17-18, with a weekend celebration that included the releasing of balloons to symbolize congregational outreach, the burying of a time capsule by the youth, the singing of an anniversary song composed for the occasion, and the concluding preaching of EMC president Richard Detweiler on "Expectation for a Great Tomorrow." Though organized in a new building in 1908, the Mount Joy congregation actually traces its history back to 1768, when Mennonites began holding worship services in their homes. The current pastor of the 400-member congregation is Shelley Shellenberger.

Chicago Mennonite Learning Center has a record enrollment and a new facility. Established by Chicago Area Mennonites in 1981, the school now has 61 students in kindergarten through junior high. It was moved last summer from Lawndale Mennonite Church to St. Agnes School on Washtenaw Street. In September the school held its first-ever fund-raising event and its first Parent-Teacher League (PTL) meeting of the year.

Phil Richard joined the staff of Mennonite Board of Missions on Oct. 29 as communication services manager. He is the son of Elmer and Eunice Richard of Creston, Ohio, and a 1974 graduate of Goshen College. Richard was news director at several radio stations in Indiana and Michigan for 10 years. Most recently he was news director at WBCL-FM of Fort Wayne (Ind.) Bible College.

Edwin Good is the new recording engineer for Mennonite Board of Missions in Harrisonburg, Va. He started on Sept. 24. Good holds a diploma from Radio Electronic and TV of Baltimore, Md., has studied by correspondence at Capital Radio Engineering Institute in Washington, D.C., and attended Old Dominion University and Eastern Mennonite College in Virginia. He and his wife, Gloria (Schaefer), have two teenage daughters.

Zion Mennonite Church of Archbold, Ohio, celebrated the completion of a major addition and renovation of its sanctuary with a dedication service and open house on Nov. 11. The project included room for 100 more people in the sanctuary and the addition of a new fellowship hall, Christian education classrooms, kitchen, nursery, library, and church offices. Edward Stoltzfus of Eastern Mennonite Seminary spoke at the service. Ellis Croyle is pastor of the 392-member congregation.

When a Congregation Cares **by Abe and Dorothy Schmitt is a new book** from Herald Press. Abe, a psychiatrist, and Dorothy, a nurse, have conducted numerous marriage enrichment retreats and helped start a "caring team" in their congregation—Blooming Glen in Souderton, Pa.—to deal with marital and other crises. The book grows out of that experience. The paperback book ($6.95 in U.S. and $9.05 in Canada) is already on the Herald Press bestseller list.

Persons wanting to immerse themselves in Mennonite missions now have access to a new series of Mission Fellowship Visits being planned by Mennonite Board of Missions. Two visits are scheduled for next year—Southwest U.S. in the winter and Japan in the fall. Other upcoming destinations are Eastern U.S. in spring 1986, South America in fall 1987, Southeast U.S./Central America in winter 1988, and Europe in summer 1988. Participants are appointed by MBM and contribute a fair share of visit costs as a tax-deductible gift. More information is available from Willard Roth at MBM, Box 370, Elkhart, IN 46515.

Four of the 20 congregations who used newspaper ads supplied by Mennonite Board of Missions got immediate results this year. One congregation reported that two single women "came and are now members" as a direct result. The purpose of the ads is to make congregations known in their communities. Thirty other congregations have purchased the series of six ads and plan to use them soon. More information is available from Shirley Brunk at MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

All pastors of congregations should have received a 1985 datebook from Mennonite Publishing House. If anyone was missed, they should write to the publisher at MPH, 616 Walnut Ave., Scottdale, PA 15683.

Mary Wenger Detweiler, former missionary nurse in India, died on Nov. 7 at Schowalter Villa in Hesston, Kan. She served with Mennonite Board of Missions from 1921 to 1938. She is survived by her husband, John.

Developing one's roots and wings as a Christian was the focus for Spiritual Life Week from Oct. 28 to Nov. 2 at Western Mennonite School in Salem, Ore. The main speaker was Marion Bontrager of Hesston College's Center for Bible Study.

Roger Pierce was ordained as pastor of New Covenant Community Church in Tigard, Ore., on Oct. 21. He has been serving as licensed pastor of this new congregation in a Portland suburb. Conference Minister Harold Hochstetler of Pacific Coast Conference officiated and Pastor Allen Yoder of First Mennonite Church of McMinnville preached the sermon.

Evan Zehr was ordained as assistant pastor of Lowville (N.Y.) Mennonite Church on Nov. 11. The congregation is affiliated with New York State Fellowship.

Mervin Miller was installed as pastor of Valley View Mennonite Church, Spartansburg, Pa., on Nov. 4. Officiating were Pastoral Search Committee member Leander Miller, Elder Rob Esh, Overseer Ernest Martin, and Ohio Conference Conference Minister Wilmer Hartman.

James Evans was ordained as pastor of the emerging congregation in Spring City, Pa.—the first of seven current outreach efforts of Hopewell Mennonite Church, Elverson, Pa.—on Nov. 11. Officiating were Bishop Merle Stoltzfus, retired bishop Omar Kurtz, and Conference Minister Ross Goldfus of Atlantic Coast Conference.

Missionary comings/goings:
- *Steve and Debbie Fath* arrived from Bolivia on Oct. 31 on a medical leave. Workers with Mennonite Board of Missions, they are expecting a baby in January. Their address is R. 3, Grinnell, IA 50112.
- *Daniel and Mary Ann Halteman Conrad* arrived from Argentina on Sept. 30. They have been medical workers with MBM among various Indian groups. Their temporary address is Box 370, Elkhart, IN 46515.

Church-related job openings:
- *Nurse and secretary* at Diakonia, an emergency shelter and Voluntary Service unit operated by Allegheny Confernce. Contact Program Director Laurel Martin, Diakonia, RD 1, Box 351, Ocean City, MD 21842.
- *Pastoral team member* at Zion Mennonite Church in Souderton, Pa. Contact Paul Musselman, Zion Mennonite Church, Box 495, Souderton, PA 18964.
- *Administrator* at Freedom House, a soup kitchen/street ministry in Richmond. Contact Administrator Rob Conrad, Freedom House, Box 12144, Richmond, VA 23241.
- *President* at Fresno Pacific College, a Mennonite Brethren school. Contact Presidential Search Committee Chairperson Arthur Jost, FPC, 1717 S. Chestnut Ave., Fresno, CA 93702.

New members by baptism and confession of faith: *Dargan,*

Harpers Ferry, Md.; Randy Rhodes.

Change of address: *Ben and Kathleen Kenagy*, 3016 W. 15th St., Eugene, OR 97402. *Robert and Lois Witmer*, Apt. 5-E, S. Portland Ave., Ventnor, NJ 08406. *Dennis and Connie Byler*, c/o Madrid, 12, 3 Iz., 09002 Burgos, Spain. *John and Bonny Driver*, (Dec. 5—Feb. 1) c/o Fred Driver, 23645 Co. Rd. 30, Goshen, IN 46526, (after Mar. 1) Centro de Estudios y Retiros, Iglesia Menonita, 3 de Febrero 4381, Montevideo, Uruguay.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Allebach, James and Sylvia (Myers), Souderton, Pa., second child, first daughter, Bethany Joy, Nov. 2.

Birky, David and Teresa (Stuckey), St. Paul, Minn., third child, first daughter, Camille Jean, Oct. 5.

Books, Jeff and Donna (Detweiler), Akron, Pa., first child, Danielle Detweiler, Nov. 3.

Brubacher, David and Lynda (Duerksen), Milverton, Ont., third child, first son, Jonathan David, Nov. 1.

Conrad, Glenn and Peggy, Washington, D.C., first child, James Wesley Ellsworth, Oct. 25.

Coon, Roland and Grace (Armstrong), Archbold, Ohio, third child, second daughter, Crystal Gail, Nov. 4.

Cutrell, David and Sandra, Port-au-Prince, Haiti, second daughter, Natasha Sylvia, Oct. 30.

Elliott, Daniel and Charlotte (Gingerich), Zurich, Ont., first child, Stephanie Alyce, Aug. 16.

Hershberger, Phil and Diana (Bergey), Topeka, Kan., first child, Benjamin Earl, Oct. 1.

Kennell, John and Annamary (Graber), Sarasota, Fla., second child, first son, Michael John, Sept. 25.

King, Kenneth and Barbara (Beard), Urbana, Ohio, third child, second daughter, Rachel Suzanne, Nov. 9.

King, Rollie and LuAnn (Kohler), Frazee, Minn., fourth child, third daughter, Jaclyn Nicole, Oct. 16.

Krakana, Nick and Mary Lou (Steckly), Toronto, Ont., second daughter, Jessica Lee, Oct. 10.

Kropf, Ron and Eunice (Gascho), London, Ont., first child, Michael Patrick, Sept. 28.

Lapp, Stephen and Miriam (Sutter), West Liberty, Ohio, third daughter Maria Suzanne, Sept. 13.

Ledyard, Randall and Zonya (Horst), Winchester, Va., first child, Greta Renae, Nov. 6.

McCanon, Leo and Sandi (Gingerich), London, Ont., first child, Peter Mark, Oct. 17.

Martin, Dennis and Harriet (Schrock), Goshen, Ind., second son, Jason Edward, Nov. 9.

Martin, Joe and LaVonne (Kauffman), Pittsburgh, Pa., second child, first son, Andrew Douglas, Nov. 7.

Melick, Melvin and Audrey (Gingerich), Dashwood, Ont., second daughter, Brenda Lynn, Oct. 30.

Rosenberger, Wayne and Joan (Shobe), Stephen's City, Va., second son, Daniel Wesley, Oct. 10.

Ross, Dave and Doreen, Protection, Kan., second child, first daughter, Amanda Jill, Oct. 16.

Shank, Allen and Gina (Guengerich), Sarasota, Fla., first child, Kara Marie, Oct. 23.

Shrock, Max and Dixie (Mitschelen), Goshen, Ind., second daughter, Stacy Lynn, Nov. 1.

Springer, P. Gregory and Lee (Petrie), Urbana, Ill., second son, Ernie Franklyn, Oct. 18.

Steiner, Dean and Prudy (Kratzer), Dalton, Ohio, second son, Sheldon Loyal, Nov. 13.

Steury, Doug and LuAnn (Steider), New Paris, Ind., first child, Robert Douglas, Oct. 16.

Styer, John and Judith (Lederach), Somerville, Mass., first child, Katherine Lederach, Oct. 24.

Wyse, Max and Michelle (Crosby), Archbold, Ohio, third son, Kyle, Nov. 8.

Zehr, Ron and Betty (Eicher), Milverton, Ont., third child, first son, Shawn Ronald, Oct. 24.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Fockler-Grove. Roy Fred Fockler, Vivian, Ont., Baptist Church, and Ruth Grove, Stouffville, Ont., Wideman cong., by Harley Winborn and Jim Shantz, Aug. 25.

Good-Yoder. Marlin Good, Goshen, Ind., Salem cong. (Elida, Ohio), and Anita Yoder, Goshen, Ind., East Goshen cong., by Amzie Yoder, Oct. 20.

Hershey-Lapp. Dale R. Hershey, Intercourse, Pa., Hershey cong., and Debra A. Lapp, Cochranville, Pa., Old Road cong., by Glenn C. Hershey, Nov. 3.

Leis-Gerber. Robert Leis, Newton, Ont., and Brenda Gerber, Brunner, Ont., both of Poole cong., by David Brubacher and Glenn Zehr, Oct. 21.

Moyer-Alderfer. Tim Moyer, Danville, Pa., East District cong., and Wanda Alderfer, Troy, Pa., Morris Run cong., by Raymond C. Hershey, Sept. 22.

Sauder-Klopfenstein. Michael Sauder, Archbold, Ohio, and Pamela Klopfenstein, Wauseon, Ohio, both of Central cong., by Charles H. Gautsche and Jim Bartholomew, Nov. 10.

Smucker-Stoltzfus. David R. Smucker, New Holland, Pa., Hopewell cong., and Lois M. Stoltzfus, Morgantown, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Nov. 10.

Snyder-Kraus. Jeffery Snyder, Pen Argyle, Pa., Benders cong., and Debra Kraus, Newport News, Va., New Covenant Church by Bruce Bender, Aug. 4.

Vermillion-Miller. Paul Daniel Vermillion, Jr., Connersville, Ind., Valley Christian Church, and Donna Lou Miller, West Liberty, Ohio, Oak Grove cong., by David Gehman and Billy Holly, Oct. 27.

OBITUARIES

Alderfer, Walter L., son of Harvey M. and Susan T. (Landes) Alderfer, was born in Montgomery Co., Pa., Jan. 31, 1910; died of cancer at Pottstown Memorial Medical Center, Nov. 1, 1984; aged 74 y. On June 27, 1931, he was married to Anna Johnson, who survives. Also surviving are 2 daughters (Eileen J.—Mrs. Clyde M. Godshall and Joan J.—Mrs. Dennis Moyer), 10 grandchildren, 4 great-grandchildren, one brother (Isaiah L. Alderfer), and 2 sisters (Marie L. Nice and Mildred—Mrs. John Bucher). He was preceded in death by one son (Ray J.), one grandson, and an infant daughter. In 1961 he was ordained to the ministry and served the Frederick congregation from 1961 to 1978. Funeral services were held at the Souderton Mennonite Church on Nov. 4, in charge of Ben F. Lapp, Norman Kolb, and Kenneth Bucher; interment in Souderton Mennonite Church Cemetery.

Beall, Elsie, daughter of William C. and Mary Ann (Mast) Miller, was born in Elkhart Co., Ind., Sept. 14, 1931; died at Elkhart General Hospital, Elkhart, Ind., Oct. 22, 1984; aged 53 y. On Sept. 22, 1950, she was married to Richard L. Beall, who survives. Also surviving are 3 daughters (Connie—Mrs. Vernon Graber, Marlene—Mrs. Loren Hershberger, and Paula), 2 sons (Wayne L. and Al), 2 grandchildren, and 4 sisters (Alta—Mrs. Harry Berger, Celestia Lambright, Cora—Mrs. Joseph Graber, and Mary—Mrs. Levi Schrock, Jr.). She was a member of Clinton Brick Mennonite Church, where funeral services were held on Oct. 25, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

Bender, Lloyd E., Sr., son of Amelius and Emma (Gunden) Bender, was born in Johnson Co., Iowa, Dec. 25, 1912; died at University Hospital, Iowa City, Iowa, Oct. 25, 1984; aged 71 y. On Oct. 15, 1935, he was married to Loretta E. Yoder, who died on June 9, 1984. Surviving are 3 sons (Lloyd, Jr., Larry, and Robert), 6 grandchildren, and one sister (Lala—Mrs. Harry Showalter). He was a member of West Union Mennonite Church. Funeral services were held at George L. Gay Funeral Home on Oct. 29, in charge of Merv Birky; interment in West Union Church Cemetery.

Grieser, Minnie, daughter of Samuel and Mary Ann (Freyenberger) Stuckey, was born at Pettisville, Ohio, Nov. 9, 1901; died at Phoenix, Ariz., Nov. 9, 1984; aged 83 y. On Feb. 5, 1924, she was married to Elmer H. Grieser, who died on May 14, 1971. Surviving are 2 sons (Orville J. and Merle Grieser), one daughter (Mary—Mrs. Elden Snyder), 6 grandchildren, one foster-granddaughter, and one sister (Lydia—Mrs. Eldon Rupp). She was a member of Central Mennonite Church, where funeral services were held on Nov. 13, in charge of Charles H. Gautsche, John Schrock, and Jim Bartholomew; interment in Pettisville Cemetery.

Hershberger, Florence, son of Josiah and Rose (Swartzentruber) Hershberger, was born at Lagrange Co., Ind., Aug. 10, 1922; died of heart failure at Greencroft, Goshen, Ind., Oct. 25, 1984; aged 62 y. Surviving are her mother and 3 brothers (Roy, Chester, and Edwin). She was a member of North Goshen Mennonite Church, where funeral services were held on Oct. 27, in charge of Harvey Chupp and Darrel Hostetler; interment in Shore Cemetery.

Yeackley, Melvin, son of John and Sarah (Stutzman) Yeackley, was born in Milford, Neb., Oct. 6, 1915; died of a heart attack at his home in Milford on Nov. 13, 1984; aged 69 y. On Feb. 20, 1941, he was married to Agnes Rediger, who survives. Also surviving are 2 sons (Gary and Rodney), one daughter (Carolyn—Mrs. Gary Kremer), his father, 7 grandchildren, and 2 sisters (Erma—Mrs. Floyd Burkey and Nola—Mrs. Archie Kremer). He was a member of East Fairview Mennonite Church, where funeral services were held on Nov. 15, in charge of Lloyd Gingerich; interment in East Fairview Cemetery.

CALENDAR

Indiana-Michigan Conference Ministerial/Elders meeting, Shipshewana, Ind., Dec. 4-5

Mennonite Board of Education annual meeting, Chicago, Ill., Dec. 5-8

Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985

New York State Fellowship delegate session, Syracuse, N.Y., Jan. 12

Mennonite Church Canada Coordinating Committee meeting, Leamington, Ont., Jan. 17.

Mennonite Central Commitee annual meeting, Berne, Ind., Jan. 25-26.

Alive 85, Denver, Colo., Apr. 11-14

CREDITS

P. 849 by D. Michael Hostetler; p. 852 by David Hiebert; p. 853 by Steve Shenk; p. 854 (bottom) by Munir Sayegh; p. 855 by Jan Gleysteen.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Religious right seeks key posts for role in Reagan victory

A leading fundamentalist Christian political lobby says its members will seek high-level positions in the Reagan administration in return for their part in the president's landslide victory. "This is patronage, let's face it," said Gary Jarmin, a representative of the Christian Voice, at a news conference the day after the election. Jarmin said that the Christian Voice, which was credited with successfully defeating key liberal senators in the 1980 elections, and other conservative Christian groups will "work on getting key appointments to agencies that would affect our issues—such as the Department of Education. People are policy, and that's the reality." Colonel Doner, executive director of Christian Voice, which claims a membership of 35,000, said conservative groups will continue to press for key priorities, such as prayer in public schools, opposition to abortion, and nonregistration of Christian schools.

In Tokyo, buy your Bible from a vending machine

Bible distribution has become automated in Japan. What is believed to be the world's first Bible vending machine is now in operation in Tokyo. It is in front of the Christian Literature Crusade bookstore, and makes Scriptures available 24 hours a day, even when the store is closed. Until recently, pornographic material was the most popular literature being offered in vending machines in the student center near the store. Christian Literature Crusade staffers call their machine Nicodemus, named after a Pharisee who visited Jesus by night. They reported that Bibles are now outselling pornography in the area.

Placement problems still plague Protestant clergywomen

Where have all the clergywomen gone? A decade after women began entering seminary in significant numbers, they are not finding universal acceptance as pastors of churches in mainline Protestant denominations. But most analysts believe acceptance is growing. United Methodists and American Lutherans tip the scale in placing 80 percent of their ordained women in local churches. Close behind is the Lutheran Church in America, with 75 percent. The Unitarians check in at 60 percent, Episcopalians at 56 percent, and the Presbyterians at 50 percent. From there, the numbers dip to about one third for the Christian Church (Disciples of Christ), the United Church of Christ, and the American Baptist Church. The Southern Baptist Convention, which officially discourages ordination of women, is reported to have some 300 clergywomen—a growing but statistically insignificant number in relation to total clergy in the denomination. Not that clergywomen who don't find a church can't find work. Most wind up in related fields such as hospital and prison chaplaincies, campus ministry, teaching, counseling, and social-service agencies.

Bible buffs find abundant challenges in new trivia games

Q. How many trivia games about the Bible are on the market?

A. At least 13, and more are cropping up all the time.

Christian entrepreneurs have followed up on the phenomenal success of Trivial Pursuit, expected to net close to $1 billion in sales this year, with religious quiz games. There are some questions about the Bible in Trivial Pursuit, most of them in the literature category. But for Bible buffs, it isn't enough. In addition to a game called Bible Trivia, there are quiz games with names like Treasures in Heaven, Revelation, His Coming, The Bible Game, Bible Search, Bible Bafflers, Bible Challenge, Biblical Trivia, and Biblical Quest.

The most successful is Bible Trivia, produced by Cadaco Games in Chicago. Since its debut in April, 500,000 copies of the game have been sold. It is marketed through such outlets as Sears Roebuck, Toys R Us, and K-Mart. Like Trivial Pursuit, Bible Trivia is a Canadian idea. Brian Esch, its originator, is a secondary school teacher in Mississauga, Ont. He and his wife, Kandyce, drew up 5,400 questions for the game, using both the Bible and church history books.

Amish win support from some neighbors

Amish residents of Canton, Minn., won the support of some of their neighbors at an information meeting held to discuss whether the religious group is getting preferential treatment under the law. The 53 families in the Amish community have recently been involved in controversy over their refusal to attach slow-moving vehicle signs to horse-drawn buggies and wagons, and their failure to collect sales taxes on the sale of lumber and furniture. The Amish refuse to attach the signs to their vehicles because they don't believe in adornments or bright colors. One man in the audience asserted that "if the Amish want to live in our community they should accept their safety responsibility and abide by laws." But another declared that "it is their personal right protected by the Constitution. They are willing to accept compromise and would use reflective tape."

Roger Schurke, an attorney and director of the Minnesota Association of Christian Educators, noted that the Amish won a 1972 U.S. Supreme Court ruling that exempts them from state laws regarding curriculum, teacher qualifications, attendance, and quality of education. Their children are not required to attend school beyond the eighth grade. Some people asserted that the Amish keep school districts from getting as much state aid as they would otherwise by sending their children to private schools. But Dave Hadland of the Fillmore County assessor's office pointed out that they pay property taxes on their farms and that 50 to 60 percent of the revenues go to support public schools.

Armstrong reemerges with message of reconciliation

James Armstrong, former United Methodist bishop who resigned his office in November 1983, reemerged in October in the pulpit of New York City's Christ United Methodist Church, preaching on "Bridges Over Troubled Waters." Armstrong, who since midsummer has been a consultant with International Business-Government Counselors of Washington, D.C., pegged his sermon on his opening address three years ago, as president of the National Council of Churches, when he said, "We need bridges to bring people together." He suggested that bridge-building must start with "conversion to the ways of reconciliation."

Armstrong said he thinks of himself as a "Methodist layman," but he was otherwise noncommittal about any future role in the church. He said he had "failed the gospel and my family" at the time of his resignation from the NCC presidency and the Methodist ministry. Rumors of marital infidelity circulated in the church. Earlier in October, Armstrong broke the self-imposed silence he had maintained since his resignation, writing an article in the United Methodist clergy journal *Circuit Rider* describing the pastoral care he received during the period. Offering lessons gleaned from his own experience, he suggested that the church's response to "frail and stumbling human beings" should be one of grace, and that the church should denounce "smug, dehumanizing self-righteousness."

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The fulfillment of prophecy

When in need of evidence to make a case, where do we look? Lawyers, I understand, look for precedents in the records of the law courts. At times we appeal to tradition, custom, or common consent. The more controversial the issue, the more important the evidence.

Jesus was controversial, as we learn from the records in all the Gospels. Thus, all the Gospel writers were at pains to demonstrate that Jesus really was the one they said he was. All of the Gospels appeal to the Old Testament for evidence that Jesus really was "the Christ." The three Synoptics do this more than John and of the three, Matthew is the most obvious. I counted at least 13 references in Matthew where the writer indicates that an event related to the coming of Jesus was a fulfillment of Old Testament prophecy.

I took a look at Matthew's list in preparation for this editorial and found some things I had not seen before. I noted, for one, that eight out of 13 references are from the book of Isaiah. Evidently this was a favorite of Matthew's. More likely it presented the kind of evidence he was looking for to shore up his case that Jesus really was the Messiah and that people should believe in him and follow his way.

Now, as I wrote last week, there were aspects of Jesus' career that disappointed many people. Even the disciples found him hard going when the crunch came. It was not to be expected that the offense of Jesus' blunt ethical teaching and of his ignominious death would disappear as the second and third generations emerged in the Christian church. Paul ruminated about this in 1 Corinthians 1:22-23: "Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles." As an advocate of the way of Jesus, Matthew was up against it. But evidently his audience was made up of persons who respected the Old Testament prophets, for Matthew rests his case quite heavily on matching Jesus with Old Testament prophecies.

Among the more important connections for him is to tie Jesus with Immanuel of Isaiah 7:14. In Isaiah 7, the prophet is described as seeking to inspire faith in the faithless King Ahaz, but Ahaz will not respond. So, insists the prophet, the Lord will respond for him. A baby will be born and named Immanuel and before this child is grown the problems the king is worried about will have solved themselves.

We do not know who was the original Immanuel. Perhaps it was Ahaz's own son Hezekiah, who was to be considered one of the good kings of Israel. But Matthew makes it clear who is the present Emmanuel. It is Jesus, says Matthew, and he was predicted by the prophet. If we value prophecies we should take Jesus seriously.

As he calls the roll of the prophecies fulfilled in Jesus, Matthew includes some references which from our standpoint seem less important than others. There is a reference to his place of birth, Bethlehem, to the sojourn in Egypt, his growing up in Nazareth, the weeping of bereaved mothers, the ministry of John the Baptist, Jesus' work in Galilee, his role as servant of the Lord.

What Matthew meant to imply by all these allusions is not entirely clear. Bethlehem, of course, was the city of David and this helps to support Jesus' place in the line of David. The call from Egypt is thought to refer to Hosea 11:1 where Hosea laments the failure of the called-out son, Israel, to fulfill his calling. By implication, Jesus, the second called-out son, did respond positively. Nazarene seems to be a play on words, alluding to the shoot of Isaiah 11:1.

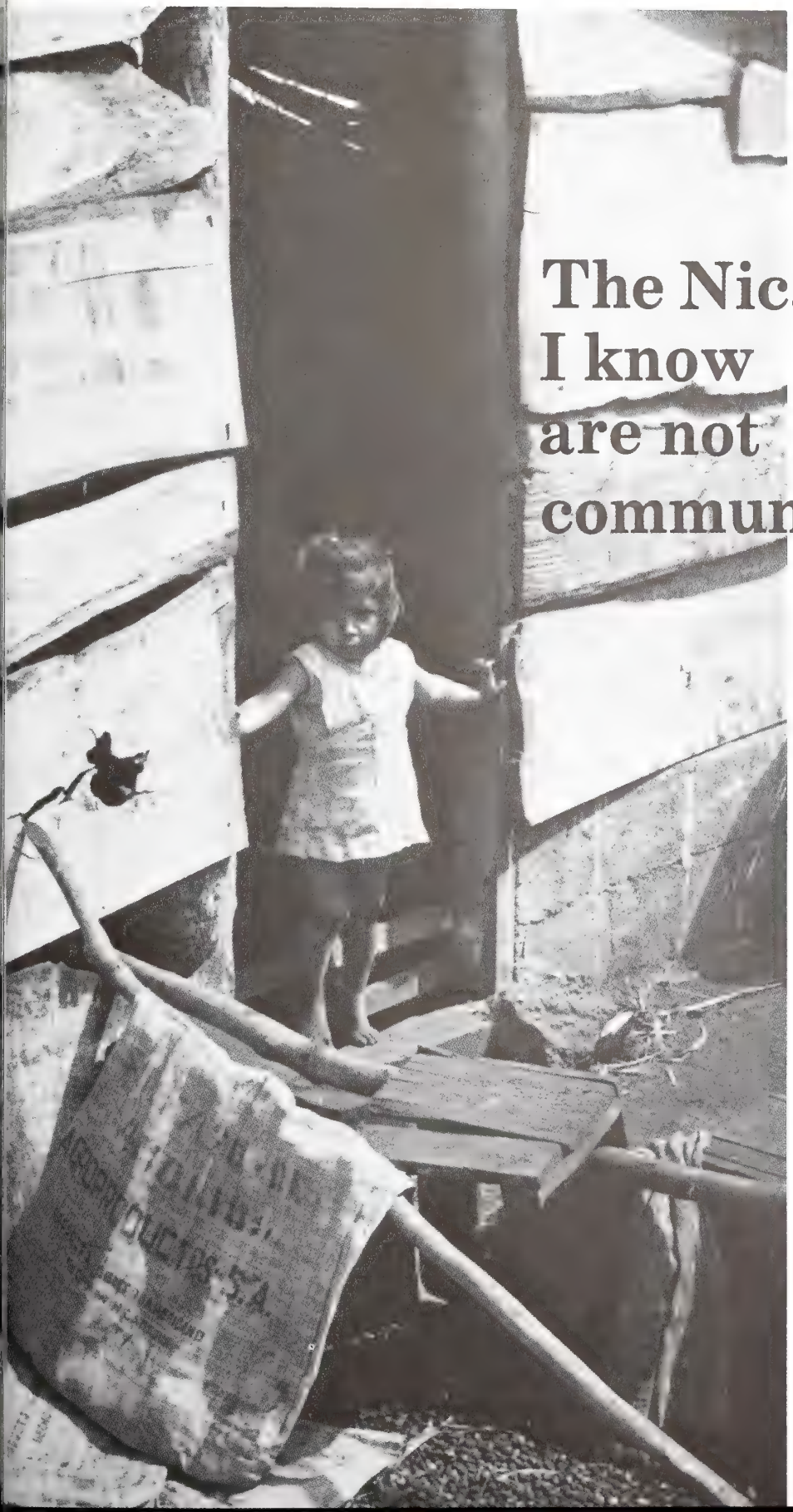
John the Baptist is interpreted as a fulfillment of Isaiah 40:3. As such it is interesting to reflect on the difference between the exalted language of the prophecy and the modest nature of the fulfillment. Here, of course, is the nub of what made Jesus controversial. Unless he was using deliberate hyperbole (and perhaps he was) the prophet himself expected more than what really happened—both in the original fulfillment of his prophecy in the return from the Babylonian exile and in the lone character of John crying in the wilderness. But perhaps for Matthew the "crying" in the wilderness is enough to make his point. John *was* in the wilderness and he *did* make a disturbance.

The question at stake here as in the total phenomenon of Jesus is how does God work in the world? For this there were two traditions among the Jews. One held that the work of God would be marvelous and powerful. The other tradition was seen in the servant poems of Isaiah. As I look at it now, Matthew seems to have joined these two traditions. At the beginning, he cites reference after reference to show Jesus' royal connections. But then comes John the Baptist in chapter 3 as the exceedingly modest fulfillment of Isaiah 40. This is followed in chapter 12 by a reference to the servant prophecy of Isaiah 42:1-4 and in 21 to Zechariah 9:9 where the king comes riding upon an ass.

So the scandal is out. The Messiah has come, but he is just a carpenter from Nazareth, not the kind of superman some hoped for. But, insists Matthew, he is the fulfillment of prophecy. Some were convinced, some hesitated, and some just rejected the message.—Daniel Hertzler

December 11, 1984

GOSPEL HERALD



DEC 11 '84

The Nicaraguans I know are not communist aggressors

by Jeff Hendrickson

A couple of rounds of machine gun fire just went off north of town. I wonder if anyone got hurt. Chances are it was only someone practicing, but you never know. I have heard that sound hundreds of times here in Nicaragua, and the same queasy feelings overtake me each time. As one of the organizers for local defense reminded me, "This is a war zone—what did you expect?"

My wife, Sarah, and I have been in Nicaragua since last August working as long-term volunteers with Witness for Peace. Before that we were active helping Salvadoran refugees at Pittsburgh (Pa.) Mennonite Church as part of the

"sanctuary" movement. It is difficult to be here having come from a very close community of believers to a situation of daily uncertainty and constant running around. We have managed to settle down somewhat in Jalapa, a village a few thousand near the Honduran border. About one and a half or two years ago there was a lot of fighting here as the "contra" (short for counter-revolutionaries) fought hard to capture the town—it is surrounded on three sides by Honduras. They could not capture it, and the town is more or less "quiet" as people try to go on with their lives. Fighting is heavy in many other parts of the country now, and the possibility of another attack, or even an invasion by the U.S., lurks in people's minds.

Peace seems so far away. Everywhere we go in Nicaragua the same message surfaces: *We want peace.* People are sick of the killing, the sabotage, bombings, kidnappings, and terrorism of the "contra." And yet, peace seems far away. One old sage was telling me a few weeks ago that there was a quick way to peace: surrender to the "contra." But, he went on to say, that would be more of a crime against the Nicaraguan people than it would be a way to real peace. Peace does not mean to live under complete domination. For some reason the words of Paul in Galatians 5:1 come to mind: "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (NIV).

The leaders of the Nicaraguan revolution profess a kind of "third way" mentality that appeals to me very much.

The leaders of the Nicaraguan revolution, Sandinista and otherwise, profess a kind of "third way" mentality that appeals to me very much. They do not want to give in to the U.S. and to the "contra," but neither do they want to be pawns of the Soviet Union. They do not want the economy totally state-owned nor totally in private hands. Although they have a basic concern to support the rights of the poor and the "campesinos," they are not out to persecute the well-to-do. "It is not a crime to be rich in Nicaragua," a government leader in Jalapa told us.

Taking this middle road, outside the dominant ideologies and practices, has beset the Nicaraguans with problems since the beginning of this revolution. As Anabaptists well know, taking the path less traveled often means more than the average share of suffering, ridicule, pain, and even persecution.

Jeff Hendrickson, Jalapa, Nicaragua, is a Mennonite serving as a long-term volunteer with Witness for Peace—an organization which encourages North American Christians to visit Nicaragua and experience firsthand the joy and pain of its people. Interested persons should contact Witness for Peace, 1414 Woodland Dr., Durham, NC 27701.

American accusations are false. Although I often read the accusations that the U.S. government makes against Nicaragua—no freedom of the press, religious persecution, abolishing private property, military buildup—I usually get the feeling that these accusations serve as a cover for a much deeper fear. Time and again these accusations have been proven false, distorted, or filled more with hysteria than with reality.

The deeper fear, I believe, is the very fact that Nicaragua wants to forge a new way for its people in which the U.S. is one partner among many instead of the boss. Although the imagery disturbs me, it seems that the U.S. government sees Nicaragua as one of its children whom it does not quite want to admit has reached adulthood.

Having seen at least a little of the reality here, I really wonder how or why the U.S. government gives such a distorted view of the situation. What disturbs me more, though, is how easily U.S. Christians can accept the underlying assumptions of that distorted view. That is to say, even if Nicaragua were a communistic state (which it is not), would that be reason to hate it and destroy it? Even if Nicaragua were sending arms in massive amounts to the leftist guerrillas in El Salvador (which no one has been able to prove with any certainty, and which has been repudiated by the very U.S. Central Intelligence Agency agent assigned to prove it), is that reason enough to send in the Marines?

Deep religious roots. If Nicaragua were an atheistic country, or even if the Sandinistas were godless communists, as Vice-President George Bush charged in his debate with Geraldine Ferraro, would those factors warrant the creation of a 12,000-man terrorist army to wreak havoc against them? The reality is that Nicaragua has deep religious roots, that something of a revival has taken place here especially among the poor, and that many Sandinistas became revolutionaries precisely because of their Christian faith. We may debate with them about the fullest sense of what it means to be a revolutionary Christian (for example, whether taking up arms should be a part of that commitment or not), but to call them atheistic communists comes across as hysterical rhetoric. Remember, we are not called to fear but to love.

The problem of militarism is a little more touchy for me, and something I take seriously. One cannot get away from the ubiquitous AK-47, the standard rifle here. They are supposedly proof of the Russian military

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buildup, but those rifles could just as easily have been U.S.-made M-16s. One of the reasons Nicaragua went to buy rifles from the Soviet Union is that the U.S. wanted the Sandinistas to pay back all of former dictator Anastasio Somoza's military debts before it would sell any more arms to Nicaragua. How could the Sandinistas be expected to pay the U.S. for the guns, tanks, and planes used to shoot and bomb the very Nicaraguans who had just gained their freedom from Somoza? But now the U.S. can wipe its hands clean and say, "See, look how they turn to the Soviet Union."

It seems that the U.S. Government sees Nicaragua as one of its children whom it does not quite want to admit has reached adulthood.

You really get a sense that the entire population here is armed. They are dealing with attacks daily, and they also expect an invasion. Teenage boys, middle-aged women, old men—anybody and everybody can be seen with a rifle here. One night I accompanied a Nicaraguan friend of mine on "vigilancia" (a community-wide civil night patrol). We stopped in the local civil defense office, and the man in charge even offered me an AK-47! It took some explaining before he understood that I could not and would not take up arms. The next day a few of the townspeople had a good laugh about me, joking that if an attack came while I was out on "vigilancia" I would kneel and cross myself (as the Catholics do) and maybe recite a prayer. I do not know what I would do, but I certainly will not be shooting at anyone.

Nicaraguans want peace. In spite of all the weapons, I know that the Nicaraguans want peace, and that they are basically a peace-loving people. My initial reaction to Nicaragua was aversion, mostly because of the weapons I saw everywhere. But as I began to learn more about the people behind the weapons, I saw the tragedy of this situation. Gentle, caring, and hospitable people, who are hardworking and enthusiastic about the possibilities now open to them with the revolution, are forced to become warriors.

Are their only options to be a dictatorship (most likely pro-U.S.) of the right, or a permanent state of siege and emergency due to the "contra" aggression? Unless the U.S. becomes more open to the kind of "third way" that Nicaragua desires to be, these seem to be the only options. I can only hope that people acquainted with what it means to be a "third way" outside the dominant lines of division will show their support and concern for others, particularly the people of Nicaragua, who desire the same.

BOOK REVIEW

A good book, but hard to read

Essays on Biblical Interpretation, edited by Willard Swartley. Institute of Mennonite Studies, 1984, 334 pp., $9.00.

I found this to be a very useful and a very difficult book. It was useful in that it gave me an indication of how my own personal approach to the Bible compares with the broader historical Anabaptist-Mennonite perspective. It was difficult because it contains many large words and abstract ideas, as well as theological and philosophical language. The book is intended as a textbook for seminary level studies. It is not for most laymen, and many Mennonite pastors will probably struggle to find it helpful. The volume of essays belongs on the reference shelf of *some* church libraries. It is meant for scholars, not casual readers.

Section I succeeds in surveying the writings of the original Anabaptists. What did they believe about the Bible? How did they treat the hermeneutical question? What was/were their method/s? Both the questions and the answers are important and valuable. The themes of Christology, discipleship, obedience, and community are probed. What did Menno have to say? What is the relation of letter and spirit as well as of Old and New Testament materials? Even the answers to these questions do not give us ready-made solutions for the issues of today. However, we cannot be true to our Christian tradition without knowing where our theological progenitors stood.

Section II traces developments in Mennonite hermeneutics between the sixteenth and twentieth centuries. It is a very brief section. Much more research and study needs to be done on this era of Mennonite history. It seems likely that there was much borrowing from other theological thought and traditions prior to the rather recent revival of trained Mennonite biblical scholarship.

The largest section of the book was the part of least value to me. Seven essays by well-known and capable Mennonite scholars try to establish a faithful contemporary hermeneutic for our church. The articles are full of philosophical positing, scholarly jargon, and intellectual abstractions. In short, this section seeks to answer questions which very few Mennonite pastors are asking. Perhaps these questions should be asked, but I'm afraid that they are not and the heaviness of these seven articles will not succeed in stirring much interest.

Section IV is the most helpful part of the book. In it the authors spell out in an understandable and helpful way what all this means for the task of teaching and preaching the Bible in the congregation. Both writers affirm the cardinal Anabaptist-Mennonite belief that serious disciples must above all else be open to the message of the Bible and willing to respond in everyday obedience. Without these two conditions all biblical scholarship is bankrupt and futile at worst and an intellectual exercise at best.

This book deserves a place on the shelves of Mennonite scholars today. Seminarians will find it instructive and helpful. The Institute of Mennonite Studies is to be commended for seeing that this type of work is done. Generations yet to come may with gratitude compensate for the limited readership of this one—**Robert Hartzler,** Washington Mennonite Church, Washington, Iowa

The darkened inn and the glorified stable

by Bob Shreiner

Bethlehem! Bethlehem! A symbol of hope! Bethlehem may well speak of the good will and peace created by all people who live in harmony with one another. It symbolizes a search for the hope and peace which all people may experience inwardly as well as outwardly.

Henri Nouwen in *Suffering Christ* says, "The harder I tried to enter the inner place of peace and communion with God, the more I would see that the Lord I was searching for in my heart is the Lord of all nations and all peoples. This God is a Lord who embraces all humanity—the hungry, the dying, the suffering. The harder I tried to look into my heart and find the Lord, the more powerfully I was thrust outward. This is because the Lord is the one in whom all people are embraced. And so what is most inward turns out to be the most public. What is the smallest and most vulnerable proves to be that which has roots firmly grounded in place and time."

Nouwen reminds us of the importance of interacting with the people and situations around us regardless of their complexities. Bethlehem symbolizes the reality of living out the truth. It provides the hope for having the courage to overcome the forces which create confusion and disruption. And it calls all of us to participate in that which Christ himself experienced while here on earth.

Bethlehem symbolizes exasperation. The Bethlehem experience did not come at a very convenient time for Joseph and Mary. Much as he probably disliked having to make the journey with Mary who was almost full term with child, Joseph set out to do what he felt he needed to do. The journey from Nazareth to Bethlehem was about 80 miles. The accommodations in Bethlehem were quite primitive. Travelers brought their own food, with the innkeeper providing only fodder for the animals and fire to cook upon. Because the inn was full, Joseph and Mary were forced to move to the courtyard where there were stalls for them to set up camp.

One may wonder if Joseph and Mary really believed the Christ child might come on this trip. Perhaps they hoped the birth would wait until their return home. To accommodate the oppressive government of Rome, they followed through with their plans. But the Christ child came—at a very inconvenient time and place. Certainly moments of exasperation must have been felt by this young couple!

Does our Bethlehem create a situation of exasperation? I hope that for some of us, this Advent may create within us a level of exasperation for responding to the needs around us. May we take a long hard look at family relationships which are troubled because of outside pressures or lack of love and communication. How do we respond to the victims we call the "new poor"? Do we allow the situation in Latin America to overwhelm us with discouragement to the point of immobilization? When will we realize the risen Christ is not to be separated from the reality of the world in which we live?

Bethlehem symbolizes simplicity. The simplicity of the courtyard campsite and the manger scene with the Christ child wrapped in unpretentious cloth illustrate for us the reality of God's kingdom. This Christ child was a sign of the kingdom coming! The kingdom of God has come through this child found lying in the barn in a feed trough. The reality of this Bethlehem scene is the presence of God's kingdom among the poor and oppressed rather than among the "proper" people.

The kingdom was experienced in that Bethlehem setting through the simplicity of worship, of hospitality, and of gifts. Why do we need to be so formal in our worship, so proper in our hospitality, and so extravagant with our gifts? May we take lessons from our children who at times lay aside the complex costly toys and spend hours happily playing with the boxes they came in.

To help us understand more fully the reality of Bethlehem and our need to live more simply so we may be more generous, I have paraphrased Luke 16:19-31:

There was a U.S. senator, dressed in his fine suit, living on Country Club Road. In his city was a person named Bagman, who was hungry and who had no place to lie but on a heat grate. Dogs came by to lie beside him to provide more warmth. The time came when Bagman died and the angels carried him to Menno Simons' side. The senator also died and was buried. From hell, where he was in torment, the senator looked up and saw Simons far away with Bagman by his side. So he called to him, "Brother Menno, have pity on me and send Bagman to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire." But Menno replied, "Senator, remember that in your lifetime you received good things as a result of your power, while Bagman received bad things because no one would help him, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed like the social chasm which separated both of you on earth. This chasm prevents persons from crossing back and forth." The senator answered, "Then I beg you, Brother Menno, send Bagman to my friends at First Mennonite Church, for they helped elect me each term. Let him warn them so that they will not also come to this place of torment." Menno replied, "They have

Bob Shreiner, Hyattsville, Md., is copastor with his wife of Hyattsville Mennonite Church. This is adapted from one of his sermons.

prophets; let them listen to them." "No, Brother Menno," the senator said, "if someone from the dead goes to them they will repent." Menno said to the senator, "If they do not listen to their prophets, they will not be convinced even if Bagman rose from the dead."

Bethlehem symbolizes love. Together Joseph and Mary went to Bethlehem. Together they provided a sanctuary for the Christ child under the most problematic circumstances. In this togetherness we discover a love which is more than the touch of young lips. It is a growing love which is of commitment and courage for bearing the burdens of life together.

Love takes many forms, from the smile of thanks to the laying down of one's life on the Nicaraguan border as a witness for peace. Love is ready to respond in the hour of need no matter what the cost may be!

Since God is love, I have paraphrased the psalmist's writing of Psalm 146:7-10: "Love upholds the cause of the oppressed and gives food to the hungry. Love sets prisoners free. Love gives sight to the blind and lifts up those who are bowed down. Love loves righteousness! Love watches over the alien and sustains the fatherless and the widow, but love frustrates the ways of the wicked. Love reigns forever! Praise the Lord!"

Conclusion. God's love has come through the Bethlehem scene, and his love keeps coming whether we are ready for it or not. God's love wants to make changes within us. His love shows us the reality of "the way, the truth, and the life." His love shows us the difference between the darkened inn and the glorified stable.

Meditations on Christmas hymns (2): The Mennonite Hymnal, 131

Lo, how a rose e'er blooming

by Peggy B. Shenk

"Lo, How a Rose E'er Blooming" was written in the late 1500s when imagery was the strong element in poem composition. The image in this song is of a rose, with all its delicate beauty, blooming in the cold of a winter's night. Was the author imaging for us the miracle of the virgin birth?

The rose, I'm sure, refers to Jesus. I immediately think of Song of Solomon 2:1—"I am the rose of Sharon, and the lily of the valleys."

Isaiah in his prophecy (11:1 and 10) uses the image of a shoot when he speaks of the coming of Jesus:

> *"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."*

Revelation 22:16 uses the image of light: "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."

The darkness came when Adam and Eve transgressed in the Garden of Eden and it continued down through the ages until Christ's coming. Halfway through this time of darkness Isaiah prophesied the coming of Jesus, "the man yet very God" who would "dispel with glorious splendor the darkness everywhere" (third verse of the hymn).

Though the coming of Jesus brought light to a world in darkness, we still experience our own personal times of darkness. Last year I experienced a time of personal darkness that challenged my hope and faith in Jesus Christ.

After viewing *The Day After,* the TV movie on nuclear war, I was left with a darkness in my soul akin to despair. Then my husband and I viewed the last two episodes of the John F. Kennedy mini-series and that recalled for us the Cuban missile crisis, which we went through as a family when we were living in Florida. I remember, at the time of crisis, there were people who went north to be with their families; pastors vacationing in Florida cut their vacations short to go back and be with their congregations. We remembered how we canned water and tried to figure out which room in the house would be the best refuge in the event of an attack of Russian missiles from Cuba.

The day after we viewed *The Day After,* our daughter and her husband announced the exciting news (for them) that they are expecting their first child. My initial feeling was, "Why would anyone want to bring a new life into this dark world?" That same week we went out to the mall and saw the almost frantic rush of Christmas shoppers. I read in the newspaper of people standing for hours in the cold, and getting trampled on, just to buy a cabbage patch doll.

All this left me feeling cold in my soul. Darkness covered my eyes. No fragrant bloom was opening in my winter.

Then I discovered that I needed to find anew the warmth and vision of new life in the one who is the hope and light of the world, Jesus Christ.

Isaiah 53 speaks so well to the whole picture of Jesus' coming and his ultimate mission to save us from sin and death. I encourage you to take time to read this passage and to meditate on its message.

Peggy B. Shenk, Harrisonburg, Va., is an administrative assistant in the president's office at Eastern Mennonite College. This was one four Christmas hymn meditations given in chapel at EMC last year by faculty and staff.

The visit of the King

by Paul Swarr

This is the season when we celebrate one of the greatest dramas of all history: the visit of the King. Let's see it as on a huge stage. Let's pull back the curtains and observe what is happening.

The King of the universe is seated royally on his throne. It is a day of rest. For had he not just completed six days of strenuous labor? He had flung a million stars into their orbits in the heavens. He had made a blazing sun with planets that would circle it in careful order. Then he gave special attention to one planet. On it he formed mountains and valleys, rivers and oceans, trees to grow tall, birds to fly in the sky, and animals to roam the forests.

And just yesterday he had climaxed his creation. He had fashioned a being that looked very much like himself. Oh, not an exact copy. For there can be only one King in the universe. But it was someone who could think; who could choose between good and evil; who had a divine spirit put within him; who could love as God loves. And the King placed this man in the most beautiful garden on the planet so he could enjoy being the King's deputy and reign as a prince in this paradise.

A race of rebels. But several days have passed now. The scene is different. Recall that in the heavenly kingdom 1,000 years are but as one day here on earth. Now the King of the universe looks sorrowful and heartbroken. "How can it be?" he asks himself. The princes on the earth have become a race of rebels. They defy the King. Some have even forgotten that the universe has a King. Others are determined to kill the few who yet desire to love the King with a pure heart.

The angels of heaven are listening in on the King's conversation with himself. They remember the many things he had already done to cause the princes of earth to know they are deputies to the King of the universe. One time he had torn down their high towers, and confused their language. Another time he had caused the oceans to flood over the continents. He had called out one family to live differently than all the other families on earth. And he had thrust that family into exile when they disobeyed. But still the majority of the princes on earth took no notice of their King.

The King looked at Gabriel standing near him. Did he dare reveal his secret to his most trusted archangel? For there was a perfect answer to the dilemma. He had perfected this plan even before he had created the stars. He knew it was the right answer; but it was more costly than all his other efforts to save the princes on earth from worshiping themselves. Now he knew the fullness of time had come.

Paul Swarr, Tel Aviv, Israel, is a Mennonite Board of Missions worker. This was shared in a local congregation.

A visit to planet earth. The next day all the angels of heaven were trembling with excitement. Each one was whispering to the other the wonderful news. The King was sending his Son to visit planet earth. The Son would represent his Father, for he was the perfect image of his Father. Surely the princes of earth would honor and reverence and worship him.

There the Son stood, noble and alert and tall in his royal robes. He looked like a warrior prepared to go forth into battle. Then suddenly the angels gasped. For the Son was removing his royal robes, one by one, and laying them aside. Why was he doing that? Then they remembered: no one on planet earth could look at the face of the King of the universe and live. The Son's face was just like his Father's face. He would have to wear a veil. But what type of disguise would be appropriate? The angels couldn't guess the answer.

It was time for action now. The King said he would allow the angels to peek over the balconies of heaven and watch his plan unfold. Soon they noticed a special light flooding a little village named Bethlehem. It was predicted that a King would be born in that town. The light seemed to be focusing upon a tiny cave. One angel pointed: "That is a place for lambs to be born, not princes! There must be a mistake!"

The Son's disguise. So the King decided to tell his angels part of his plan. He explained that his Son would be born to a poor family, grow up in an unknown village, and work as a carpenter. That would be his disguise so that people on earth could look at his face. They could watch him and hear him. He would reveal his Father's love through what he said and did. He would change their minds and heal their bodies. Some people would hate the King's Son for not letting them alone, and would even try to kill him. (The angels shuddered at that thought and wept.) "But," the King added, "one day my Son will pour out my Spirit upon a group of these people who believe in me so that they will always love and obey me." Now this was all the King could tell about his plan to the angels at this time.

He explained that his Son would be born to a poor family, grow up in an unknown village, and work as a carpenter.

Now the King commanded, "I have done my part. My Son has gone. But there is work for you, my angels." Gabriel had already gone to speak to a priest of the tribe of Levi about a son he would have in his old age. He also

had gone to speak gently to the maiden who bears the King's Son. Now other angels were dispatched, one to speak to the carpenter of Nazareth, others to stand ready to warn some Eastern scientists regarding a rival king.

And now a whole multitude of angels were released to go to Bethlehem where the birth was taking place. But the King told them: "Don't go to the rival king; he will not understand. Go rather to some humble people who are tending their sheep out in the fields. They will listen and understand.

Wonderful news. So the angel choir descended and sang to these shepherds of Bethlehem: "We bring wonderful news to you, news of joy for all people everywhere, for the King of the universe has come to visit your city. He is going to change all of you, and this will bring great glory to the King and deep peace to your hearts."

Then the angel choir returned to the courts of the King's temple from where they had come. They were excited and amazed. For the King's Son had just started his visit to humankind by becoming one of them. The drama of "The Visit of the King" had just begun. They watched and prayed that the King's purposes would be accomplished.

HEAR, HEAR!

The need for doctrinal preaching

One of the greatest needs of the churches of our time, as I see it, is a knowledge of the doctrines of the Bible. This involves a preaching and teaching of the Bible in the church by the pastors and a teaching of the Bible also in the homes by parents.

Jesus preached doctrines, for after the great Sermon on the Mount, "The people were astonished at his doctrine, for he taught them as one having authority and not as the scribes." The apostle Paul in his letter to his son in the faith, Timothy, wrote, "Till I come give attendance to reading, to exhortation, to doctrine." Also he wrote, "Take heed unto thyself and unto the doctrine, for in doing this thou shalt both save thyself and them that hear thee." In chapter 2 of Titus he advises, "But speak thou the things which become sound doctrine."

I have never been a student at a seminary and I'm sure there are other methods of preparing and delivering a sermon. These, too, may have, to some extent, a place in the minister's work of preaching the Word. There is a very great challenge in bringing together the teachings of God's Word on a given subject and telling the people what God has for us to believe and to do.

Some of the doctrines that need special emphasis are: the Bible, its inspiration and authority; the virgin birth and deity of Jesus Christ; the work of the Holy Spirit and his personality. Other great themes are: sin, Satan, repentance, faith, new birth, assurance, self-denial, sanctification, the church, the ordinances of the church, nonconformity to the world, nonresistance, non-secrecy, non-swearing of oaths, the second coming of Christ and the judgments of God.

Banish the idea that people do not want to hear doctrinal preaching.

I believe God can bless that kind of preaching and that the church can be strengthened spiritually by knowing much better just what the Bible has to say on a given subject. This will require work on the part of the preacher, but God will give grace and help as he has for his servants in the past.

I quote now from the book *Knowing the Scriptures*, by Arthur J. Pierson, page 28: "The Holy Scriptures and the person of the Lord Jesus Christ are so inseparably bound together, that whatever impairs the integrity and authority of one, correspondingly affects the other. The written Word is the Living Word enfolded. The Living Word is the Written Word unfolded. Christ is the cornerstone of all faith but that cornerstone is laid in Scripture as a bedrock, and to disturb the Scripture authority unsettles the foundation of the believer's faith and of the church itself."—**Leroy Gingerich,** Versailles, Mo.

I had a dream

The other night I had been praying before I fell asleep, and then I dreamed of the times in the Old Testament when people brought offerings and all at once the loud call came, "Hold it! We have enough and too much!"

After I awoke I was full of awe and wonder of "if," so I prayed that this could happen again. Who will help me pray that dream which I firmly believe the Lord desires to come to pass? It can happen if we ask God to move mountains. As Mal. 3:10 says, "Prove God and his blessings will be so rich that we will stand with open mouths full of praise and adoration." The need is here: Jesus said "Pray ye." Only believing prayer will bring results.

Who will join in prayer for this to happen?—**Helen Lindhorst,** Cambridge, Ont.

The equality sin

The world's ideal is for equal rights and equal justice. The Equal Rights Amendment, liberty and justice for all, equal opportunity employer, and equal pay for equal work. Justice starts and stops with equality.

But God does not recognize this teaching of equality. Rather his kingdom is based on voluntary servanthood. The kingdoms of the world and the kingdom of God are diametrically opposed to each other. Jesus in Mk. 8:34-35 states, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." The world's system is rooted in self or I, and is from below, but God's program is from above.

In Gal. 2:20 Paul states, "I have been crucified with Christ; it is no longer *I* who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Also Phil. 2:5-11 has this to say, "Though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant." Here we can see equality is not the program of God.

If the world's system of equality were set up, it would not work, for one would be looking over at his neighbor, checking and arguing that he might be better off. Why is the church today on women's lib, for example, thinking that some of the Scriptures are only culture, because they violate their equality thinking? Does any conference board have the authority to nullify a portion of the Scriptures?—**Paul Morris,** Franklin, Pa.

CHURCH NEWS



Little Daren is too busy to listen to his father, Leon Good of Lititz, Pa., talk.



Karen and Don Gingerich, livestock and grain farmers in Parnell, Iowa, said farmers should stop trying to be so independent and learn to cooperate.

Mennonite farmers organize to help each other

Farmers representing Mennonite farming communities throughout North America decided to organize themselves to help each other at the end of their first-ever conference, Nov. 26-28, at Laurelville (Pa.) Mennonite Church Center.

The farmers' immediate concern was financial. Like many other farmers in the United States and Canada, they are suffering the effects of high interest rates and low commodity prices. Some are being driven off their land, including several farmers at the conference who are facing mortgage foreclosure and bankruptcy.

But there were other concerns as well: how Christian faith relates to farming, taking good care of the land, world hunger, preserving the family farm, passing the land on to future generations, and others.

Planners of the conference, which they titled "Faith and Farming," were somewhat startled at the interest shown in the event.

Nearly 150 farmers—many more than expected—showed up. They came from 13 states and three provinces and represented six Mennonite and related groups—Mennonite, General Conference Mennonite, Mennonite Brethren, Brethren in Christ, Church of the Brethren, and Beachy Amish.

And dozens of local and national media people found their way to the retreat center. At one point, reporters and camera crews from four television stations in nearby Pittsburgh and Johnstown—including one which helicoptered into Laurelville—were all vying for interviews at the same time.

New York Times correspondent Bill Robbins, who stayed for the whole event, said the media was interested in the conference because the current troubles of North American farmers seemed to be affecting even the Mennonites, who are known for their agrarian way of life and their success in farming.

The conference was the brainchild of former Laurelville executive director Arnold Cressman and others. "When I was growing up, we talked a lot about farming at church—and sometimes our preacher had to remind us to leave that talk at the door when we went in to worship," Cressman said. "But now farmers are usually a small minority in their congregations and they don't have as many chances to talk about farming and how it relates to their faith."

Also instrumental in organizing the conference were the two people who served as moderators—Bob Yoder, an Illinois farmer who also works for the Mennonite Church in the area of stewardship, and Robert Hull, who is peace and justice secretary for the General Conference Mennonite Church.

"We are people of the land," said Iowa pastor Roy Kauffman in the opening worship service. "But now some of us are losing our land." He called on Mennonite farmers to boldly stand together and take charge of their own communities again. "The land belongs to God and we are his stewards of it," he said.

Laurelville program director Levi Miller noted that although the percentage of Mennonites who are in agriculture has dropped in the past decade from 33 to 15, it is still much higher than the current U.S. percentage of 3. Participants agreed that Mennonites have much experience and expertise to offer North American agriculture in this crisis period.

Several farmers were asked to speak on the faith issues they face in their work. Leon Good, a dairy farmer in Lititz, Pa., listed six things that make him wince with pain: the temptation to accumulate assets, the temptation to arrogance ("Look what my hands have wrought!"), loss of prime farmland ("Will our final crop be asphalt?"), erosion of the soil, passing on the land to future farmers, and family problems resulting from financial pressures and overwork.

"It hurts to see people losing their farms," said Ted Eash, a pastor-farmer from Bristol, Ind. "It hurts to see good Mennonite families breaking up under

the pressure and conscientious farmers ruining their health through overwork."

John Sikma, a leader of the Christian Farmers Federation of Ontario, urged the Mennonites to organize themselves. He said when Christian farmers band together, not as a lobbying group but as "a voice crying in the wilderness," they can help each other, speak to government about farm policy, and demonstrate Christian stewardship of the land.

Gordon Hunsberger, a retired Mennonite farmer in Cambridge, Ont., and a member of the Christian Farmers Federation, presented five models for organizing Mennonite farmers.

A structure committee appointed on the first day of the conference then studied the models carefully and recommended a combination of two of the models: that a Farm Community Section be set up under the auspices of Mennonite Central Committee much like Mennonite Disaster Service, with a strong emphasis on local grass-roots initiative.

Conference participants approved the recommendation and appointed a nine-member continuing committee to work out the details and to keep the spirit of the conference alive.

A findings committee presented a "Mennonite Statement on Farming" to summarize the concerns of the participants. It was approved after a lively, good-humored discussion in which numerous changes were made.

The conference concluded with a captivating slide presentation by Mennonite writer-historian John Ruth on "Arbeite und Hoffe" ("Work and Hope"). He told the story of Mennonite farming through the ages and showed how Mennonites have been unusually successful and how they have a special attachment to farming as a way of life. "We have always loved the soil," he said.—Steve Shenk, for Meetinghouse

Mennonite Statement on Farming

We as farmers and concerned people met at Laurelville Mennonite Church Center in November to discuss faith and farming issues, and submit these concerns to our churches for their consideration and response.

We hear a call for a return to community. We have become separated from each other. We have lost the awareness of each other and mutual aid is weak. We confess that we have become increasingly individualistic and independent. We need to recognize the importance of cooperation and mutual support.

Our dilemma is that we have acculturated so that we are losing the ability to listen to each other and to talk together. We need to give more priority to talking and listening to each other and being willing to enter into each other's lives again. We need to become more sensitive to the pain our brothers and sisters are experiencing. We may not be able to do very much financially, but we need to be aware of and share the hurts.

We have bought into the system much more than we think, and have short-changed our faith. We need to find our way back—we confess this! We need to learn how to counteract the system which tells us farming means we can exploit natural resources for selfish purposes. Farming is rather a commitment to obedience, faith, and simplicity. We have tended to lose sight of the difference between ownership and stewardship. We understand that our Christian stewardship in the face of financial pressures and family ownership desires present us with a serious challenge but also an opportunity.

We are not sufficiently aware of the connection between global issues such as world hunger, world soil destruction, and food costs and the way we live and farm. For example, our misuse of petroleum products in our farming practices is related to world hunger and world need.

We affirm the family farm.* As an institution, the family farm can best ensure dispersed access to land, stewardship of natural resources, and an equitable social structure in our rural communities.

There are fewer and fewer farmers in our congregations. Hence farmers need some other type of network to lean on and to use for mutual encouragement.

We are concerned about the passing on of our family farms and assets to the next generation. It is very difficult, and often very unfair.

We need to recover the concept of the "pilgrim," the follower of Christ, who will challenge the system and accept the sacrifice that may entail. We need to become vulnerable and challenge each other. We need to develop a long-range and a short-range view of farming and keep them in perspective. How do we deal with people in financial, emotional, and spiritual stress? Do we deal with them only after they have problems? We must learn to affirm those who are experiencing stress. As farmers, we are in a unique situation; but we need to recognize others also have difficulties and need our help and concern.

These stated concerns and unanswered questions will become active agenda for us as within the community of faith and around God's word we seek for expressions of faithfulness.

**"Family farm" is defined as an agricultural production unit in which the management, economic risk, and most of the labor are provided by a given family and from which that family derives the bulk of its income.*

NEWSMAKER INTERVIEW:

Bob Yoder gathers the farmers

A farmer for 35 years in Eureka, Ill., Bob Yoder was one of the main forces behind the gathering of Mennonite farmers at Laurelville Mennonite Church Center. Yoder also works part time for Mennonite Board of Congregational Ministries in the area of congregational stewardship. *Gospel Herald* asked Yoder about the farmers' conference.



Why did you help organize the conference?

In moving through the church in my stewardship work, I've heard a lot about the problems of farmers. Many of them are really hurting.

Were you happy with the turnout?

I was overwhelmed. At first we thought maybe 40 to 50 people would show up, but the registrations grew to nearly 150. People came long distances—some at great sacrifice of time and money.

Why did the event attract so much media attention?

There is a lot of interest right now in farm issues and the plight of the farmer. I guess the media is especially interested in the fact that even the traditionally rural Mennonites who have been so successful in farming are also in trouble.

MBM board and staff seek new direction

"God may be calling us to change the way we do business," Paul Gingrich, president of Mennonite Board of Missions, told the board of directors during its quarterly meeting, Nov. 8-9, in Elkhart, Ind.

There is a sense in the church at several levels, Gingrich noted in his report to the board, that the church needs "to move into a new day with the elements of risk and a great deal of faith." He added that "the responsibility of leading the church in mission vision is a big challenge," a challenge he emphasized cannot be handled without divine help and leading.

Gingrich's new perspective was stimulated by several experiences last summer, including Mennonite World Conference and a subsequent trip to several Eastern European countries. Those experiences, according to Gingrich, "added to a growing conviction for me that something radical has to happen in the Mennonite Church in North America if we are to live faithfully as God's people in this age.

"God has spoken to me in a special way," he continued, "and the essence of that word is that God wants to do more through us than we have permitted until now. God will meet our needs for funds and personnel, and at the same time bring people to faith as we open ourselves to be empowered by the Holy Spirit in prayer, waiting, Bible study, and repentance."

Board chairperson Roy Kiser of Stuarts Draft, Va., was among those who affirmed Gingrich's report. "Maybe the Lord needs to give us a shove out of the rut to a higher plane of blessing," he said.

Gingrich's report and the subsequent response lasted at least 30 minutes longer than planned. There were few dry eyes as a result of the session. The moving of the Spirit was also apparent in the prayer time that followed.

Board business included approval of a $6,025,000 operating budget for the year beginning on Feb. 1. Among other things, the budget calls for cost-of-living adjustments for furloughed overseas missionaries and MBM employees.

Preliminary figures at the end of October showed contributions for the current year at $2.5 million—slightly below a year ago. That means $1.7 million is needed before the budget year ends on Jan. 31.

The Voluntary Service fiscal situation is positive—$9,000 ahead of budget, compared to a year ago when it was $90,000 *over* budget. Applications are still declining, and placements are down slightly.

The board authorized Home Ministries staff to continue exploring models for involving youth and young adults in short-term, hands-on mission and service opportunities.

Home Ministries staff was also encouraged to explore further development of a model for Peace Church Evangelism with the General Conference Mennonite Church and the Church of the Brethren. The model would provide practical resources for congregations in local outreach that bring peace and evangelism concerns together, enhanced by the use of media.

In other matters, the board:

—appointed or reappointed 12 workers for assignments in Belgium, Brazil, Chile, Ivory Coast, and Japan.

—elected Glen Miller of West Liberty, Ohio, as its vice-chairperson.

—approved the transfer of responsibility for Books Abroad to Women's Missionary and Service Commission.

—reviewed a proposed plan developed by the Mennonite Church Coordinating Council that calls for MBM Media Ministries to help the Mennonite Church find its way in the new electronic communications age.

TAKE PITY ON YOUR POCKET



Don't let the stress and strain of Christmas buying get to your pocket. Share your hard currency before it can accumulate in your pocket causing posture problems or depleting the permanent press.

Open your pocket to the Mennonite Church Christmas Sharing Fund. Here is the opportunity to support projects that will strengthen the church. Keep your pocket uncluttered, and the inspection tag clean.

CHRISTMAS SHARING FUND *Goal*

—Non-Collegiate Pastoral Studies Course	*$10,000*
—Black Peace Conference	*3,000*
—Black Men's Ministry Manual	*5,000*
—Hispanic Pastors Reference Book Subsidy	*3,000*
—Hispanic Biennial Assembly	*$2,000*
—Conversations on Faith	*3,000*
—Historical Committee Research	*3,000*
—General Board Debt Reduction	*3,000*

The Non-Collegiate Pastoral Studies Course will be funded first. The rest will be funded proportionately as gifts are received.

Make checks payable to Christmas Sharing Fund. Send to:

Mennonite Church General Board,
528 E. Madison Street,
Lombard, IL 60148,

or

Christmas Sharing Fund,
131 Erb Street West,
Waterloo, ON N2L 1T7

General Board group tackles tough issues

The Council on Faith, Life, and Strategy of the Mennonite Church General Board is accustomed to working with difficult issues. Its meeting at a cabin near Union, Mich., Oct. 25-27, was no exception.

"With an assignment that includes articulate vision, identify issues, listen to concerns, and exercise a prophetic function for the Mennonite Church, our agenda can indeed become very heavy," said council chairman George Brunk III, who is dean of Eastern Mennonite Seminary. Other members on the council are Duane Beck, Bill Detweiler, John Drescher, Beulah Hostetler, Marlene Kropf, John Smucker, and Ruth Brunk Stoltzfus.

The way in which Mennonite history is written was a subject carried over from a previous meeting. The council agreed that while history is difficult to write in a way that does not reflect badly on anyone, writers should strive for accuracy, objectivity, sensitivity, and balance. The council earlier went on record as recommending that a variety of scholars should evaluate the manuscripts, especially those officially sponsored by a church agency. They also said language that stirs negative emotional response should be avoided.

How shall the church deal with leaders who are involved in divorce and remarriage? Additional questions were raised, such as "Is distinction between member and leader possible?" and "Can leaders suffering the pain of divorce handle the pressures of pastoral ministry and those involved in divorce speak effectively to marital issues?" The council noted that a believers' church cannot have one moral standard for leaders and another standard for members. However, the question of a leader's effectiveness must be raised and this makes the case a special one. A congregation or conference might do well to place the person on inactive status until a clear sense of direction for the particular case is found.

A short paper from Mennonite theologian John Howard Yoder focused one answer to the question, "In what sense does Anabaptism call for rebaptism?" This question arises when those baptized as children ask to become members in a Mennonite congregation. While suggesting a possible approach, Yoder reaffirmed the need for "clarification and guidance." The council felt that a clearer understanding of Yoder's proposal was needed and asked that several of its members meet with him for dialogue.

One of the stickier issues arose out of a request from a couple employed by Mennonite Board of Missions that federal income taxes not be withheld from their paychecks. They want to stop paying the portion of their taxes that goes to the military. The council tried to clarify the issue by raising underlying questions such as "Shall a church perform a function on behalf of the state, in this instance collecting taxes?" and "Should a church institution place employees in a position where they do not have the option to follow their conscience on this issue?" Vigorous discussion led to two recommendations: (1) That this question might be considered in the forthcoming Conversations on Faith II meeting. (2) That a task force be appointed by the General Board.

A letter received by the council expressed concern for the multiplicity of Bible versions used in corporate worship and teaching. Sympathetic to the concern, the council recommended that congregations consider the selection of a particular translation of Scripture for public reading and memorization. The council also felt that, on the basis of quality of translation and current usage in denominational curriculum material, the Revised Standard Version and the New International Version be recommended as the best options.

School for Leadership Training:

Ministers Week

Eastern Mennonite Seminary Jan. 14-17, 1985



Cultivating the Disciplined Life

Featuring:

Dallas A. Willard, professor at University of Southern California. Writer, now working on a book to be published soon on *A Theology of the Disciplines for the Spiritual Life.* Caring friend, teacher, lecturer and servant of Christ. His presentation will be based on the theme: "Exercise Unto Godliness: A Theology of the Disciplines for the Spiritual Life."

This year's program offers 14 courses from which you may choose one for Continuing Education credit. Seminary credit is available for the course "A Spirituality of Discipleship," taught by Stephen F. Dintaman.

The program also features morning worship, Bible study, time to visit nearby Media Ministries and Virginia Conference Visitors Center and opportunity to spend time on the EMC&S campus.

For further information contact:
A. Don Augsburger
Director of Program for Ministers Week



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Eastern Mennonite Seminary admits students of any sex, race, color, and national or ethnic origin, and regardless of handicap.

READERS SAY

Rolando Santiago, Albany, N.Y.

As I read Ronald Collins' article "Training the New Missionaries" (Sept. 25) I was particularly struck by the sense of urgency in his words. The Hispanic Ministries Program is in real need for funds to continue its mandate, that is, to train Hispanic leaders who will serve the church in the communities they come from.

Collins indicated in the article that there is funding this year "for only two new students," although at least six new students have applied to the program. He also mentioned that "new funds have not yet been found," thus urging us Mennonites to contribute generously. Contributions are sent to the Mennonite Board of Education, designated for Hispanic Ministries.

I am convinced that our support of the Hispanic Ministries Program will give the Hispanic Mennonite Church a much needed vote of confidence to continue enthusiastically its dynamic mission outreach. Furthermore, we are giving support to a training program which has already turned out pastors, church board leaders, one Bible institute director, and seminary students. Let us vote to continue the program's work!

Paul G. Landis, Calgary, Alta.

To Aaron and Mary Kolb in "Readers Say" (Oct. 16): Thank you for your "he gently disagreed. Certainly it was a Christlike response." I needed that gentle rebuke for some of my harsh words in the column beside your response. James 3:17 taught me that the wisdom from above is full of quiet gentleness, but I was glad for you two also. I'm sorry, Ron and any others, if I stirred more heat than light.

To Marsha Emerson in "To the Mennonite Church with love" (Oct. 30). Thank you for your "shining example of Christ." I shall treasure your phrase "your love was so sure that your boldness was welcome, never resented." So be it again and again.

To Carl Kreider in "Justice—in Amos' Day and in Ours," (Oct. 30): Please keep publishing. I have been guided many times by your teachings. You expanded my horizons by using Mt. 26:52 as taking the nuclear sword. What a prophetic teacher! Do you know a better way than Mennonite Central Committee for getting "cups of water" to needy people? How I wish that Barbara Ward's *The Home of Man* could be implemented fully.

Andrew Bean, Kitchener, Ont.

Jim Derstine has brought us up-to-date on the baby boomers (Oct. 30).

Demographic prognostication is risky as shown by the fact that no experts up to 1944 anticipated the baby boom. Simple arithmetic, however, indicates that the "pig in the python" will advance from the productive years well into the retirement years by the year 2020.

With anxiety about the solvency of pension plans already evident, the baby boomers should see that they may become a tremendous burden on society. One would think that they would do all in their power to put a strong supporting constituency in place instead of wasting by abortion the generation that must some day carry the burden of their support.

I may be wrong. Perhaps alcohol abuse will balance things out by wasting the baby boom generation, or nuclear war could cancel the whole show. The post-baby-boom legislators might see euthanasia for the aged as a solution to their problem. If I were a baby boomer I would be loath to kill the goose that he will depend upon to lay the golden egg forty years hence.

John M. Drescher, Harrisonburg, Va.

I was glad to see the short note on the problem of drunk driving (Nov. 13, p. 803). It is interesting to see that even the U.S. National Safety Council continues to report the same figures that have been around for many years. Why are they not brought up to date like other statistics? The old figure of 50 percent of deaths on highways involving drunken driving has long been out of date.

Recently, a study by the College of American Pathologists amassed figures which showed that as many as 9 out of 10 fatal accidents likely involve drunken drivers. In Georgia, Robert S. Stivers, medical examiner, says that alcohol involvement in motor vehicle accidents is much higher than supposed. He writes, "We're coming up with documented figures of 91 percent."

Drinking ranks third as a cause of birth defects, is involved in 8 out of 10 fire deaths, 2 of 3 drownings, 7 of 10 fatal falls, and 5 out of 10 violent crimes. For a long time alcohol has been the number one drug problem of youth and is the first step to other drugs.

Alcohol is involved in more than 66 percent of U.S. homicides, 50 percent of its rapes, up to 90 percent of its assaults, 80 percent of its suicides, and 80 percent of persons in prison are there because of alcohol-related crimes.

It would seem to be impossible to use alcohol and still be a pacifist or concerned about human life at other levels because alcohol kills 70 times more Americans each year than were killed per year in the Vietnam war.

As numerous authorities on alcohol point out, a parent who uses alcohol gives up all arguments for children not to use other drugs as well.

Philip Rice, Perkasie, Pa.

"Where Have All the Martyrs Gone?" (Nov. 13) stated that "if with our votes and voices we support a president who thinks that wiping the Soviets off the map makes a good joke, we become accomplices in murder." Why, I wonder, does the author choose to pick on Ronald Reagan? Why does she not also remind us that a vote for Walter Mondale is a vote for the ruthless slaughter of 1.5 million innocent unborn children each year?

If Sara Wenger Shenk wishes to discuss politics in a church periodical, it would seem reasonable to expect that she would give balanced treatment to both sides, unless indeed the Mennonite Church has openly endorsed Walter Mondale for president!

Marilyn Rossiter, Dalton, Ohio

Sara Wenger Shenk's article, "Where Have All the Martyrs Gone?" was timely and prophetic.

America is known to the greater world as a "Christian nation." Like it or not, religion and politics have been liberally mixed by Mr. Reagan's own rhetoric, as well as by various Christians on the national political scene. Consequently, the church has been put in a corner, so to speak. It cannot be silent about government injustices. Because we say we are a democracy (a government of, for, and by the people), we have a responsibility to voice our beliefs. The rest of the world watches and listens, and recently has become increasingly sarcastic and cynical. Why? Is it because the Christianity we preach—whose main thrust is a servant-based agape love—is laughable or at least unbelievable when one considers the position of political, military, and economic power we possess?

Why is it that Third World Christian churches are rapidly growing while statistics show U.S. church membership on the decline? Could it be that we are being deceived into believing "peace through strength" is the Christian way? Is it possible that by our silence we are bowing at the altar of fear and militarism, or else becoming Laodiceans who are not "called" to speak up one way or another to the powers that be?

Let's respond to Sara Wenger Shenk with repentance and a renewed will to be peacemakers, speaking the truth, which is Christ's love, to *everyone*, no matter what the consequences.

MENNOSCOPE



Martin (left) with seminar participant Jonas Miller.

Psychiatrist Enos Martin was the featured speaker at Rosedale (Ohio) Bible Institute's annual leadership seminar, Nov. 12-16. A member of the staff at Hershey (Pa.) Medical Center and a pastor in Lancaster Conference, Martin led ten 75-minute sessions on "The Pastor, A Wounded Healer." The 57 pastors and lay leaders who participated in the seminar also studied apologetics with RBI president Walter Beachy and homiletics with RBI instructor David Showalter.

High-quality housing will be built in La Jara, Colo., for the elderly and handicapped, thanks to a $1.2 million federal load obtained by Mennonite Health Resources of Hesston, Kan., and Mennonite-related Conejos County Hospital of La Jara. The two teamed up to sponsor a new organization, Plaza del Sol Manor, which was the successful applicant for funds from the Housing and Urban Development Department. The housing project calls for a 26-unit complex on land adjacent to the hospital, which will provide management and support services. Conejos County is one of the poorest counties in the United States, with many people living in substandard housing.

More than $1 million has been raised for a new Senior Center at Greencroft in Goshen, Ind. Most of the money came this past fall from the citizens of Elkhart County. The center will offer educational, social, and recreational programs as well as programs designed to help the elderly remain in their own homes as long as possible. "The generous response is a positive vote of confidence in Greencroft," said Executive Director Gene Yoder. More funds will be needed before construction begins. Sponsored by Mennonite Board of Missions, Greencroft is the largest retirement community in Indiana.

Mennonites in Illinois talked about stewardship at a conference held Nov. 9-11 at the Mennonite Church of Normal. It was sponsored jointly by Illinois Conference of the Mennonite Church and by Central District of the General Conference Mennonite Church. The main speakers were Paul Goering of Mennonite Foundation, Laban Peachy of Mennonite Mutual Aid, Illinois pastor Ryan Ahlgrim, and John Libert of Mennonite Hospital in Bloomington, Ill. Reporter Tom Yoder said the conference focused on how Christians can be better caretakers of the resources that God has entrusted to them.

Some 250 persons attended the annual banquet on Nov. 2 of Freedom Gate—a Mennonite ministry to released prisoners in the Reading, Pa., area. John Rush, founder-director of the eight-year-old ministry and co-pastor of Zion Mennonite Church, said 12 area congregations now participate through the halfway houses that have been established. Rush, who is also secretary-treasurer of the Pennsylvania Prison Chaplains Association, urged more Mennonites to get involved in helping prisoners and ex-prisoners.

Louis Peachey, Sr., 72, a retired pastor, was killed in a hunting accident on Nov. 26. He was accidently shot on his own rural property near Reedsville, Pa., by a fellow hunter. Peachey was a pastor in Allegheny Conference, serving most recently at Rockville Mennonite Church, Belleville, Pa.

Schools have become society's scapegoat for the maladies pervading other institutions, author-educator Ernest Boyer told an audience at Goshen College on Nov. 27. "A report card on the nation's schools is in large measure a report card on the nation," he said. Boyer, who is a former U.S. commissioner of education and chancellor of the State University of New York, is more optimistic than other experts about the public school system, although he has many improvements to suggest.

Verl Hochstedler was installed as pastor of Anderson (S.C.) Mennonite Fellowship on Oct. 18. Martin Lehman, general secretary of Southeast Convention, officiated.

Herman Skaggs was installed as pastor of Pine Creek Chapel, Arcadia, Fla., on Nov. 25. Ken Nauman of the Southeast Convention executive committee officiated.

Elmer Wyse was installed recently as pastor of Dewey (Ill.) Mennonite Church. Officiating were Edwin Stalter, conference minister of Illinois Conference, and Laurence Horst, interim pastor until Wyse arrived.

James and Pauline Miller were installed as pastoral leaders of Zion Mennonite Church, Carstairs, Alta., on Oct. 14. Conference Minister Sam Martin of Northwest Conference officiated.

James and Belle Mullet were installed as pastoral leaders of Sharon Mennonite Church, Guernsey, Sask., on Nov. 18. Conference Minister Sam Martin of Northwest Conference officiated.

Church-related job opening: *Houseparents for women* at Freedom Gate, a halfway house program for ex-prisoners sponsored by local Mennonite congregations. Contact Director John Rush, Freedom Gate, 131-133 S. 9th St., Reading, PA 19602.

New members by baptism and confession of faith: *Shalom Fellowship,* Tucson, Ariz.: Simeon Brubaker by baptism and Jean Heglund by confession of faith. *Smithville, Ohio:* Deana Chupp, Jon Krabill, Tom Meyer, Connie Miller, Stephanie Oswald, Sheila Rohrer, Karla Smucker, Samuel Smucker, and Rebecca Steiner.

Change of address: *William K. Wilson* from Hagerstown, Md., to R. D. 1, Box 61, Susquehanna, PA 18847. *Mervin R. Miller* from Lagrange, Ind., to R. 3, Corry, PA 16407. *Claude M. Hostetler,* from 5223 SE Columbus St., to 2121 53rd Avenue, S.E., Albany, OR 97321.

Pontius

Joel Kauffmann







BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Barker, James H. and Elizabeth (Bender) Barker, Buhl, Idaho, second son, Michael Ross, Sept. 14.

Burckhart, Brian and Diane (Graybill), Telford, Pa., first child, Andre John, Nov. 16.

King, Jim and Cindy (Bragg), Bellefontaine, Ohio, second child, first son, James Andrew, Nov. 9.

Martin, Joseph and LaVonne (Kaufman), Pittsburgh, Pa., second child, first son, Andrew Douglas, Nov. 7.

Meckbach, David and Chris, Cogan Station, Pa., third child, first daughter, Rachel Elizabeth, Oct. 22.

Mullet, William, Jr., and Debbie (Griffin), Sarasota, Fla., third child, second son, Scott Ryan, Nov. 2.

Nickel, Alvin and Fern (Martin), Rosemary, Alta., first and second children, Heather Marie and Ashley Marie, Sept. 26.

Rosenfeld, David and Julia (Schrock), Buffalo, N.Y., first child, Sara M. Schrock, Sept. 22.

Sauder, Roy and Donna (Witmer), Mount Joy, Pa., fourth child, second daughter, Alesha Renee, Oct. 5.

Schwartzentruber, Robert and Donna (Jolkowski), Kitchener, Ont., first child, Melissa Dawn, Oct. 11.

Steckly, Frank and Joy (Eck), Beaver Crossing, Neb., third child, second son, Andrew Michael, Nov. 18.

Stoltzfoos, Sam Allen and Twila (Redcay), Kinzers, Pa., first child, Keith Lamar, Oct. 11.

Watts, Terry and Jackie (Wirig), Glendale, Ariz., second son, Michael, Nov. 15.

Yoder, Doug and Vicki (Kauffman), Goshen, Ind., third child, second son, Adam Douglas, Oct. 29.

Yoder, J. Byard and Judy (Bender), Manheim, Pa., second son, Johnathan Blake, Sept. 26.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Bechler-Kornhaus. Curtis T. Bechler, Hively cong., Elkhart, Ind., and Shari Kornhaus, Salem cong., Kidron, Ohio, by LeRoy Bechler, father of the groom, and Larry Wilson, Aug. 10.

Bender-Steckly. Merwin Bender, Colorado Springs, Colo., Upper Deer Creek cong., and Sally Steckly, Colorado Springs,

Colo., Beth-El cong., by James Bender, father of the groom and Ken Steckly, uncle of the bride, Nov. 10.

Goshow-Detweiler. Randy Goshow, Phoenix, Ariz., Sunnyslope cong., and Tina Detweiler, Lebanon, Ore., Lebanon cong., by Richard Headings, Aug. 25.

Hoyt-Hostetler. Peter Alan Hoyt, Athens, Ga., and Mary Irene Hostetler, Willow Grove, Pa., Blooming Glen cong., by Omar King, Sept. 1.

King-McLaughlin. David King, Fayetteville, Ariz., College cong., and Becky McLaughlin, Fayetteville, Ariz., Nov. 23.

Litwiller-Quisenberry. Cliff Litwiller, Tremont, Ill., Hopedale cong., and Nancy Quisenberry, Morton, Ill., First Mennonite cong., by James Detweiler and H. James Smith, Nov. 17.

Martin-Ressler. Robert Martin, Jr., Edwardsburg, Mich., Methodist Church, and Eileen Ressler, N. Lawrence, Ohio, Pleasant View cong., by David Knapp, Sept. 7.

Miller-Chupp. Rodney Miller, Sarasota, Fla., Bethel cong., and Judy Chupp, Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Nov. 17.

Nice-Vensel. Dennis L. Nice, Telford, Pa., Franconia cong., and Robin L. Vensel, Denver, Pa., Calvary Independent Church, by Steven Beirn, Nov. 17.

Schlabach-Lopez. LaVern Edward Schlabach, Centreville, Mich., Wasepi Chapel, and Anita Lopez, Sweet Home, Ore., Sweet Home cong., by Jim Gascho, Oct. 20.

Schwartzentruber-Jolkowski. Robert Schwartzentruber, Kitchener, Ont., Steinmann cong., and Donna Jolkowski, Kitchener, Ont., Catholic Church, by Fred Lichti, Sept. 22.

Shenk-Good. Jay Edward Shenk, River Corner cong., Lancaster, Pa., and Christine C. Good, Oley (Pa.) cong., by James Delp and Paul Kniss, May 26.

Shetler-Barkley. Jeffrey Shetler, Irwin, Pa., and Robin Barkley, Mt. Pleasant, Pa., both of Scottdale cong., by Robert N. Johnson, Nov. 23.

Steiner-Dorffer. Tim Steiner, Kidron, Ohio, Kidron cong., and Peg Dorffer, Dalton, Ohio, Catholic Church, by Bill Detweiler, Nov. 9.

Wittrig-Ricketts. John Wittrig, Lebanon, Ore., and Teresa Ricketts, Albany, Ore., both of Lebanon cong., by Richard Headings, Aug. 4.

OBITUARIES

Albrecht, Lydia, daughter of Jacob and Anna (Guengerich) Shetler, was born in Johnson Co., Iowa, Aug. 29, 1899; died at Scheurer Hospital, Pigeon, Mich., Nov. 15, 1984; aged 85 y. On Mar. 7, 1920, she was married to David Albrecht, who died on Nov. 23, 1973. Surviving are 5 daughters (Gertrude—Mrs. Reuben Dietzel, Mrs. Vera Lyles, Ruth—Mrs. Marlin Gunden, Mildred—Mrs. Maynard Rheinheimer, and Greta), one son (Clayton), 15 grandchildren, 15 great-grandchildren, 2 brothers (Ezra and Jake Shetler), and one sister (Anna Marie Steckley). She was preceded in death by one daughter (Leona). She was a member of Pigeon River Mennonite Church, where funeral services were held on Nov. 17, in charge of Luke Yoder and Kenneth Dietzel; interment in the church cemetery.

Aungst, Mary G., daughter of Isaac L. and Susan (Gamber) Brubaker, was born in Lancaster Co., Pa., May 27, 1888; died of cancer at Akron, Pa., Oct. 15, 1984; aged 96 y. On Nov. 4, 1909, she was married to Wallace M. Hottenstein, who died on Sept. 12, 1966. On June 3, 1967, she was married to Warren S. Aungst, who died on Jan. 31, 1976. Surviving are one son (Wayne B. Hottenstein) and one daughter (Mary—Mrs. Melvin H. Lauver). She was a member of Bossler Mennonite Church. Funeral services were held at East Petersburg Mennonite Church on Oct. 19, in charge of Simon Kraybill, Harlan Hoover, John Shenk, and Jacob Frederick; interment in the church cemetery.

Benner, Webster M., son of Edwin and Elizabeth (Moore) Benner, was born at Hatfield, Pa., Feb. 26, 1893; died at Grand View Hospital, Sellersville, Pa., Nov. 15, 1984; aged 91 y. He was married to Hannah Brunner, who died in 1960. On Nov. 12, 1960, he was married to Sallie Kratz, who survives. Also surviving are 3 daughters (Ruth B.—Mrs. William Yoder, Regina B.—Mrs. Carl G. Moyer, and Hannah B.—Mrs. Norris C. Bannon), 3 sons (Robert B., Charles B., and Webster B. Benner), 28 grandchildren, and 53 great-grandchildren. He was preceded in death by a son (Ralph). He was a member of Franconia Mennonite Church, where funeral services were held on Nov. 19, in charge of Floyd Hackman and Curtis Bergey; interment in Plains Mennonite Cemetery.

Bennett, Mabel E., daughter of Elmer Lee and Flocie (White) Cunningham, was born at Whitmer, W.Va., Feb. 22, 1919; died of vascular thrombosis at Newport News, Va., Nov. 9, 1984; aged 65 y. On Jan. 22, 1944, she was married to Jesse Arlie Bennett, who survives. Also surviving are one son (Robert A. Bennett), one daughter (Mabel Ruth—Mrs. Harry Nelson), 2 brothers (Warren G. and Walter H. Cunningham), and 2 sisters (Mrs. Lennie Lambert and Mrs. Ruth Tickle). She was a member of Providence Mennonite Church, where funeral services were held on Nov. 12, in charge of Ernest M. Godshall; interment in Peninsula Memorial Park.

Halteman, Abram A., son of Joseph and Sallie (Alderfer) Halteman, was born in Franconia Twp., Pa., Oct. 9, 1902; died at Grand View Hospital, Sellersville, Pa., Nov. 10, 1984; aged 82 y. He was married to Jennie Becker, who died in 1960. On Aug. 12, 1961, he was married to Margaret Strohm Becker, who survives. Also surviving are 3 children (Doris—Mrs. Henry F. Landis, Arlan B., and Merrill B.), one stepson (William A. Becker), 7 grandchildren, 4 great-grandchildren, 4 sisters (Edna—Mrs. Jonas Landis, Sara Derstine, Alice—Mrs. Raymond Kratz, and Susan—Mrs. Allen Schantz), and one brother (Horace A.). He was preceded in death by a son (Stanley) and a sister (Katie Geisinger). He was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home on Nov. 13, in charge of Donald Smith and Earl Anders; interment in Franconia Mennonite Church.

Kreider, Verna M., daughter of Sem and Minnie (Leaman) Eby, was born in Leacock Twp., Pa., May 9, 1904; died of a heart attack on July 27, 1984; aged 80 y. She was married to Elmer R. Kreider, who survives. Also surviving are one daughter (Blanche—Mrs. John Gingrich), 2 sons (John and Lloyd), 18 grandchildren, 15 great-grandchildren, and one brother (John Eby). She was preceded in death by an infant daughter (Ruth Arlene), one sister (Edna), and one brother (Warren). She was a member of Mellingers Mennonite Church, where funeral services were held on Aug. 1, in charge of Roy Bender, Leon Oberholtzer, and Paul Zehr; interment in Mellingers Mennonite Cemetery.

Martin, Simeon E., son of Tobias and Amanda (Eby) Martin, was born at Waterloo, Ont., June 5, 1892; died at Kitchener-Waterloo Hospital on Oct. 31, 1984; aged 92 y. On Oct. 25, 1915, he was married to Barbara Snyder, who died on Dec. 12, 1977. Surviving are 6 children (Amanda, Magdalena, Anna—Mrs. Israel Bowman, Ada—Mrs. Almon Bauman, William, and Amzi), 13 grandchildren, and 5 great-grandchildren. He was preceded in death by one brother and 3 sisters. He was a member of St. Jacobs Mennonite Church, where funeral services were held on Nov. 3, in charge of Richard Yordy; interment in St. Jacobs Mennonite Church Cemetery.

Miller, Joseph Daniel, son of Dan H. and Lena (Egli) Miller, was born in Minier, Ill., Oct. 13, 1902; died at Goshen, Ind., Nov. 14, 1984; aged 82 y. On Aug. 18, 1929, he was married to Esther Eichelberger, who survives. Also surviving are one daughter (Lois—Mrs. Kenneth Yoder), 3 sons (Daniel J., David D., and Sam L.), 12 grandchildren, and 6 great-grandchildren. In 1951, he was ordained deacon and served the Sunnyside Mennonite Church in Conneaut Lake, Pa. He was a member of Waterford Mennonite Church, where funeral services were held on Nov. 17, in charge of Del and Charlotte Glick; interment in Violett Cemetery.

Schlabaugh, Delmar Glen, son of Mahlon and Katie (Miller) Schlabaugh, was born in Johnson Co., Iowa, Apr. 30, 1921; died of heart failure at his home in Kalona, Iowa, Nov. 15, 1984; aged 63 y. On Oct. 26, 1945, he was married to Geraldine Swartzendruber, who survives. Also surviving are one daughter (Judy Oesch), 3 sisters (Idella—Mrs. Dale Brenneman, Barbra—Mrs. Raymond Schlabach, and Gladys Schlabaugh), and 3 brothers (Ralph, Emil, and Omar). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Nov. 17, in charge of Dean Swartzendruber, Orie Wenger, and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

Shearer, Irvin K., son of Harvey and Mary (Kauffman) Shearer, was born in Lebanon Co., Pa., Nov. 29, 1896; died at Lancaster, Pa., Nov. 17, 1984; aged 87 y. He was married to Anna L. Gish, who died in 1940. Surviving are 3 daughters (Mary K. Keener, Helen M. Hess, and A. Dorothy Hostetter), one son (John I. Shearer), and one brother (Harvey K.). He was a member of Elizabethtown Mennonite Church, where funeral services were held on Nov. 21, in charge of Richard H. Frank, Walter L. Keener, and John I. Shearer; interment in Bossler's Cemetery.

Slagel, Willis Waldo, son of Daniel W. and Mary (Roeschley) Slagel, was born in Flanagan, Ill., Nov. 17, 1900; died at Good Samaritan Home, Flanagan, Ill., Nov. 16, 1984; aged 84 y. On Oct. 3, 1922, he was married to Clara Springer, who survives. Also surviving are one son (Myron Joe), one daughter (Mary Bennett), 7 grandchildren, 8 great-grandchildren, 3 brothers (Amos, Edwin, and Milton), and 3 sisters (Alma Eigsti, Edna Dillman, and Irene Byler). He was preceded in death by one son (Richard Burdell). He was a member of Waldo Mennonite Church, where funeral services were held on Nov. 18, in charge of Lester Zook; interment in Waldo Cemetery.

CALENDAR

Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985
New York State Fellowship delegate session, Syracuse, N.Y., Jan. 12
Mennonite Church Canada Coordinating Committee meeting, Leamington, Ont., Jan. 17
Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Alive 85, Denver, Colo., Apr. 11-14

CREDITS

Cover photo and pp. 868, 869 by David Hiebert.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Drift to religion in USSR angers Kremlin

The Kremlin is becoming increasingly concerned that large numbers of young people in the USSR are drifting to religion and is calling on schools and youth organizations to step up atheistic propaganda, according to an article in the Soviet Communist Party newspaper *Pravda*. A front-page editorial said that sociological research shows that a significant portion of the population still holds religious beliefs. "Is is imperative to carry out more active propaganda about scientific-materialist opinions, pay more attention to atheist education," the editorial said. "The Party is particularly concerned that young people form firm atheist opinions."

Distributive justice a nagging issue in baboon heart operation

The transplant of a baboon's heart into a human baby has raised a new round of medical ethics questions. While some of the loudest protests have come from animal-rights activists angry at the use of a baboon's heart, ethicists and religious scholars were more concerned with the amount of money devoted to such expensive procedures and whether it could better be used for more conventional medical treatments. The infant, known only as Baby Fae, had a transplant operation operation in late October at the Seventh-Day Adventist-associated Loma Linda University Medial Center in California. She died 20 days later.

The operation raises questions of distributive justice, said Paul Ramsey, professor of religion at Princeton University. "The question is the allocation of what are by definition scarce medical resources," he said. The United Methodist layman pointed out that "medical needs are infinite, and we are forced to the allocation of scarce resources." He said the problem was how to provide "the maximum medical service to the most people."

Violence on TV No. 1 health problem facing children

Violence on television is the No. 1 health problem facing children, and the same effort that went into fighting smallpox, measles, and polio should be used against it, according to Percy Barsky, a pediatrics professor at the University of Manitoba. Barsky, speaking to a group of child-care workers and government officials at a conference in Winnipeg, says that television's portrayal of sex and violence desensitizes children and promotes violent behavior. Barsky urged that people work together to reduce such programming, possibly by boycotting violent TV shows and the products which promote them. Barsky added that children receive 80 percent of their knowledge from TV, watch seven hours of TV a day, see seven acts of violence an hour in prime time, and witness 30 murders a week.

Church architects advocate a change from 'rumpus rooms' to sacred space

When William Lazareth preached to a group of visiting church architects recently, his text was the New Testament passage about the woman who poured "costly ointment" over Jesus' feet in an act of devotion. Jesus' disciples, the Lutheran minister reminded his listeners, suggested that the woman's generous gesture wasted a valuable commodity that could have been sold, and the proceeds given to the poor. The pastor of New York's Holy Trinity Church found a modern parallel to the "self-righteous disciples" in people he called "philanthropic philistines"—those who believe that good music, art, and architecture for the church are always "too costly."

The occasion for the sermon was the Interfaith Forum on Religion, Art, and Architecture. After decades of designing practical "multipurpose" church buildings that were about as awe-inspiring as basketball courts (for which they often doubled on weekdays), architects are today finding more congregations that want a "sacred space" designed solely for worship, one that has an atmosphere of mystery. "What symbolism could possibly inhabit a building that can be used for anything?" fumed Thomas Beebe, director of the School of Architecture at the University of Illinois. When the worship space can be instantly transformed into a dining room or gymnasium, "everything becomes a rumpus room," complained New York architect Edward Larabee Barnes.

World Sikh Organization charges 'genocide' in India

A Sikh organization based in New York City is pleading with the world community to stop what it calls "large-scale genocide" against Sikhs in India. The call came as reports of violence grew in the aftermath of Prime Minister Indira Gandhi's assassination on Oct. 31. Police said Gandhi was murdered by two Sikhs who were members of her personal bodyguard.

"The Sikhs appeal to the world community and the international forums that believe in human rights, justice, and fair play to exert full pressure on the Indian government to stop the genocide of the Sikhs on the false and unfounded pretext of their being criminals, extremists, and terrorists," a statement from the World Sikh Organization said. Describing Sikhs as a "microscopic" minority in India (about 2 percent of the nation's population), the statement accused the "Hindu chauvinists in India" of openly indulging in murder and arson with "the active connivance of the Indian army and police." It also said the desecration and burning of Sikh temples was continuing "unabated."

Reagan speech writers served him well, says Bernstein

Advertising Age columnist Sid Bernstein gives considerable credit for Reagan's reelection to the 15 speech writers who worked under his senior writer, Ben Elliott, according to Bernstein in *Advertising Age* on Oct. 22.

"They have truly been magnificent in creating an almost godlike image for the president; they have enabled him to change policy direction without ever appearing inconsistent, as when he moved from evil empire to we're-all-in-this-together discussion of the Soviets. They have enabled this divorced man who seldom goes to church and exhibits very little family closeness, except for Nancy, to become the darling of fundamental religionists; they have made the man responsible for far and away the greatest deficit ever saddled on any government proclaim his devotion to a constitutional ban on unbalanced budgets, without the hue and cry about hypocrisy that might have been expected.

"And most spectacularly, Ben Elliott has been kept so carefully hidden from public view that practically every ordinary citizen assumes the president writes all those speeches himself."

Civil marriages and divorces reach record levels in Scotland

Marriages, divorces, second divorces, and births out of wedlock have all reached record levels in Scotland, according to the annual report of the Registrar General for Scotland. While all the figures have implications for the churches in Scotland, one of the most telling statistics is that civil marriages now account for more than 40 percent of the total marriages conducted. The percentage of marriages in church was the lowest in modern record. Church observers feel these figures show a marked decline in church allegiance in Scotland. The major denominations in a national Scottish population of five million are the (Presbyterian) Church of Scotland with more than 950,000 members and the Roman Catholic Church with 820,000.

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The coming conservatism

Christians of the 1990s will be more conservative, predicted Donald E. Miller in a recent address to an Anabaptist curriculum consultation at La Grange, Illinois. He was a little vague about what sort of conservatism this will be but he predicted two seeming contradictory relationships.

Religious conservatism will be linked to political conservatism, he said, and this is what we rather expected. But then he went on to predict that there will be a "realignment of conservative, liberal, and radical belief" and a "new conservative interest in social justice."

Predicting the future is a task fraught with danger and any prophet is wise to keep his predictions general. So while we can already see some evidence for what Miller anticipates, we do well to receive his words with caution. Nevertheless it may be worthwhile doing business with his predictions for the ideas they could generate in our own minds.

For one, it occurs to me that a review of our history would show a pattern of alternation between progressivism and conservatism—a pendulum swing if you will. No one of us or no single generation can absorb the full range of the gospel truth. Thus we divide into tendencies if not factions as we seek to represent the insights which have come through sharply to us.

These experiences are affected and complicated by the pressures and/or opportunities of the world around us. For example, it is my understanding that the effect of World War I was to make Mennonites in North America more conservative in response to the persecution of young men in army camps and of negative attitudes experienced in various Mennonite communities. In contrast, the effect of World War II on the church was rather the opposite. Young men went away to Civilian Public Service camps and came home with new ideas. Some of them also went overseas in reconstruction work. The cumulative effect of these and related influences was to transform the church. After 1945 the trends in the Mennonite Church have been toward activism. This activism was no doubt aided by the relative prosperity of North America during this period.

But now we are in a new age in North America. We are still quite prosperous by contrast to almost anyone else in the world. Yet some of our young people have learned that it is not enough to get good training: you may not be employed anyhow. A young man I know with a college degree is reported to have sent out 75 résumés and all were rejected!

Such experiences will modify the American enthusiasm we have been used to in the last quarter century. It is one reason the young people of today are not as radical as they were in the sixties. In the sixties you could afford to be radical because life was easy. Today there is not the same easygoing atmosphere.

Do I seem to be implying that conservatism is an attitude of retreat or at least retrenchment? That to progress is better than to conserve? If so, this is an oversimplification. Donald Miller predicts that the coming conservatism will include "an interest in social justice." This will mean that the conservatives will not be only turned in upon themselves. They will be looking out toward the needs of others.

How can this come about? Perhaps it will be through a fresh exposure to our heritage. Certainly the study of church history and the Bible might be considered a conservative enterprise, but anyone who takes the Bible seriously must come to terms with its concern for justice.

In December 1943 H. S. Bender read an address to the American Society of Church History called "The Anabaptist Vision." Bender's Anabaptist vision became a point of reference for several generations of Mennonites because it was at the same time new—this formulation had never been presented before—and old—it was seeking to understand a faith of the 16th century which in turn grew out of study of the Bible. So was Bender's presentation progressive or conservative? It had aspects of both, for while it challenged the current formulation of Mennonite identity and practice, it did so on the basis of our heritage, and what could be more conservative than that?

So the predicted conservatism of the 90s may be positive or negative, depending on where it seeks for support and understanding. If it is to be a conservatism that looks to governments for its authentication, it will be a time of loss for the church. But if it is a conservatism that looks into our heritage and reaffirms our old values, good may be expected from the process.

The new conservatism may include, for example, a fresh exploration into spirituality—a personal walk with God—and a new concern to discipline ourselves by the law of love. If so, the sooner the better.—Daniel Hertzler

GOSPEL HERALD

December 18, 1984



For the best Christmas celebration ever

by Harvey Yoder

DEC 20 '84

In Barbara Robinson's *The Best Christmas Pageant Ever* (Avon Books, copyright 1979), six members of the Herdman family, "absolutely the worst kids in the history of the world," manage to get the lead parts in the Second Presbyterian Church Christmas pageant. These "skinny, stringy-haired" youngsters have never taken part in, or even seen, such an event before. Everything in the story is new.

What turns the lackluster annual nativity play into "the best Christmas pageant ever" is the way the uninhibited Herdmans catch the high drama of the event. Gladys, as the "Angel of the Lord," bellows out, "Hey! Unto you a child is born!" as though it were indeed the best news in the world. Leroy, one of the wise men, brings in the Herdman's food-basket Christmas ham as a gift for the Christ child (instead of the fake frankincense and myrrh he considers an unworthy offering for the occasion). And terrible Imogene, as Mary, cries real tears on the night of the play, overwhelmed by

the bittersweet beauty of it all.

The Herdmans point out something that has gone wrong in our celebration of Christmas. Somewhere in the familiarity of unimaginative retellings of the story (to say nothing of the foreign, even non-Christian elements we have allowed into it), Christmas has lost much of its power to move us.

Start over. Maybe we need to start over, hear and experience the story afresh, raw, as it really was. Should we do so, we might find ourselves, for the first time, shocked by the indignity of it all.

Imogene Herdman, who knew nothing about swaddling clothes, complains, "You mean they tied him up and put him in a feedbox? Where was the Child Welfare?" (The Herdmans had lots of firsthand experience with Child Welfare).

Indeed. For too long, most of us have known only the "card and carol" version of the story. Mary and Joseph are forever dignified, immaculate, haloed. Their newborn, unlike most other babies, is always "meek," "mild" (rhymes with "child"), and well-behaved ("no crying he makes"). And most incredible of all, the stable is antiseptically clean, well-lit, and smells only of fresh hay. "All is calm, all is bright."

Somewhere in the familiarity of unimaginative retellings of the story, Christmas has lost much of its power to move us.

But how is it, really, when two real people—young, inexperienced, frightened—become parents in a real barn? Barns aren't for humans. Not even Christmas pageants are celebrated in real barns inhabited by real animals.

Jesus was born poor. But the poor, the powerless, the left out, take whatever is left over. And Jesus was born poor. His manger, like his cross, is but another sign, not of humanity's embrace of God, but of its crushing rejection.

On reflection, there is one side of us that is overwhelmed by what this says about God's manger/Calvary love. Is there no limit? Does the God of the universe really put up with "no vacancy" signs, with the indignity of being ignored, hated, and humiliated? Amazing!

But to feel anger and disgust are also appropriate at Christmas. Anger because today's Caesars and innkeepers are as insensitive as ever to the plight of the homeless poor. Disgust because even good people like ourselves remain largely untouched by the millions of God's children who still live in barn-like, rat-infested hovels. The indignities of barn birth are still with us.

Harvey Yoder, Broadway, Va., is a Bible teacher at Eastern Mennonite High School and pastor of Zion Mennonite Church. Robinson's book, which Yoder quotes, has been adapted as a play and was presented at EMHS this year.

Also, were we to experience Christmas anew, we may find ourselves reeling from the impact of a real visit from God.

> *"Shazam!" Gladys yelled, flinging her arms out and smacking the kid next to her.*
> *"What?" Mother said (directing the rehearsal). Mother had never read "Amazing Comics."*
> *"Out of the black night with terrible vengeance. . . ."*
> *"I don't know what you're talking about, Gladys," Mother said. "This is the Angel of the Lord. . . ."*

Don't be afraid. But so it was. Angel messengers cause even priest Zechariah to be "gripped with fear." Mary, handmaiden of the Lord, is "greatly troubled." The shepherds, a rough and fearless lot, are "terrified." To each trembling member of the Christmas cast comes much needed assurance—"don't be afraid!"—because each sees something we do not.

Not only are angels causing alarm with their announcements, demonic powers are aroused as well. The Gospel writers introduce powerful and fearful antagonists early in the Christmas accounts.

Emperor Caesar Augustus issues a decree forcing people to report to their places of birth for counting. Quirinius, enforcer of Roman foreign policy in his part of the world, presides as governor of Syria. King Herod rules with an iron hand over Judea.

Each is intent on preserving the peace and power of Rome, which may seem reasonable enough, but in the real Christmas it puts Mary, Joseph, and their child at immediate risk. Before long the blood of innocent infants flows in the streets of tiny Bethlehem, population around 300. Overwhelming fear and sorrow accompany what should have been a joyful event.

> *A voice is heard in Ramah*
> *weeping and great mourning*
> *Rachel weeping for her children*
> *and refusing to be comforted,*
> *because they were no more.*

Or as Imogene exclaims in disbelief, "He just got born and already they're out to kill him!"

The real Christmas. But that's the way things happen in the conflict caused by the real Christmas. Not

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that those in positions of power then were necessarily more cruel than the rest of us. W. H. Auden, in *For the Time Being, A Christmas Oratorio,* has Herod saying to himself,

> *". . . If this rumor (of God's coming) is not stamped out now, in a few years it is capable of diseasing the whole Empire.*
> *"Naturally this cannot be allowed to happen. Civilization must be saved even if this means sending for the military, as I suppose it does. How dreary. Why is it that in the end civilization always has to call in these professional tidiers?. . . Why couldn't this wretched infant be born somewhere else? Why can't people be sensible?"*

The whole problem is that most of us, then as now, remain quite "sensible" by the world's definition. But we fail to realize how demonic a worldly wise pragmatism

In a real world in very real trouble, there is more than a hint of promise in the air. God's rule is about to break in. And we can belong to it!

can become, as when babies, born or unborn, become expendable, or when whole populations are targeted for sacrifice for the sake of "deterrence" or "national security" or whatever.

Yes, God's coming brings joy to the repentant, but it still triggers massive resistance on the part of those who fear the inbreaking of another kingdom. And we, caught in the Christmas crossfire, still feel fear.

A sense of ecstasy. In spite of all this, the best part of starting over with Christmas is the hope of recapturing our sense of ecstasy over the event. The word ecstasy comes from "ec," meaning "from," and "stasis," meaning "place." In reexperiencing Christmas we find ourselves moved from one state of being, one "place," to another. A whole new world opens up to us!

> *"Imogene Herdman was crying. In the candlelight her face was all shiny with tears and she didn't even bother to wipe them away. She just sat there—awful old Imogene—in her crookedy veil, crying and crying and crying . . . as if she had just caught onto the idea of God, and the wonder of Christmas."*

That wonder has been a part of Advent from the first. Babies leap for joy in their mothers' wombs. Men and women alike are filled with the Spirit and burst out with songs of deliverance. Unlearned sheepherders run through the night glorifying and praising God for all they have heard and seen. Magi from the East become ecstatic over a star.

Why? Because in a real world in very real trouble, there is more than a hint of promise in the air. God's rule is about to break in. And we can belong to it!

In the words of Kenneth Boulding in "You Must Choose,"

> *In all the world two kingdoms now remain,*
> *The kingdom of this world and of the Lord.*
> *The one, content no longer with the sword*
> *That takes but one life, now with murderous rain*
> *Blankets whole towns with ruin, death, and pain.*
> *The other is not seen, not yet outpoured*
> *In visible might, yet here and now adored*
> *By those whose hearts are bound by love's bright chain.*
>
> *You must choose. You are no longer free*
> *To dally with them both. The time's too late.*
> *Our cities all must share in Sodom's fate,*
> *And where's the ark to ride a brimstone sea*
> *Except a manger? What except the blood of Christ*
> *Can quench the fire of this last flood?*
>
> (From *The Mennonite,* March 21, 1959)

Yes, out of Bethlehem in occupied Judea, out of utter darkness, comes our only salvation. Of God's kingdom there will be no end, and finally, no opposition.

> *Glory.*
> *Glory!*
> *Glory to God in the highest*
> *And on earth shalom*
> *To all people of good will.*

Or to hear Imogene Herdman tell it, "Hey! Unto you a child is born!"

Will someone please
turn on the electricity
and let us see
the baby in the crib—
or must we still
make out the Christ
not by the light
we generate
but his?

—Thomas John Carlisle

Should Christians give gifts?

by Merle Good

You can understand my dilemma. I grew up in an "uncelebrating" family and married into a "supercelebrating" one. On top of that, my wife, Phyllis, was born a week before Christmas. So December poses some genuine problems for me.

Should we give gifts to each other when so many other human beings have nothing to give? Is it sinful to buy Phyllis a birthday present?

If 30,000 persons die of starvation and hunger on Christmas Day, are we true disciples of "good news" if we respond by stuffing ourselves with food and presents? These are hard questions. But on the other hand, is there never a conscientious way for Christians to celebrate and give gifts?

What are some of the reasons we give gifts?

1. Some folks like to show off. We all know the feeling. We're sitting around in a circle, opening gifts, and suddenly we're all aware of who gave the biggest or the most expensive. Just as some people sport the biggest house or the most prestigious degree (or inversely, the greatest degree of modesty and lowliness), many of us give in order to be noticed.

That's hardly all bad. Noticing each other is a part of love. But showing off is aimed at comparisons and that's the part that destroys ("My gift is better, bigger, more expensive, more thoughtful," etc.).

2. We give presents to be respectable. We don't want to make a big scene, but we do want to hold our own. "My wife should have a microwave because his wife does." The gift itself is not important—the gift is an attitude which growls, "I'm as good as the other guy," which being translated means, "Don't look down on me!"

3. Some of us give gifts to stay ahead as in "Oh, Elsie, we just came to your place for a meal—won't you ever let me catch up?" Our reluctance to receive betrays our scorn of those to whom we give. We give to feel superior.

4. Sometimes our gift is a bribe. "Rub my back and I'll rub yours." Gifts become bribes when presents are given in place of time, instead of love, or simply to avoid conversation. God warned the Israelites, "Take no gift because it binds the wise."

5. Sometimes we give to avoid giving more. Our present is a token, a substitute for a complete gift.

6. And occasionally we are tempted to give gifts as weapons. We want to destroy someone, so we graciously hand them a gift-wrapped bomb. "My, what I wouldn't give to teach her a lesson!"

Is there no good way to give gifts? Is there no present I can give Phyllis for her birthday and for Christmas which won't have a dark edge to it?

The Bible uses more than a dozen different words for "gift." There's a lot of stress on perfect gifts, unblemished offerings—and, of course, the ultimate gift which we celebrate at Christmas, God's Son the Savior and Lord.

What are some good gifts we can give others?

- **A name.** Identity is a gift. Roots connect us, and our names are gifts of identifying the "who" of us. Helping other persons to find themselves is precious.
- **Time** remains one of the most loving gifts. No one can be rich in time; we all have the same amount to give to each other. Suicides reach a record high at Christmas because persons feel no one has time for them.
- **Memories** can be real presents. A happy time together follows us and warms us in the cold and cheers us when the cheerless nears.
- **Thoughtfulness and courtesy** often mean more than monetary presents. A simple handshake. A genuine smile. "Hey, can I give you a lift?" A small thoughtful gesture heals and comforts.
- **Myself and my own life** are the greatest gifts I can give to Phyllis. Love that reaches out, builds up, and forgives—love that conquers the darkness. The love of God in us, and the love of and for each other.

So? Does this mean Phyllis doesn't get any presents? Of course I love her and try to be thoughtful and give my time to create memories and identity with her and our two girls. Those are all good gifts. But what about actual presents? Are all good gifts nonmaterial ones?

I confess that I've come to believe in presents. I've learned to love spontaneity and surprise packages. I enjoy sending flowers and sharing food. I believe Christians should celebrate for the right reasons, regardless of their income. And that can include both gifts and presents.

Of course, too much is too much. We must be very careful. But we will lose our sanity if we refuse to celebrate and share gifts and presents, just as a doctor will lose his mind and soul if he never leaves the emergency room.

But let's not deceive ourselves. A gift given for the wrong reason is not a gift. For it is the very nature of our giving which tells whether what we give qualifies to be a gift! Giving for the wrong reasons only gift wraps a yuletide bomb.

Merle Good, Lancaster, Pa., is a writer, producer, and publisher. He and Phyllis have two daughters.

Big Brother or Our Brother?

by Daniel Liechty

With this year nearly behind us, I have not lost that eery feeling each time I have to write out "1984." George Orwell's classic nightmare vision of the future entitled *1984* looms large in the consciousness of our generation. It is little comfort to congratulate ourselves that he missed the date for its inception.

I have resisted rereading the adventures of Winston Smith in *1984*. This is partly because so many others are doing so. But it is also because, years later, I remember too vividly how my heart stopped beating when that iron voice rang out from the wall to Winston and Julia, "You are the dead." I would now, of course, know it was coming. But I avoid it nonetheless.

I have, however, reread another classic vision of the future, Aldous Huxley's *Brave New World*. My students have been reading that book in their literature class, and discussion of it spills into my classes as well. I have yet to meet the person who does not draw back in horror at the negative utopia of Orwell. The violence and slavery of that society are too starkly portrayed to bring on anything but revulsion in the reader. What has shocked me, however, is the reaction of my students, average age 15 years, to the Huxley book. It is viewed by a sizable number not only as plausible, but as a positive model to work toward. I am forced to acknowledge a generation gap, although I am barely 30!

"They have no war, no fears, no conflicts. Everyone is happy."

"But they have no freedom!"

"Everyone can do what they like."

"But their desires are limited by mental and genetic conditioning."

"But they don't know the difference."

"You would find the happiness of ignorance preferable to what we experience in our society?"

"Sure, why not?"

It is only mildly encouraging that when pushed, it becomes obvious that they are projecting themselves into the Alpha (or superior) position in *Brave New World*. That only reflects their conditioning in our society. But even when it is pointed out that their individual chance of being born into the Alpha positions would be practically nil, the image of *Brave New World* is only slightly tarnished. "As long as I wouldn't know the difference, why not?"

So, why not?

I don't claim to be a skilled futurist, nor even a particularly acute analyst of the present. But it does seem to me that "mankind on its own" living in a "world come of age" has limited its options for the future to three basic directions. The first could be called the "day after" scenario. Some sort of mishap on some scale with our weapons of destruction, or our losing the race with ecological disaster, will mean, if not the extinction of the race, at least a return for the survivors to a more primitive state of civilization.

The other options emerge as ways of avoiding this first one. One of these can be called the "Nineteen Eighty-Four" scenario. Human society will be ordered by brute force combined with systematic mesmerization and deification of the state. The last option is the "Brave New World" scenario. Here the brute force of Big Brother is toned down by genetic and social conditioning. Society is rationally planned on a sophisticated scientific basis, and the language of expedience and necessity replaces that of worship of the state. Of the three, this last "humane" scenario is certainly the one to be preferred.

So, why not?

All of these scenarios give no place to the development of the spiritual side of human beings. Each of them, in its own way, denies the place of the Creator in human affairs. The best that "mankind on its own" can do, it seems, is Huxley's utopia of the conditioned response. Is that not itself the best argument available that we must reconsider our place within the created order of things?

There is a fourth possibility. It is one in which the goal and purpose of human life is "to know God and enjoy God forever." It is one in which love, trust, and hope characterize human action and human society. It is one in which life in the physical world makes possible the development of human relationships and the cultivation of the spiritual life.

It does not come from Big Brother. But one the hymnist has called Our Brother stood on a mountain some two thousand years ago and told us how we should live to achieve that future for our world. We have spent countless hours ever since rationalizing why we can't or shouldn't do that. But in 1984, the time is growing short. The choice is still ours. Therefore, choose life!

Daniel Liechty, Vienna, Austria, teaches history and religion at American International School.

Real people: the divorced among us

Anonymous

The letter waiting on the desk of a friend tugged at my heart. What caught my eye were the words "Photos: Do Not Bend" and a return address labeled simply "Mom" with a street and city. The letter was going to her eleven-year-old son half a continent away.

How does a divorced mother keep in touch with a growing boy who, because of very real needs for his father in his life, has chosen to live for a while with his dad 1,500 miles away? She does her mothering with photos, letters, calls, and visits—much the same way I, at 32, keep in touch with my own parents. But eleven seems so tender an age to struggle with homesickness and letters from Mom and family ties across miles.

But that's life, and I know this family is attempting to make the best of some hard knocks and terrific upheaval.

Another mother grieves over her 15-year-old son's decision to live with *his* dad who lives only 15 miles away. But it might as well be 1,500, in terms of the emotional pain she feels in the fallout from his decision. Intellectually, she knows it may be best under the circumstances, but what mother raises a child to leave home at 11 or 15?

The knife of divorce. These are Mennonite mothers. The knife of divorce has touched them as it has many a congregation. The knotty issue of remarriage has been hassled in church councils, elders meetings, coffee klatches, and quilting sessions.

I've used the somewhat unusual example of divorced mothers who have only partial custody. The much more common example is *fathers* bereft of their children. To say nothing of grandparents! All the way around, people in divorce situations need the loving community the church can offer, if it will.

For both of these real people I have mentioned, an unfaithful spouse was the straw that broke the camel's back. There may have been other problems in the marriage (what marriage is free?) but these women were the so-called innocent parties. If one follows the Matthew 5:31-32 passage which permits divorce in cases of infidelity to the letter of the law, one is almost inclined to tell a spouse who is considering divorce to please go ahead and have an affair because then at least the divorce is "permissible" and an innocent party is kept intact. But then I guess conspiring in this way hardly keeps one an innocent party.

In the same vein, a divorced person in the church might feel as though he'd have better status if he had murdered his ex-spouse, because murder is forgivable but divorce will keep one "living in sin" if one feels a need to remarry. I understand that some divorced Mennonites have felt that those were their only options if they wanted to remain in the church.

Fresh reminders. I know it has been said before, but for those newly suffering or for persons in touch with those going through the despair of divorce, fresh reminders are in order: a newly divorced person is in most instances feeling like a failure, even if they've just gotten out of a very bad situation. A big zero. Like he or she will never again be good enough for the company of anyone. Particularly in Mennonite circles, people feel they must leave the church because of the shunning that occurs.

One newly divorced Mennonite woman took her children to the annual church campout, even though she didn't have a fancy recreational vehicle or even a tent to use like many of the church members did. She and her youngsters planned to sleep in the back end of their station wagon, but naturally they ended up sleeping with their friends in other tents or cabins. She wasn't prepared for the insinuation which came later that she was using the wagon to "entertain men."

It's interesting how a church may discuss the theory of divorce and remarriage and the church's proper response, but when an actual divorcée with two children comes seeking church membership, the situation becomes specific. Somehow real people blow our paper theories, and I hope a more humane, Christlike response can take over. That is, to accept the sinner, but not the sin. We are all sinners, in need of daily grace.

God never appointed me judge, jury, and executioner. Instead, Jesus says to forgive, love, give, and be merciful.

What was Christ's response to divorced persons? In the case of the woman of Samaria (John 4:16-19) Jesus' actions spoke at least as loud as his words in that day. We all know about the despised Samaritans and how revolutionary it was for Jesus to sit in lengthy conversation with a Samaritan, a woman, and one who had had five husbands at that. He didn't mince words about her lifestyle. But Jesus also went on to *choose to reveal* to this hurt and searching person that he was the Christ, the expected Messiah.

Rejection. I don't have all the answers to the proper theological and Anabaptist responses in such a situation, but I do know this: anyone who has suffered the rejection of divorce doesn't need the double whammy of rejection by the church. People who are attempting to

The writer is a happily married mother who wishes to remain anonymous to maintain the privacy of the real people she writes about.

parent their children across 15 or 1,500 miles need all the love, encouragement, nurture, opportunity for accountability, and community the church has to offer. I know these are nice-sounding words, but they're words that have been put into practice.

Does this amount to watered-down views toward marriage? An "anything goes" mentality? I hope not. One possible outcome of a church being a haven for the divorced is that people become even more aware of its devastating nature. If we've never in our lives known personally one divorced person, the chances are it is much more abstract, less terrible. When we struggle with real people dealing with depression, loneliness, and an 11-year-old son who lives half a continent away, we can become all the more resolved to go the extra mile to keep our own marriages intact. We can still teach our children the value of lifelong commitments and fidelity and love.

Churches can open arms in loving acceptance to those crushed by divorce. Couples can pull together in greater commitment, focusing on strengths rather than weaknesses. And parents separated from their children can cry and somehow put their lives back together when they feel God's help through those open arms.

God never appointed me judge, jury, and executioner, although too often I wear all three hats. Instead, Jesus says (Luke 6:36-38) to forgive, love, give, and be merciful.

I have a feeling those are welcome words to the real divorced people I know.

Meditations on Christmas hymns (3): The Mennonite Hymnal 130

Silent night, holy night

by Orval J. Gingerich

In the stillness of the night you came to people in ancient times while a town slept. Only a few shepherds and some wandering stargazers found you, a baby, in the straw. Even your host for the night, the innkeeper, was unaware of the history shaping event taking place in the cow stall. And to us you come—often quietly, unexpectedly, without fanfare, away from the noise and press of crowds—and at other times amidst the crowds in the busyness of our lives. (Wayne Zunkel)

Silence is a theme of Christmas which is almost forgotten. Several of our hymns are about silence, like "How Silently, How Silently the Wondrous Gift Is Given," "Let All Mortal Flesh Keep Silence," and, of course, our old favorite, "Silent Night, Holy Night."

Images of silence come to my mind:

- The shepherds watching over their sheep on a quiet, country hillside.
- The prophetess Anna recognizing the baby Jesus as the Messiah because she spent day and night fasting and praying in the quietness of the temple.
- The baby Jesus born in the solitude of a lonely stable in the back alley of a busy town.
- From my boyhood I remember our barn at midnight. I disliked going there because of the hushed sounds of horses, cattle, and sheep breathing heavily, chewing their cuds, and shuffling in their straw-strewn stalls. Light from the cobwebbed bulb cast shadows against dusty beams and ragged hay bales creating silhouettes which further stimulated my imagination of unknown things.
- More recently, I recall a moment of silence in downtown Cincinnati. It was midday. We had left the busy, noisy streets and stepped into a cathedral. A Lenten mass was being sung. There people, coming from the noise of the city, knelt in quiet expectancy for the coming of God afresh into that pause in their hurried lives.

Silence is not the usual thing for us. We are accustomed to noise. We create noise to blot out the silence. We think silence is boring, but the noise becomes boring, too.

In Ecclesiastes we read, "There is a time for everything, and a season for every activity under heaven . . . a time to be silent and a time to speak."

Thomas Merton in *No Man Is an Island* says, "Silence does not exist for its own sake. It is ordered to something else. Silence is the mother of speech."

When I quiet myself before God, find a silent moment, and refrain from interrupting it with my own speech or thoughts, God can speak or whisper his thoughts to me and share his presence with me. Then I experience the meaning of Jesus, Immanuel, which means, "God with us."

Orval J. Gingerich, Harrisonburg, Va., is a physical education instructor at Eastern Mennonite College. This was one of four Christmas hymn meditations given in chapel at EMC last year by faculty and staff.

CHURCH NEWS



Ben Cutrell (left) of Mennonite Publishing House and Harold Bauman of Mennonite Board of Congregational Ministries were among the Mennonite Church representatives at the Anabaptist consultation in late November.



Donald Miller was the keynote speaker at the consultation on Anabaptist worship and education in La Grange, Ill.

Anabaptist worship and education in the 90s: what will be the guiding principle?

Fifty leaders of six Anabaptist-related denominations met at La Grange, Ill., Nov. 26-28, in a consultation on "Congregational Education and Worship Materials for the 1990s." It was a time to take stock of what is happening in the use of The Foundation Series curriculum materials and to consider what new strategies may be needed when the present children's and youth series come to the end of their cycles about 1990.

Twenty-five percent of Church of the Brethren congregations use The Foundation Series for children, said Shirley Heckman, moderator of the consultation and representative of that denomination's Parish Ministries Commission. Other denominations reported usage as follows: Mennonite Church, roughly 50 percent on all levels; General Conference Mennonite, 65 percent, but much higher in Canada; Brethren in Christ, 15 percent; and Mennonite Brethren, 12-15 percent. A question that brooded over the consultation was: "How can we produce materials that our churches will want and use—and not just what we think they need?" But first there was a look at what life might be like in the 1990s.

Donald Miller of Bethany Theological Seminary was assigned the keynote address, "The Shape of Congregational Education and Worship in the 1990s." He acknowledged the difficulty of predicting what will happen in the next decade. What you do, he said, is to "read the present and project it into the future."

Several of Miller's themes were picked up repeatedly in the discussions which followed. One of these was "pluralism"—a term that was not defined sharply but seemed in turn to identify greater ethnic diversity in the church, greater diversity of culture and practice in society as a whole, and greater diversity of belief and practice in the church. Miller also looks for a combination of increased religious conservatism along with increased concern for social justice. And he expects the present interest in spirituality to continue.

Four persons responded to Miller and added some details from their own perspectives. Among them was Eleanor Loewen of Winnipeg, Man., who documented pluralism by noting that the Conference of Mennonites in Canada speaks ten languages. In how many languages shall a new curriculum be produced? Also Daniel Schipani, a Mennonite educator from Argentina now teaching in Puerto Rico, urged the group to confront the North American myths of power to the powerful—to keep in mind the political-prophetic dimension of the gospel.

From here on, the meeting was given over to "process" activities: small-group discussions, reports to the plenary group, and a listening committee making periodic observations. "I had the feeling that the process did not lend itself well to making decisions about the future," observed Ben Cutrell, publisher at Mennonite Publishing House. "But it did make us feel that we want to work together."

The process did, however, provide the opportunity for testing of ideas and proposals for changes in congregational education practice. One query which came up a number of times was whether it is possible to combine worship and education in such a way as to have an integrated Sunday morning service instead of a "worship period" and a Sunday school.

But what basis could be found to organize this combined activity? Some thought the basis could be a lectionary, an organized succession of Bible readings which encompasses the Christian year. Others wondered about the Uniform Series, an organized Bible study series which covers the Bible roughly in six years. Harold Bauman of Mennonite Board of Congregational Ministries proposed a Mennonite lectionary.

Most seemed to concede that one of the most comprehensive systems of congregational experience in present practice is that of Trinity Mennonite Church, Morton, Ill., which conducts an intergenerational worship service on Sunday morning, graded education on Sunday evening, and small-group

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contact

A struggle for land

Esther Epp-Tiessen



Twenty-year-old Alfredo Montoya was at home alone when Mennonite Central Committee worker Dan Epp-Tiessen first met him.

Home for Alfredo and his family is a two-room wooden hut with a small garden planted in corn, vegetables and bananas. Beyond their little yard a sea of pineapples stretches in all directions far into the distance.

The pineapples belong to Philippine Packing Corporation (PPC), the Philippine subsidiary of the huge American-owned food corporation Del Monte. PPC acquired the land for their pineapple plantation from Alfredo's family and other small farmers in the late 1970s. Since it first began operations in 1926, PPC has increased its holdings to an estimated 60,000 acres.

Alfredo told Epp-Tiessen how his father was pressured to sign a lease agreement allowing PPC to use his five acres. "When my parents resisted, the company fenced our land and chased their cattle onto it, destroying our corn. The security guards told us we had to sign. They said, 'How can you little people resist a big company?' "

Some people who leased their land were promised jobs on the plantation, but Alfredo's father was not one of them. The rent money they received from PPC was not enough to support them. So he and his wife went to the city to find work.

The Montoyas' experience is not unique. Other families have also had their crops trampled by PPC cattle. Some have had roads bulldozed through their fields. Still others, particularly the quiet tribal folk, have simply been intimidated by the aggressive company agents, the complex English contracts and the security guards.

Small farmers, community development workers and church people are expressing growing opposition to the continued expansion of PPC and other transnational corporations that produce crops for export. "Should Filipino land not be used to grow food for Filipinos—60 percent of whom suffer from malnutrition—rather than to produce luxury crops to export to First World countries?" they ask.

(continued page 2)

Childhood memories of Christmas include having secrets, driving around town to see Christmas lights and manger scenes, hearing the story of Christ's birth, receiving and giving presents, and eating lots of holiday food.

I particularly remember one phrase of my grandfather's prayer that we cousins heard every year before we dug into the feast in front of us. "Dear God," he'd pray, "bless the hands that prepared this food which we are about to receive. And be with the poor people around the world today who have nothing to eat."

I'd always squirm, even as a child. I remember wondering why Pappy prayed about starving people just before a feast. It made me feel uncomfortable and the first few mouthfuls didn't taste very good.

As I thought about preparing this December issue of *Contact*, the "Christmas issue," I found myself wanting to celebrate Christ's birth and focus only on the joys of Christmas. But then I heard Pappy reminding me to think of those whose lives are less carefree—those who have no food, no land, no work.

May the following glimpses into others' lives remind us to not only celebrate Christ's birth but also to help those who are less fortunate.

CDB

Stereotypes of others help us cope psychologically with unwelcome images. We are told that Moslem people do not care as much about life because they are fatalistic. Stereotypes would have us believe mothers here are not attached to their children, because there are so many children.

Some say people in Eastern cultures do not care about people as deeply as those in the West. Others say people here do not worry if individual babies die, because families are large and the population threatens to explode.

But stereotypes and generalizations do not speak to individual cases. What do you say to a new mother who cradles in her arms a tiny baby who is so sick that death is certain? The mother longs for hope. But there is no hope. No medicine can help. We have tried everything available.

The baby's hungry eyes cry for nourishment. Yet he is physically unable to absorb what his body needs.

The mother cradles him close to her breast. He remains rigid and cries pitifully. She talks and sings to him, but he continues to cry. Tears fill her eyes. What can I say to her?

Despite all the stereotypes, I can't believe she doesn't care!"

Helena Peters
MCC nurse in Egypt



How much is a baby worth? $10? $50? $500?

Does it make a difference if it is your only baby and you cannot have any more?

She was one of twins; the other died. She went home today, barely three pounds at a month-and-a-half old. She is healthy and has a good appetite but she is oh, so fragile.

She has gone back to the village. I pray she will survive. We taught her mother about breast-feeding and boiling water and symptoms of diarrhea that warrant our attention at the hospital. If she survives, it will be a miracle.

How much is a baby worth? She was worth a year's salary upon discharge from the hospital—that is what her father was billed.

Helena Peters (pictured above)

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Struggle *(continued from page 1)*

Sharing this concern, MCC workers have tried to assist small farmers in the next area targeted by PPC for expansion. They have spoken to PPC management, written articles about the proposed expansion, and helped to produce a slide set on the implications of leasing their land.

But disseminating information about PPC is not enough. "Why should we hold onto our six or eight acres of land when each year the land produces less and less corn because of declining soil fertility?" ask the farmers. MCC has also been helping improve their livelihood so that they will find it easier to resist PPC.

Several years ago MCC helped a small farmers' cooperative obtain a concession to mine limestone from a nearby quarry. The limestone neutralizes soil acidity and significantly improves corn production. Members of the co-op have continued to farm their land despite pressure from PPC.

More recently MCC has provided assistance to "Kaanib," a development agency active in the area PPC is now trying to acquire. "Kaanib," which means "companion" in the local dialect, organizes farmers into groups, provides loans for lime and fertilizer, offers technical assistance and helps with marketing.

In only a few seasons, some farmers have reported a 100 percent increase in income. Besides that, members have begun to build strong local organizations through which they can deal with a variety of other community problems.

At a recent meeting, one farmer spoke up, "Before I became a member of Kaanib, I would have leased my land to PPC. Now that I can make a decent living growing corn, I will hold on to my land."

What has happened to Alfredo Montoya's family cannot be undone. But the efforts of groups like Kaanib can help prevent such incidents from being repeated. And that will allow more Philippine farmers to produce corn and rice for Filipinos rather than pineapples for export.

Esther Epp-Tiessen
MCC Philippines

A chance to work



Dave Brubaker

Jose in front of his house.

Jose, a short, friendly neighbor whom everyone knows as "Penguin," stopped at our house this morning to talk. Today is Saturday, normally a work day, but Jose returned early without earning anything. He sat down beside me, tired and frustrated, and began to talk about his feelings. The following is a summary of our conversation. My questions are in bold italics.

"What are you doing back so soon?"

"There was no work again this morning. The bricklayer and I showed up but the engineer never came. When there's no engineer we cannot work. Only he can release the cement. This is the third day this week that I have walked up to Olinda but been unable to work. If they would just let me work every day I could make it. On a good day I can earn up to five cruzeiros (about $3.00 U.S.). But how can I earn anything if they won't let me work?"

"Why won't they let you work?"

"It's the rain. Two days this week it was raining so the engineer would not let us mix cement. But if we don't work, we don't eat, and when it rains we can't work. In the interior the rain is a blessing. The poor farmer can plant his corn and beans, his potatoes and coriander. But people here in the city suffer during the rainy season."

"So why don't you move back to the interior?"

"I would move back, but I am no longer an interior person. I moved to the city at age 15 and now I'm 46. Plus the sugar cane producers have bought all the land in the interior and chased the poor to the cities.

"What I would really like is a steady job. Just to know when I get up in the morning that I have somewhere to go. When I wake up I honestly do not know what I will do to earn food for my family."

"Have you looked for a steady job?"

"Since I was laid off two years ago, I have looked everywhere for steady work. But everyone has the same sign posted, 'NOT HIRING!' I have never seen it this bad before. A person always used to be able to find day labor, but now even that is disappearing.

"All I want is a chance to work and earn some money for food. But the powerful ones, the ones who run this world, will not let me. They don't want me to have any of what they have. They are killing us; they are killing me! Do you see how skinny my arms have become? The poor person is dying, dying slowly, the worst kind of death.

"You have never experienced what I have, have you, David? You have never suffered like I am. If you really knew my home situation you would ask, 'How does this man live?' If you knew what we live on from day to day, you would not believe it was possible."

"So what can you do about your situation, your suffering?"

"God is not to blame. I cannot cry out against Him because my suffering is not His fault. Nor can I cry out against the powerful ones because they will not hear me. I accept my suffering because there is nothing I can do about it.

"Fortunately I still have my faith. Every morning when I wake up, I listen for the sound of rain on my roof. If I hear rain, I pray to Jesus, 'Please, Lord, don't let it rain all day long. I'm hungry and want to eat something today.' "

Dave Brubaker
MCC Brazil

Attention: Canadian readers

The February issue of *Contact*, which will feature the MCC and MCC U.S. annual reports, will not be mailed to Canadian readers. The MCC and MCC Canada annual reports will be printed in MCC Canada *Report to the Churches*. Canadian *Contact* readers will receive a one-page flier listing the material aid and cash projects for March and April 1985.

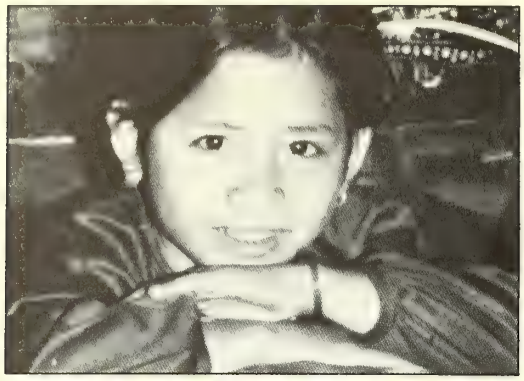
(continued from page 4)

are temporary structures of bamboo and thatch. Parents, teachers and students build the schools. Students' families build the benches and desks that their children use.

Pencils, pens, books and paper are difficult to find and very expensive. Even at the best schools in these provinces at least half of the children have no notebooks.

MCC wants to help the people of Laos build a better future by helping their children to learn. School kits—a notebook, pen, pencils, ruler, eraser—will make the task easier and bring smiles to the faces of Laotian children.

See the January material aid project for details about the contents of these school kits.



School kits for Laos: It was worth it!

The smile on the face of the young Kampuchean student says it all—the school kits generously supplied by Mennonites and Brethren in Christ in Canada and the United States made a difference for thousands of children in Kampuchea.

By January 1985 MCC wants to gather 40,000 to 50,000 school kits to send to children living in three remote provinces in Laos, Kampuchea's neighbor.

Like Kampuchea, Laos suffered greatly during the Vietnam war. The country was extensively bombed, one-third of the population became refugees and the economy, supported by Western aid during the war, collapsed when the war ended.

Today, Laos is one of the poorest countries in the world. In many villages there are no schools or teachers. Students must walk long distances to school or live away from home to be nearer a school. Most villages that have schools have only first and second grade.

Nearly all of the elementary schools *(continued page 3)*

An infection underneath my thumbnail makes
every household task a painful chore.
And so I pray, "Dear God, be with those whose nails
are now slowly being pulled off in the torture cells."

I wave them off, my strong and sturdy school kids,
and cuddle with the chubby, chuckly still-at-home,
Praying, "God be with the mothers whose children are
lost, abducted, molested, raped, porno-photoed."

Tightly rolled, waiting, taunting, on the cool, dewy
grass of early morning, the newspaper calls to me,
"What will you pray about today, you guilty thing. . .
the forty wars, the refugees, the acid rain, the bomb?"

A fiery flash, a mushroom cloud of anger, hate, despair
and dread are all my sickened soul brings forth
To offer God.

"If You had known
What would become
Would You have come?"[1]

And yet I know: If I could bear a child
whose ugly death would save this world, I'd bear it.
If torture, scorn and long slow death—of me—
would stop the wars, I think I could endure it.

Therein the power of a manger bed,
a tiny child, a thorn-crowned head.
Hope seems absurd, faith shredded, torn.
Yet I am glad that Christ was born.



Suzanne Lind
Former MCC South Africa

Cash and material aid projects

(January) School kits for Laos: MCC wants to send 40,000 to 50,000 school kits to Laos in January 1985. The kits should include: 2 pencils, 1 ball-point pen, 1 wooden metric ruler, 1 eraser, 2 composition books (about 6½ x 9½ inch or 16.5 x 24 centimeter) with about 100 pages.

Place contents in a sturdy 10 x 14 inch (25.4 x 35.5 centimeters) drawstring bag and bring or send to your nearest MCC office.

Canadians may obtain drawstring bags and all the kit contents from their provincial MCC offices. Canadians are asked to give $3 with each kit to cover costs of supplies and shipping.

U.S. contributors are asked to purchase the kit contents and make the drawstring bags locally. They are asked to give 50 cents with each bag to cover shipping costs.

(January) Home repair crew, Kentucky: In Letcher County, Kentucky, Mennonite Central Committee U.S. operates a home repair crew. The crew insulates, rewires and does other home improvements so that homes are warm, safe and dry. $300 insulates one home. $150 will buy a new roof. $50 will buy the materials needed to weatherize one home. Please include project number USP 2801 with your contribution.

(February) bandages: Bandages rolled from used sheets are needed in hospitals and other institutions. To make bandages, tear off and discard the selvage. Tear the material into strips two to four inches wide. Sew ends together by laying one on top of the other, making a flat seam. Roll until bandage measures three inches in diameter. To close the bandage, tack the end with a few stitches so it will not unravel. It is not necessary that each roll be packed separately and the cover sewn shut.

As a rule, bandages rolled from used white sheets are most acceptable. Occasionally MCC does receive a request for knit bandages but the demand for rolled bandages is greater.

(February) International Visitor Exchange Program: The International Visitor Exchange Program brings young people from Asia, Africa, Europe and Latin America to North America for one year. This exchange strengthens the bonds of the global church and broadens the horizons of the international visitors and their North American hosts and sponsors. If you cannot host or sponsor a young person, consider making a contribution toward the program. $300 supports one visitor for one month. $150 supports an international visitor for two weeks. Please include project number VEP100 with your contribution.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

fellowship on Wednesday evening.

Some persons expressed disappointment that what emerged from the discussions was more a reflection of present practice than bold new visions for the future. At other points there were questions about the content of Anabaptist theology: What is really unique enough about Anabaptism to call for special curriculum material? But the consultation did not deal with these issues.

The process (and perhaps the mood of the meeting) worked against these issues. John Rogers, a member of the listening committee, was disappointed that although key ideas from Miller's address and the respondents "provided opportunity to look ahead and ask hard questions, we weren't ready to do that." He hoped there might be another meeting to do this.

Toward the end of the consultation, there was opportunity for educational theorists to share models for congregational education that related various elements to one another. "Education is never an end in itself," said Schipani, "but it is to serve other elements that are essential." He devised a pyramid model with worship at the top, mission and discipleship at opposite sides at the bottom, and education in the center interacting in all directions.

A refined model used overlapping circles. A large circles represents the kingdom of God. Within this is the context of pluralism and change. Worship, mission, and discipleship become three overlapping circles in the center and "education for transformation and empowerment" functions in the area of their overlap. Some objected to having education at the center and it was conceded that in a *mission* consultation, mission would probably be at the center.

The three elements of worship, mission, and discipleship with education as a corollary seemed comfortable to the group, although they recognized that very little strategy had been spelled out. At the end, listening committee chair Marlene Kropf proposed working between now and 1990 to make the adult curriculum materials more "user friendly," as has already been done for the children and then looking at a lectionary as one possible center for worship-mission-discipleship.

The Publishers' Council—the entity responsible to bring curriculum materials into print—met following the consultation. "The biggest thing that came out of this meeting was to schedule a Christian education resources fair," said Cutrell. "The idea is that we should get together and share with one another whatever we have in print." This fair is being planned for this coming spring.

—Daniel Hertzler, for Meetinghouse

Singleness is not an exile, seminar speaker says

"Jesus came to free us to be what God wants us to be," said Joe Sherer, a single pastor at Mount Joy (Pa.) Mennonite Church, addressing nearly 200 persons at a Singles Seminar held at First Deaf Mennonite Church of Lancaster, Pa., on Nov. 3. Referring to the Babylonian captivity, Sherer emphasized Jeremiah's message of "a future and a hope" for anyone tempted to think of singleness as an exile.

The seminar was sponsored by the Family Life Commission of Lancaster Conference and organized by its singles task force which has, in the past year, tabulated a questionnaire for single people.

Ruth Dourte, a clinical member of the American Association for Marriage and Family Therapy, spoke on "Our Need to Be Loved." "The prospect of emotional health lies not in finding someone to love us, but in finding someone to love," she said. Stating that she is almost convinced that married people are more lonely than singles, Dourte said true oneness is not created by physical relationships.

Workshops on self-esteem, sexuality, creative relationships, and specialized counseling, and the film "One Is a Whole Number" were also features of the day.

Levina Huber, consultant at the Parish Resource Center in Lancaster, emphasized that the church needs to include all persons in its family.

Enos Martin, a local psychiatrist and Mennonite pastor, said Christians are Christ in the flesh to each other. He emphasized that setting the limits for intimacy frees one to relate to others.

Jerry and Marlene Kauffman, professional counselors in nearby Akron, encouraged peer counseling in the church and identified symptoms which call for professional counseling.

Christina Neff, an elementary school teacher, showed slides of notable singles, including Michelangelo, George Washington Carver, Beethoven, and Handel. Neff said she is in love with Christ, described by St. John the Divine in Revelation 1 as a single person. She said it occurred to her as a surprise one day that she is considered to be a single person.

One purpose of the seminar was to involve married people in a dialogue with singles. Although married people were invited, only 15 attended. Interpretation was provided for the deaf.

One participant, in summing up the day, said he was impressed by this group of people who would like to be understood by married people but who are not waiting until they are understood to lead full and satisfying lives.

—Nathan Hege



Serving at Japan Anabaptist Center. *Arletta Becker, hostess at Japan Anabaptist Center in Tokyo, serves another cup of coffee to Kazuko Ohno, a participant in a recent seminar at the center. It serves as a gathering and learning place for Mennonites and Brethren in Christ from all over Japan. The center includes a guesthouse, library, and space for seminars. Arletta and husband, Edwin, from Aberdeen, Idaho, are supplied by Mennonite Board of Missions. MBM and Commission on Overseas Mission of the General Conference Mennonite Church cooperate with the various Mennonite and Brethren in Christ groups in Japan to sponsor the center's activities. Arletta (Selzer) served previously in Japan as principal of Hokkaido International School in Sapporo.*



Auctioneer Larry Martin of Minot, N.D. asks for bids while college registrar Erna Saltzman displays a quilt she helped make.

Thousands attend anniversary events at Hesston College

Thousands of Hesston College parents, alumni, and friends gathered in Hesston, Kan., during the Thanksgiving weekend to celebrate the 75th anniversary of the school. Visitors from throughout the U.S. and Canada took part in alumni class reunions and over 50 other special celebratory events.

The high point of the weekend came on Nov. 24, when a quilt auction raised $65,000 for a special student aid fund and over 600 alumni and friends crowded an overflowing Hess Hall for the anniversary banquet.

The quilt festival and auction, designed to raise funds for the Milo and Clara Kauffman Student Aid Fund, attracted the entry of 59 quilts which were handmade and donated by alumni, friends, and supporting congregations. Milo is a former president of Hesston.

The festival's overall winner, a quilt made entirely by Martha Hershberger of Harper, Kan., and entitled "Prairie Sentinels," brought a high bid of $5,700 at the auction. A "Feature Quilt" depicting the history of the college, made by Erna Saltzman, Anna Ruth Beck, Opal Lichti, and Joanna Friesen of Hesston, sold for $5,100. The buyers, Orvin and Peggy Miller of Hutchinson, Kan., immediately announced that the quilt would be given back to the college.

Following the auction, a capacity crowd attended the anniversary banquet, where they were entertained by storytelling and a style show depicting clothing worn at the college throughout its history.

Music, one of the most important activities at Hesston since the college's inception, played a major role in the celebration. On Saturday evening, 235 former and current members of Hesston College choirs teamed up for a special program in the Yost Center. The program featured the return of six former Hesston College choir directors leading the choir in several all-time favorite numbers.

Friday was a big day for the college athletic program, as former and current athletes were kept busy with a variety of events. The Hesston College Athletic Club held its first annual meeting at a special luncheon. Former athletes Duane Beck of Elkhart, Ind.; Milo "Junior" Kauffman of Lowville, N.Y.; and Karen Egli of Hesston were honored by the club as outstanding athletic alumni. Evan Oswald, faculty member for over 20 years and a key figure in the establishment of the college's athletic program, was awarded the club's "special honor." Following the luncheon, a variety of athletic contests were held.

Worship services opened and closed the weekend activities. A Thanksgiving service on Thursday morning at Hesston Mennonite Church featured choirs and a meditation by Marion Bontrager of the college's Center for Bible Study. On Sunday morning, a special anniversary worship service was held in the Yost Center. Don Jacobs, director of Mennonite Christian Leadership Foundation in Landisville, Pa., spoke on "Roots and Fruits: Perspective and Purpose in Christian Education." He stressed the importance of the college's foundation in the Mennonite Church and said that the continued vitality and success of the college was dependant on maintaining that relationship.

The service was followed by a tree-planting ceremony, in which 90 trees were dedicated in honor of the college's 75 graduating classes and special individuals, groups, and families. The trees were gifts from Clysta Richard and Beverly Robinson of Des Moines, Iowa, and others.

"An anniversary is an occasion for looking to the future as well as thanksgiving for the past," said President Kirk Alliman. "This weekend reflected the strength of the commitment of Hesston alumni and friends to the role which Christian education plays in the life of our church and communities."

World Peace Tax Fund strengthened by U.S. elections

When the 98th United States Congress adjourned in October, the National Campaign for a World Peace Tax Fund could look back upon the success of gaining 18 new cosponsors in the House of Representatives (from 32 to 50) and two new cosponsors in the Senate (from one to three).

The Nov. 6 general election strengthened this pattern by sending three new Democratic senators to Washington who will likely be cosponsors. When the 99th Congress convenes in January, intensive efforts will be made to obtain cosponsors among the newly elected representatives and senators and among the incumbents who are considered most favorable.

A second major goal in the next two years will be to obtain hearings by a congressional committee. Such hearings will allow testimony both by people faced with the dilemma of obeying their consciences or obeying their government about military taxes, and by the Internal Revenue Service which is faced with increasing numbers of citizens who have no legal alternative for their conscientious objection.

Letters to senators and representatives continue to be a crucial way by which citizens who don't want to pay for war can encourage congressional attention to a world peace tax fund. A second important way by which the bill will move toward passage is through contributions to the National Campaign for a World Peace Tax Fund. Marian Claassen Franz, a Mennonite, is the campaign's executive director. Another Mennonite, Robert Hull, is chairperson of the board.

More information is available from the National Campaign for a World Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008.

Argentine Indians commission Bible teacher

The United Evangelical Church of northern Argentina has commissioned one of its leaders as a Bible teacher—the first Toba Indian officially assigned such a role in the church's 40-year history. Made up of various Indian groups, the church was established through the efforts of Mennonite Board of Missions workers Albert and Lois Buckwalter.

At the annual convention held on the Indian reservation in Central Formosa Province, Oct. 12-14, Salustiano López, leader for the past ten years of the church's youth organization, was commissioned as a Bible teacher among his own people.

López requested the assignment, explaining that he had a calling from the Lord for a number of years already and felt that the time had come to make it known.

"This new step does not mean that Salustiano and many other Indians have not been teaching the Bible to their own people for many years," said MBM missionary Willis Horst. "On the contrary, Toba preachers have felt a keen responsibility to teach new truths to others ever since the gospel was accepted 40 years ago."

However, until now the Tobas looked to the non-Indian "expert" to teach them, largely because they have felt inferior and it seemed presumptuous for them to consider themselves "teachers," Horst said.

López's request and commissioning "represented a new step, not only in taking the biblical text seriously, but also in Indian self-confidence," Horst added.

Sisters & Brothers to produce Anabaptist film

Production of a major motion picture dramatizing the origins of Anabaptism will begin next spring in Europe and North America. Myron Augsburger, moderator of the Mennonite Church, is serving as consultant for the 55-minute film that will explore the beginnings of Anabaptism through Michael Sattler, one of the most significant early leaders. Augsburger did his doctoral studies on Sattler.

Sisters & Brothers, a nonprofit, independent, Mennonite film group based in Harrisonburg, Va., will produce the motion picture in cooperation with Gateway Films, a leading Christian film distributor.

Gateway will include the Sattler film in its Church History Collection, which features John Hus, John Wycliffe, Martin Luther, John Wesley, and the Moravians so far. "Never before have those in the Anabaptist tradition had this sort of opportunity to share their faith origins with the larger world," Augsburger said.

Sattler, who was martyred in 1527, authored the Seven Articles of Schleitheim, which was unanimously accepted at an Anabaptist conference held several months before his death.

Joel Kauffmann, screenwriter and author, is writing the screenplay for the film, based on Augsburger's Herald Press book *Pilgrim Aflame*. For the screenplay, Kauffmann is also making use of research by John Howard Yoder, J. C. Wenger, and Arnold Snyder.

Assisting with the filmmaking is a group of project advisers including theologians, historians, communicators, and other leaders from the various Mennonite denominations.

Premiere showings of the film are scheduled for late 1985, with Gateway's public release set for Jan. 1, 1986.

Sisters & Brothers was formed from a core group which has been producing media projects addressing faith issues since 1981. *The Weight*, released in 1983, was Sisters & Brothers' first major project. Other productions include the J. C. Wenger Film Series, which addresses baptism, devotional life, biblical interpretation, and other topics; *Wolfhunter*, a children's film dealing with peer pressure; and *Jesus Bicycle*, a 30-minute children's film about a mentally and physically handicapped young man.

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Mennonite Mutual Aid



The Charles family (left to right)—Laura, Sylvia, Daniel, Sophie, and Robert.

Opening Menno Center in Belgium was Charleses' task

Opening Brussels Mennonite Centre was the major accomplishment of Robert and Sylvia Shirk Charles and their co-workers during their first term in Belgium as workers with Mennonite Board of Missions. They are returning to that country in January following a five-month North American assignment.

Charleses and another MBM couple—Stephen and Jean Gerber Shank—went to Belgium in 1980 at the invitation of Belgian Mennonite Council, which is made up of four congregations.

Brussels is a bustling, cosmopolitan city of one million people. One fourth of the city's population is foreigners like Charleses. Not far from their home are the headquarters of the European Common Market, the European Parliament, and the North Atlantic Treaty Organization (NATO).

Charleses live with Shanks in a four-story house, which they and volunteers from North America remodeled into two apartments for themselves and facilities for Brussels Mennonite Centre. Robert is director of the center.

Offering a library and meeting room, the center has become a gathering place for Mennonites, members of other churches, and other interested people. Its activities include "study days" and lectures devoted to a variety of Anabaptist-Mennonite topics. A recent example was a five-part lecture series led by Robert on J. C. Wenger's *The Way of Peace* book.

Another big part of Charleses' work is assisting at one of the Mennonite-related congregations—the Spanish Christian Community. It is largely made up of immigrants from Spain. Robert is part of the four-member leadership team, with special responsibilities for teaching, preaching, and pastoring.

Charleses have three children—Laura (6), Daniel (3), and Sophie (2). Robert is from Goshen, Ind., and Sylvia is a native of Leola, Pa. They are members of East Goshen Mennonite Church.

MENNOSCOPE

The second "Conversations on Faith" to deal with divergent views in the Mennonite Church will be held Mar. 7-9 at Laurelville (Pa.) Mennonite Church Center. Sponsored again by General Board, the topic this time is "The Church's Relationship to the Political Order." A detailed program and instructions for registration will be printed in *Gospel Herald* soon.

The federal government and the banks should intervene on behalf of debt-strapped farmers rather than forcing them to choose bankruptcy, said agricultural economist and lawyer Neil Harl at Goshen College on Nov. 30. In his speech on "U.S. Food, Agriculture, and Tax Policy: Implications for Humanity," Harl noted that one third of the nation's farm businesses are sliding rapidly toward insolvency. A professor at Iowa State University, Harl is also author of the 15-volume technical treatise, *Agricultural Law.*

Goshen College's athletic teams had unusual success this past fall. In men's sports, the soccer team won its seventh Indiana state championship in 14 years, the tennis team finished third in the state, and the cross-country team finished second in the conference. In women's sports, the volleyball team compiled a 24-5 record, the field hockey and tennis teams were runners-up in the state, and the newly formed cross-country team was the only Goshen sport to be represented nationally when freshman Maria Newcomer earned the right to compete in the national championships. Despite a policy of offering no athletic scholarships, Goshen competes successfully against four other small colleges in the Mid-Central Conference and 20 other schools in the state.

Christian activist Jim Wallis urged students at Eastern Mennonite College and Seminary to get involved in peacemaking, particularly in response to the U.S. government's policies in Central America. Speaking in college assembly on Nov. 28, he called on people who believe that "Jesus calls his followers to wage peace" to carry the weapons of the gospel into the midst of conflict. Wallis is editor of *Sojourners* and a leader of Witness for Peace—a group which sends North American Christians to the frontlines of conflict in Nicaragua.

Nadine Smith is the first paid staff person of Diamond Street Wholistic Health Center, which will open in Philadelphia next September. It is a project of Diamond Street Mennonite Church. Smith, who started on Nov. 5, is the center's first administrator and pastoral counselor.

John Bowman is the new manager of the Systems Development Department at Mennonite Mutual Aid, effective on Oct. 15. Among other things, he is responsible for installing and updating MMA's computer systems. A native of Columbiana, Ohio, and a graduate of Marietta (Ohio) College, Bowman joined the MMA staff in 1978 as a computer programmer.

"Living Responsibly in Our World" was the theme of a missions emphasis day at College Mennonite Church in Goshen, Ind., on Nov. 18. South African church leader Graham Cyster spoke in the morning worship service on "God's Vision for the Church in the United States." The country of Bolivia was featured in the evening, with presentations by former Mennonite workers in that country and a Bolivian meal of chicken, peas, and rice.

A Mennonite Central Committee SELF-HELP crafts store has opened for the Christmas season in Elmira, N.Y. Called World Treasures, it is located in Arnot Mall and managed by Elmira Mennonite Church pastor Dennis Gingerich. Over 30 volunteers from Mennonite congregations in southern New York are staffing the store from Nov. 23 to Dec. 24. "This store is a bit of an unusual venture for SELF-HELP," said wholesale sales manager Kerry Swanson. "But we have made an exception for these local Mennonite churches which don't have the economic resources to set up a permanent store."

A 12-day tour of Costa Rica is being planned by Goshen College for alumni and other interested people. Scheduled for Mar. 9-20, it will be led by GC communication professor Daniel Hess and his wife, Joy, who have spent four years in that Central American country as leaders of Goshen's Study-Service Trimester there. More information is available from the Alumni Office at Goshen College, Goshen, IN 46526.

A seminar on the role of the deacon and the mutual help function of the congregation will be held Jan. 18-20 at Laurelville Mennonite Church Center. Entitled "The Ministry of Sharing and Compassion," the seminar is intended for deacons, elders, pastors, and mutual aid committee members. The leaders will be Laban Peachey of Mennonite Mutual Aid, Mary Zehr of First Deaf Mennonite Church of Lancaster, Pa., and Paul Zehr of

School for Leadership Training:

Ministers Week

Eastern Mennonite Seminary Jan. 14-17, 1985

Cultivating the Disciplined Life

Featuring:

Dallas A. Willard, professor at University of Southern California. Writer, now working on a book to be published soon on *A Theology of the Disciplines for the Spiritual Life.* Caring friend, teacher, lecturer and servant of Christ. His presentation will be based on the theme: "Exercise Unto Godliness: A Theology of the Disciplines for the Spiritual Life."

This year's program offers 14 courses from which you may choose one for Continuing Education credit. Seminary credit is available for the course "A Spirituality of Discipleship," taught by Stephen F. Dintaman.

The program also features morning worship, Bible study, time to visit nearby Media Ministries and Virginia Conference Visitors Center and opportunity to spend time on the EMC&S campus.

For further information contact:
A. Don Augsburger
Director of Program for Ministers Week

eastern mennonite seminary
harrisonburg, virginia 22801

Eastern Mennonite Seminary admits students of any sex, race, color, and national or ethnic origin, and regardless of handicap.

Lancaster Conference. More information is available from LMCC at R. 5, Mt. Pleasant, PA 15666.

The Church in Mission **by Wilbert Shenk is a new Herald Press booklet** from Mennonite Publishing House. It is volume 15 in the popular Mennonite Faith Series. Shenk is vice-president of overseas ministries at Mennonite Board of Missions. The 80-page booklet is priced at $1.50 (USA) or $1.95 (Canada).

God's Unfolding Plan **is a new book by veteran Canadian Mennonite evangelist Clarence Ramer.** Published by Northwest Conference, it deals with the concept of salvation from the Old Testament through the New Testament. Ramer's interest in the early Hebrew tabernacle forms the core of the book. The price is $7.95 (USA) or $9.95 (Canada) plus 10% for postage. The book can be ordered from Northwest Conference at Box 24, Bluesky, Alta. T0H 0J0.

Two new slide sets on Ethiopia and Lebanon are now available from Mennonite Central Committee. Both are updates on the crises in those countries. The slides and accompanying scripts are available for free loan from all MCC offices.

Mennonite Mutual Aid announces a change in benefits and rates on Jan. 1 for members of its Medical Expense Sharing Plan (non-Medicare). Lifetime maximum benefits for eligible medical expenses will increase from $250,000 to $500,000 and lifetime maximum benefits for mental health expenses will increase from $20,000 to $40,000.

Curtis Ashburn was ordained as associate pastor of Washington (D.C.) Community Fellowship on Dec. 2. Officiating were the elders, Pastor Myron Augsburger, and Overseer Paul Yoder of Virginia Conference. The ordination messages were given by Augsburger and by John Ellis, Ashburn's boyhood pastor.

Darrel and Sheri Hartzler Brubaker were installed recently as pastoral leaders of Sandia Brethren in Christ/Mennonite Church in Albuquerque, N.M. "This dual affiliation attracted us, partly because my wife is Mennonite and I am Brethren in Christ," Darrel said. "We felt if the marriage could work for us, then it could also work for the church!"

Missionary comings/goings:
•*John and Bonny Driver* arrived from Spain on Dec. 4. Mennonite Board of Missions workers in Spain and other Spanish-speaking countries for many years, they are preparing for a new assignment in Uruguay. Their temporary address is MBM, Box 370, Elkhart, IN 46515.
•*David and Wilma Shank* arrived from Ivory Coast on Dec. 16. As MBM missionaries, they have been serving African independent churches. Their address is 714 S. 6th St., Goshen, IN 46526.

Church-related job openings:
•*Secretary* at Goshen College. Contact Staff Personnel Director Loren Stauffer, Goshen College, Goshen, IN 46526.
•*Archival, clerical, and genealogical workers* at Lancaster Mennonite Historical Society. Contact Director Carolyn Wenger, Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602.

New members by baptism and confession of faith: *Durham*, N.C.: Glenda and Vaughn Clauson by baptism and Cheryl VanHorn by confession of faith. Martindale, Ephrata, Pa.: Alice Landis, Regina Brubacher, Sandra Brubacher, Judy Zimmerman, Regina Martin, Mervin Sweigart, and Rita Sweigart. *Lichty's*, East Earl, Pa.: Sheila Bowman and Connie Hess. Houston, Tex.: Gerald Gehman by confession of faith.

Change of address: *Kenneth L. Horning* from Oley, Pa., to Apt. 135, 602 E. Mission Lane, Phoenix, AZ 85020. *Herbert K. Maust* from Harrisburg, Pa., to 83 Rainbow Circle, Elizabethtown, PA 17022. Phone: (717) 367-4560.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Bricker, Dennis and Melinda (Michalske), Iowa City, Iowa, second child, first daughter, Sarah Lee; born on Oct. 5, 1977; received for adoption on Oct. 21.

Critchfield, Richard and Beverly (Folk), Fort Hill, Pa., first and second children, Ryan Alan and Larissa Dawn, Nov. 26.

Graber, Jay and Grace (Nice), Elkhart, Ind., first child, Alicia Nicole, Oct. 29.

Kaufman, Randy and Carol, Plainview, Tex., second daughter, Jessica Jan., Oct. 1.

Kurtz, Larry and Lucie, Port-au-Prince, Haiti, second child, first son, Steven David, Nov. 22.

Nussbaum, Galen and Karen (Hurley), Portland, Ore., second daughter, Nicole Renae, Nov. 11.

Olsen, Christopher and Rose (Smoker), Phoenix, Ariz., first child, Christopher Erik, Nov. 15.

Parmer, Loren D. and Eileen K. (Knechel), Harleysville, Pa., first child, Loren Jay, Nov. 25.

Piper, Jim and Mary (Bunte), Iowa City, Iowa, third child, second daughter, Sarah Elizabeth, Nov. 9.

Stoltsfus, Clayton and Kim (Baker), Oxford, Pa., first child, Theran Luke, Nov. 19.

Stoltzfus, Glenn and Jane (Jacobs), Gallup, N.M., second child, first daughter, Sara Jacobs, Oct. 17.

Swartzendruber, Keith and Sandy (Buchman), Metamora, Ill., second son, Levi Daniel, Nov. 16.

Witmer, Robert and Sharon (Burkholder), Lancaster, Pa., first child, Jenna Nichole, Nov. 16.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Birky-Martin. David Birky, Harleysville, Pa., College cong., (Goshen, Ind.), and Beth Martin, Lansdale, Pa., Orrville (Ohio) cong., by Arnold C. Roth, Nov. 24.

Chisebwe-Musser. Daniel Douglas Chisebwe, Zaire, Africa, and Jane Musser, New Holland, Pa., First Deaf cong., by Wilbur A. Lentz and Raymond E. Rohrer, Oct. 6.

Ebersole-Minnier. Gary Ebersole, Sterling, Ill., Science Ridge cong., and Kathy Minnier, Polo, Ill., Evangelical Church, by Maurice Friedlund, Nov. 3.

Gerber-Richard. Steven S. Gerber, Eureka, Ill., Roanoke cong., and Kris Richard, Creston, Ohio, Crown Hill cong., by Ernie Hershberger, Nov. 23.

Hershberger-Sommers. Wayne Hershberger, Sarasota, Fla., Bethel cong., and Alma Kay Sommers, Uniontown, Ohio, Hartville cong., by Richard F. Ross, Nov. 24.

Litwiller-Dentinger. Larry W. Litwiller, Delavan, Ill., and Sandy Dentinger, Morton, Ill., both of Hopedale cong., by H. James Smith, Nov. 23.

Regier-Roth. Randall Regier, Salem, Ore., and Vicki Roth, Canby, Ore., both of Salem cong., by John Willems and Wilbert Regier, Nov. 17.

Reiser-Mast. Peter J. Reiser, Madison, Wis., Evangelical Free Church, and Gwendolyn K. Mast, Orrville, Ohio, Martins cong., by Leo J. Miller and Randy Murray, Aug. 18.

Schrock-Yoder. John L. Schrock, Souderton, Pa., Zion cong., and Marcia A. Yoder, Elkhart, Ind., Hively Ave. cong., by Joyce Shutt and Robert K. Yoder, Nov. 24.

OBITUARIES

Birkey, Velma K., daughter of Levi and Katherine (Oyer) Birkey, was born at Manson, Iowa, June 14, 1920; died of cancer and heart failure at St. Joseph Hospital, Kokomo, Ind., Nov. 13, 1984; aged 64 y. On Aug. 17, 1940, she was married to Lowell L. Birkey, who survives. Also surviving are 3 sons (Merle D., Wayne R., and Lavon), 3 daughters (Rosalyn—Mrs. Joel Beachy, Retha—Mrs. Don Martin, and Geneva—Mrs. Ronald Niccum), 11 grandchildren, and one brother (Ralph Birkey). She was preceded in death by 3 brothers, 2 sisters, and one granddaughter. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Nov. 16, in charge of Lee Miller and Keith Miller; interment in Shrock Cemetery.

Block, Marion, daughter of Daniel and Mary Ann (Martin) Weber, was born in Waterloo Co., Ont., Jan. 20, 1905; died of cancer at K-W Hospital on Oct. 28, 1984; aged 79 y. On Dec. 25, 1932, she was married to Irvon Block, who died on Oct. 31, 1954. Surviving are 8 daughters (Muriel—Mrs. Oscar Martin, Sharon—Mrs. Jim Wideman, Dorothy—Mrs. Michael Sape, Lillian—Mrs. Dan Jantzi, Adele—Mrs. Harold Deckert, Norene Steinman, Mary Belle—Mrs. Donald Poll, and Betty—Mrs. Anthony Eberhardt), 39 grandchildren, 55 great-grandchildren, and 3 great-great-grandchildren. She was preceded in death by 2 sons (Dalton and Arlan), 3 brothers, 4 grandchildren, and one great-great-grandchild. She was a member of Elmira Mennonite Church, where funeral services were held on Oct. 31, in charge of Ken Bechtel and Darrell Jantzi; interment in Erb St. Mennonite Cemetery.

Connor, Debbie Sue, daughter of James R. and Linda (Book) Connor, was born at Pueblo, Colo., June 23, 1968; died at Pueblo, Colo., Nov. 19, 1984; aged 16 y. Surviving are her parents, 3 sisters (Judy, Nancy, and Cindy), one brother (Jeff), maternal grandparents (Willis and Dixie Book), and paternal grandparents (Grace and Tom Connor). She was a member of Pueblo Mennonite Church, where funeral services were held on Nov. 23, in charge of George Dunn; interment in Imperial Gardens.

Detweiler, Howard A., son of Mahlon and Malinda (Alderfer) Detweiler, was born in West Rockhill Twp., Pa., Apr. 19, 1899; died at Dock Terrace, Lansdale, Pa., Nov. 17, 1984; aged 85 y. He was married to Lizzie Freed, who died in 1976. Surviving are 3 sons (Willis F., Harold F., and Paul F.), 10 grandchildren, 8 great-grandchildren, and one sister (Stella—Mrs. Norman G. Yoder). He was preceded in death by one son (Vernon) and one daughter (Irene). He was a member of Souderton Mennonite Church, where funeral services were held on Nov. 21, in charge of Samuel Janzen and Russell Musselman; interment in Souderton Mennonite Church Cemetery.

Eby, Gerald R., son of Melvin R. and Joyce (Landis) Eby, was born in Lancaster, Pa., Aug. 2, 1968; died at Lancaster, Pa., Nov. 7, 1984; aged 16 y. Surviving are 2 brothers (Jon Michael and Joel

Matthew), one sister (Melody Joy), paternal grandparents (Clair and Verna Eby), maternal grandparents (Benjamin and Ella Mae Landis), and paternal great-grandmother (Fannie Rohrer). Funeral services were held at Paradise Mennonite Church on Nov. 10, in charge of Delmar Sauder, Fred Martin, and Paul Landis; interment in Paradise Mennonite Cemetery.

Horstmeier, Dorothy A., daughter of Glenn F. and Hilda F. (Gruber) Larson, was born in Stephenson Co., Ill., Aug. 31, 1933; died of a stroke at Fort Atkinson, Wis., Nov. 25, 1984; aged 51 y. On Sept. 9, 1952, she was married to Robert S. Horstmeier, who survives. Also surviving are 2 daughters (Nancy—Mrs. Michael Fehr and Sally—Mrs. Theodore Kramer), one son (Karl), her mother, one sister (Shirley—Mrs. Frank Anderson), and 3 brothers (Roger L., James R., and Donald G. Larson), and 3 grandchildren. She was a member of Freeport Mennonite Church, where funeral services were held on Nov. 27, in charge of Robert E. Nolt; interment in Freeport Mennonite Cemetery.

Kauffman, Mabel Fern, daughter of Frank and Nettie (Hostetler) Eash, was born in Shelbyville, Ill., Apr. 29, 1919; died of cancer at Kalispell, Mont., Nov. 12, 1984; aged 65 y. On Sept. 16, 1945, she was married to Aldine Kauffman, who survives. Also surviving are 4 sons (Loyal Dean, Loren Charles, Leonard Milo, and Maynard Lynn), 3 daughters (Faye Estep, Barbara Ellen Kauffman, and Edith Louise Kauffman), five grandchildren, one brother (Lloyd Eash), and 2 sisters (Mary Baker and Verna Kauffman). She was a member of Mountain View Mennonite Church, where funeral services were held on Nov. 10, in charge of Glenn L. Roth and Loyd Kropf; interment in Fairview Cemetery.

Killius, William H., son of Charles F. and Tillie (Miller) Killius, was born at Springs, Pa., Nov. 2, 1905; died at Meyersdale (Pa) Community Hospital, on Nov. 2, 1984; aged 78 y. On Mar. 31, 1929, he was married to Dora E. Wiley, who survives. Also surviving are 2 daughters (Mrs. Wilma Kipp and Mrs. Woneda Kenney), 4 grandchildren, one great-granddaughter, twin brother (Albert), and one sister (Mrs. Elsie Ash). He was a member of Springs Mennonite Church, where funeral services were held on Nov. 5, in charge of Walter C. Otto and Steven Heatwole; interment in the Springs Cemetery.

LeFevre, Noah Henry, son of Phares and Lizzie Ann (Frey) LeFevre, was born on Mar. 13, 1897; died at Community General Hospital, Sterling, Ill., Nov. 22, 1984; aged 87 y. He was married to Esther Catherine Landis, who died on Feb. 26, 1977. Surviving are 3 sons (Marlin, Elwin, and Robert), 11 grandchildren, 8 great-grandchildren, and one sister (Mrs. Ruth Herr). He was a member of Science Ridge Mennonite Church, where funeral services were held on Nov. 26, in charge of David O. Bell; interment in Science Ridge Cemetery.

Mast, Dan S., son of Samuel L. and Delila (Schlabach) Mast, was born at Mt. Hope, Ohio, Mar. 13, 1907; died of congestive heart failure at Wooster Community Hospital on Nov. 28, 1984; aged 77 y. On June 20, 1937, he was married to Mary M. Miller, who survives. Also surviving are 2 daughters (Maxine—Mrs. Mark Hershberger and Marlene—Mrs. Phil Eggeman), 3 sons (Marion D., Willis P., and Larry L.), 7 grandchildren, and one sister (Mary Ann—Mrs. Mose E. Miller). He was preceded in death by 3 sisters, 2 brothers, and twin grandsons. He was a member of Martins Mennonite Church, where funeral services were held on Dec. 1, in charge of Vincent Frey; interment in Salem Mennonite Church Cemetery.

Phillips, Viva Ruth, daughter of Daniel and Nettie (Bull) Spidle, was born at Lagrange, Ind., Mar. 22, 1905; died of cancer at Greencroft Nursing Center, Goshen, Ind., Oct. 9, 1984; aged 79 y. On Oct. 2, 1926, she was married to Albert Phillips, who died on Apr. 26, 1982. She was a member of North Goshen Mennonite Church. Funeral services were held in charge of Darrel Hostetler and J. C. Wenger; interment in Oak Ridge Cemetery.

Reeb, Fred C., son of Adam and Anna (Zoss) Reeb, was born in Low Point, Ill., Dec. 18, 1895; died at Seward Memorial Hospital, Seward, Neb., Nov. 22, 1984; aged 88 y. On Feb. 27, 1917, he was married to Nellie Detweiler, who died on July 30, 1977. On June 18, 1978, he was married to Eva Yeackley, who survives. Also surviving are 4 daughters (Lorene—Mrs. Clinton Lauber, Aldene—Mrs. Glenn Troyer, Della—Mrs. Lawrence Beckler, and Lela—Mrs. Harold Miller), 12 grandchildren and 10 great-grandchildren. He was preceded in death by one brother (Henry Reeb) and 2 sisters (Elizabeth Saltzman and Anna Kennel). On Feb. 21, 1923, he was ordained to the ministry and served the Salem Mennonite Church for over 50 years. He was a member of Fairview Mennonite Church, Milford. Funeral services were held at Salem Mennonite Church, in charge of Wilton Detweiler, Lloyd Gingerich, and Lee Schlegel; interment in Salem Mennonite Cemetery.

Roeschley, Lovina, daughter of John and Mary (Forney) Beller, was born in Graymont, Ill., Feb. 15, 1901; died at Good Samaritan Home, Flanagan, Ill., Nov. 25, 1984; aged 83 y. On Nov. 30, 1921, she was married to Leo Roeschley, who died on Sept. 1, 1979. Surviving are 2 nieces who she raised (Carol Miller and Doris Dick). She was a member of Waldo Mennonite Church, where funeral services were held on Nov. 28, in charge of Lester Zook; interment in Waldo Cemetery.

Shantz, Viola, daughter of Elias S. and Rebecca (Mussleman) Shantz, was born at Elmira, Ont., Apr. 13, 1901; died of cancer at Cambridge Memorial Hospital, on Nov. 6, 1984; aged 83 y. On Feb. 27, 1924, she was married to Samuel Cressman, who survives. Also surviving are 3 children (Robert Cressman, Phyllis Blair, and Howard Shantz) and one sister (Selida Weber). She was a member of Preston Mennonite Church, where funeral services were held on Nov. 10, in charge of Brian Bauman and Rufus Jutzi; interment in Hagey Cemetery.

Sigerfoos, Isel Marietta, daughter of Earl and Maude (Rickert) Sigerfoos, was born in Elkhart, Ind., Dec. 31, 1905; died at Greencroft Nursing Center, Goshen, Ind., Nov. 17, 1984; aged 78 y. Surviving is one half brother (Eugene Tappen). She was a member of Prairie Street Mennonite Church. Funeral services were held at Hartzler-Gutermuth Funeral Home, Elkhart, in charge of Dorsa J. Mishler; interment in Olive Cemetery.

Sine, Marcella, daughter of Garrett and Susan (Stauffer) Tyson, was born in Montgomery Co., Pa., Oct. 14, 1888; died at Eastern Mennonite Home, Souderton, Pa., Nov. 27, 1984; aged 96 y. She was married to Reuben M. Sine, who died on Dec. 23, 1947. Surviving are 2 daughters (Susie G.—Mrs. Victor A. Marrone and Eva A.—Mrs. John J. Murphy), one son (Henry L. Sine), 6 grandchildren, 10 great-grandchildren, and one great-great-grandson. She was a member of the Souderton Mennonite Church. Funeral services were held at the Eastern Mennonite Home Chapel on Nov. 29, in charge of Samuel Janzen and Paul J. Glanzer; interment in Souderton Mennonite Church Cemetery.

Sommers, Harry, son of Joseph and Mary (Zook) Sommers, was born in Arkansas on Jan. 21, 1894; died at Orrville, Ohio, Nov. 21, 1984; aged 90 y. On Apr. 4, 1920, he was married to Mary D. Horst, who died on Jan. 8, 1974. Surviving are 4 sons (Ervin, Myron, Raymond, and Dale), 3 daughters (Esther—Mrs. Reuben Kandel, Mary Ellen Stephenson, and Ruth—Mrs. Vernice Bixler), 26 grandchildren, 31 great-grandchildren, and one sister (Iva Sommers). He was preceded in death by one son (Melvin). He was a member of Martins Mennonite Church, where funeral services were held on Nov. 25, in charge of Vincent Frey and Marion Berg; interment in Martins Cemetery.

Trimble, Bessie M., daughter of Oliver and Mary (Stauffer) Frank, was born at Sterling, Ill., Aug. 3, 1901; died at Rockford, Ill., Nov. 11, 1984; aged 83 y. On Feb. 29, 1920, she was married to Harry S. Trimble, who died on July 24, 1962. Surviving are 7 daughters (Marian—Mrs. James Lapp, Bernice—Mrs. Clair Bassler, Ruth—Mrs. Chris Byl, Beulah—Mrs. Royal Shippee, Geraldine—Mrs. Walter Whitney, Margery—Mrs. Richard Rose, and Elaine—Mrs. Dean Beasly), 4 sons (James, Marvin, John, and Roger), 32 grandchildren, 40 great-grandchildren, one great-great-grandchild, and one brother (John Frank). She was a member of Freeport Mennonite Church. Funeral services were held at Walker Mortuary on Nov. 14, in charge of Robert E. Nolt; interment in Chapel Hill Cemetery.

Weaver, Mary Catherine, daughter of Joseph and Alice (Schrock) Glick, was born in Nampa, Idaho, Aug. 3, 1901; died of congestive heart failure at Portland, Ore., Nov. 23, 1984; aged 83 y. On Dec. 12, 1920, she was married to Luke E. Weaver, who died on Dec. 3, 1972. Surviving are 5 sons (Kenneth S., J. Lyle, Robert L., W. Allen, and Harold L.), 3 sisters (Martha Horst, Myrta Hedger Turner, and Ruth Trumbley). She was preceded in death by one daughter (Ruth Ann Weaver) and 2 brothers (Benjamin and William Glick). She was a member of Portland Mennonite Church, where memorial services were held on Nov. 25, in charge of Marlin Kym; interment in Lincoln Memorial Park.

Yoder, Jacob I., son of Israel Z. and Barbara (Smoker) Yoder, was born in Belleville, Pa., Nov. 27, 1910; died of a heart attack at Mercy Hospital, Altoona, Pa., Nov. 19, 1984; aged 82 y. On Dec. 17, 1939, he was married to Bertha M. Yoder, who survives. Also surviving are 3 daughters (Melissa B. Yoder, Joy—Mrs. Andrew Eversole, and Gladys—Mrs. Robert Goodman), 2 grandchildren, one sister (Sadie—Mrs. Faye Kurtz), and 2 brothers (Eli J. and John R.). He was a member of Locust Grove Mennonite Church, where funeral services were held on Nov. 23, in charge of Erie Renno, Gerald Peachey, and Max Zook; interment in Locust Grove Cemetery.

CALENDAR

Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985
New York State Fellowship delegate session, Syracuse, N.Y., Jan. 12
Mennonite Church Canada Coordinating Committee meeting, Leamington, Ont., Jan. 17
Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Alive 85, Denver, Colo., Apr. 11-14

CREDITS

Cover, by Marilyn Peifer Nolt; p. 884 by Daniel Hertzler; p. 885 by Charles Shenk.

ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Pastor defies church and state in labor dispute

A Lutheran pastor in Clairton, Pa., an economically depressed steel town, is defying both church and state authorities in a protest on behalf of unemployed factory and hospital workers. On Nov. 9, Allegheny County Sheriff Eugene Coon went to Trinity Lutheran Church with orders to bring Douglas Roth to court. But the church was padlocked from the inside, and the 33-year-old pastor was continuing his week-long occupation of the building. Sheriff Coon went away and the standoff continued. It was the latest episode in an increasingly bitter dispute that has split Pastor Roth's congregation and the Western Pennsylvania-West Virginia Synod of the Lutheran Church in America. Roth is part of the Denominational Ministry Strategy organization, a group of area ministers and churches who have been lobbying for the unemployed in the Mon/Ohio Valley of Pennsylvania. They have charged that the Mellon Bank has refused to invest in area businesses and that it controls both the courts and churches.

Novak says evangelicals victims of widespread bigotry

Evangelicals were the victims of more bigotry than any other group during the 1984 political campaigns, says a Catholic sociologist writing for a Jewish audience. The assertion was made by Michael Novak in an article prepared for a forthcoming issue of *ADL Bulletin*, published by the Anti-Defamation League of B'nai B'rith. He called anti-evangelical prejudice the "least understood and most painful bigotry" in America today, and said that the 1984 campaign "revealed more bigotry against evangelicals—without anybody leaping to denounce it—than against any other group." Novak said that Moral Majority leader Jerry Falwell, "in particular, has been accused as a person and as a member of a group of violating the American way."

New NCC head invokes 'pietistic and patriotic' roots

The tall and lanky Reformed Church in America leader who was elected recently to lead the National Council of Churches told its Governing Board that the NCC's activities to combat injustice are inseparable from its spiritual life. Arie Brouwer, 49, the choice of a 28-member search committee, was elected unanimously by the 266-member Governing Board. Beginning on Jan. 1, he will serve a three-year term as general secretary, or top executive, of the U.S. ecumenical organization whose 31 Protestant and Orthodox member bodies have a total membership of 40 million. Brouwer evoked his "pietistic and patriotic" Midwestern roots in an acceptance address that affirmed the council's liberal agenda but stressed that social activism must be undergirded by biblical theology. "To stand against public opinion, governmental authority, and financial pressure in the struggle to resist oppression and injustice is not to stand against America; it is to stand for America," said Brouwer. "We would be against America if we remained silent, or worse still, if we supported injustice. We stand against injustice because we wish America to be a just state—to fulfill its purpose in the service of God and humankind." Brouwer succeeds Claire Randall, a Presbyterian lay elder, as NCC general secretary.

Black bishop elected president of NCC

Bishop Philip Cousin of Jacksonville, Fla., has been elected to a three-year term as president of the National Council of Churches. Bishop Cousin, who heads the 11th episcopal district of the African Methodist Episcopal Church, which includes Florida and the Bahamas, is the council's first president from a predominantly black denomination. Previously first vice-president, he began serving as president a year ago when United Methodist Bishop James Armstrong resigned from the office.

Snyder ends fast after government promises 'model' shelter

A Christian advocate for homeless people ended a 51-day fast on Nov. 4 when the Reagan administration agreed to renovate an 800-bed shelter for the homeless in the nation's capital. "I would prefer to die than see my homeless friends freeze to death or live like animals in a building falling apart around them," Mitch Snyder said as he lay in his bed two days before ending the protest. Treated for dehydration and other ailments caused by prolonged fasting, the 41-year-old Snyder, controversial leader of the Community for Creative Non-Violence in Washington, began his fast on Sept. 13 in protest of the Reagan administration's refusal to renovate the shelter and halt distribution of a recent government report which denied that homelessness is widespread. The report specifically criticized Snyder's group.

Bishops say it's time for 'experiment in economic democracy'

A draft of a major statement on the economy by the U.S. Catholic bishops calls for a "new American experiment" to fight the national "scandal" of unacceptably high levels of poverty and unemployment. In the first draft of a long-awaited pastoral letter on Catholic social teaching and the American economy, a committee of the National Conference of Catholic Bishops sets forth positions at odds with Reagan administration economic policies. Grounded on moral principles developed by popes over the past 100 years, the draft calls for a "new commitment" to full employment and a reordering of the economy to place top priority on the needs of the poor, particularly women and minorities. The 136-page document also stresses the "positive moral function" of government in bringing about these goals and ensuring "economic rights." The process of drafting a letter on the economy has already generated much controversy within and beyond the church. In the week before the release of the first draft, a committee of conservative Catholics issued their own "lay letter" to extoll the virtues of American capitalism and free enterprise, and counter anticipated criticism by their bishops.

Evangelicals urged to add voice to war and peace debate

The nation's evangelical Christian institutions have made little or no contribution to the public debate on war and peace, according to a report issued in Washington by the National Association of Evangelicals. It also cited a "tendency to oversimplify" these issues among evangelicals of various viewpoints. NAE announced the formation of a "Peace, Freedom, and Security Studies" program to foster a debate among evangelicals and "clarify the biblical, theological, educational, and political standards" for such a discussion.

While the member denominations and local chapters of NAE tend to use materials promoted by conservative groups, the report said, the colleges and seminaries have been influenced primarily by liberal Christian groups such as the Fellowship of Reconciliation, the Quaker-sponsored American Friends Service Committee, Evangelicals for Social Action, and *Sojourners* magazine. NAE's member denominations and congregations represent more than five million evangelical Christians in the U.S. The group said the only clear exceptions to the state of evangelical participation in the issues of war and peace were institutions affiliated with the "historic peace churches."

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The foolishness of Christmas

". . . the weakness of God is stronger than men" (1 Cor. 1:25b).

Since some Bible scholars appear to sniff at the nativity stories in Matthew and Luke, I was pleased to see Bo Reicke taking them seriously in his chapter "Christ's Birth and Childhood" in the book *From Faith to Faith* (Pickwick Press, 1979). Reicke has done what more of us ought to do: he has looked carefully at the details in these accounts and sought to understand what they mean to communicate.

I wrote two weeks ago about the special emphasis in Matthew on the fulfillment of prophecy. Reicke believes this emphasis was because Matthew is particularly concerned about the instruction of young believers. He suggests that Matthew features Joseph because instruction was a man's responsibility in the Jewish tradition. He considers the possibility that James, the brother of Jesus, may have been the source of this material. He also believes the wise men from the "east" were not likely to have been astrologers from Persia, but Jewish sages from the other side of the Jordan.

Luke, on the other hand, used different sources, especially women, and some of his evidence seems to have come ultimately from Mary, the mother of Jesus, for he mentions twice in chapter 2 that she "kept these things . . . in her heart." Reicke is impressed by the emphasis on "joy" in Luke's account. Mary is greeted by an angel and exhorted to "rejoice"; in Mary's song it is predicted that "all generations will call me blessed"; and the message of the angels is "good news of a great joy." Reicke observes that Mary was a member of the early Jerusalem church (Acts 1:14) and that joy was a characteristic of this fellowship as described in Acts 2:47, where they are "praising God and having favor with all the people."

I have complained before about the trivialization of Christmas through the careless celebration of the nativity with shepherds and wise men all rolled together, although they come from separate accounts. So I want to acknowledge the value of Reicke's careful study for an appropriate celebration of the nativity. The impact of these accounts is quite powerful when you stop to consider them. Powerful and foolish.

There is something really quite ridiculous about Christmas. Or to put it another way, A. J. Muste once preached a sermon entitled "A Partridge in a Pear Tree." As a Christmas present, he said, "A partridge in a pear tree is not only a merry idea, but a little mad. It makes no sense at all—or all the sense in the world—depending on how you look at it, and that's Christmas" (*Sojourners*, Dec. 1984, p. 22).

Christmas, Jesus, Christianity, Christians—all are quite ridiculous when judged by the sophisticated conventional wisdom. They make no "sense at all—or all the sense in the world—depending on how you look at it."

What we need is a little more foolishness at Christmas—foolishness in the spirit of Joseph who took Mary as his wife even though she was pregnant and subject to community gossip. We need foolishness like the parents of John the Baptist and the members of the early Jerusalem church who rejoiced to have been selected for key roles in the economy of God, even though the pay wasn't great and the outside world scarcely noticed them.

We need foolishness like that of Paul and Barnabas and other early missionaries who went out into the empire unarmed to tell the good news that the Christ had come and his name was Jesus. This kind of foolishness is most unpopular today. Even many who take the name of Jesus are not that foolish. As Jeff Hendrickson reported from Nicaragua last week, armed Nicaraguan Christians consider his nonresistance a joke. Yet we have heard that Anabaptists in Nicaragua have sought and gained permission to practice their Christian brand of foolishness. As A. J. Muste said, the spirit of Christmas makes no sense unless you have the sense to see reality from the standpoint of the foolish God who expected to change the world through a baby born to an obscure family in a town of no particular political significance.

Jesus came up with a unique caption for what he was seeking to do. He called his effort the kingdom of God or, as Matthew dubs it, the kingdom of heaven. This is a kingdom like you never heard of before or since. It is a kingdom where the King makes like a doorman, where the last shall be first and the one-hour workers get the same wages as those who slaved all day.

It is a kingdom with no identifiable borders, yet with citizens scattered throughout the world like people without their own country. In some places they are tolerated. In others there are determined efforts to root them out, but these never seem to be completely successful.

It makes no sense, but there it is, and some people celebrate it at Christmas. As I think of it, there are many different Christmas celebrations and we may choose which one to celebrate. Many celebrate the smart Christmas. But there is another one, the foolish Christmas. And as Paul wrote to the Corinthians in 1 Corinthians 1:25a, "The foolishness of God is wiser than men." Think of that.—Daniel Hertzler

GOSPEL HERALD

December 25, 1984



The Christmas card I'd like to send

by Lois Barrett

"Do not be afraid." It's not the kind of message we usually find on Christmas cards. But the phrase is there four times in the birth stories told in Matthew and Luke.

Each time the message comes from an angel, a messenger of God. To Joseph, the message is, "Do not fear to take Mary your wife" (Mt. 1:20). To Zechariah, the angel says, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John" (Lk. 1:13). To Mary, the angel repeats, "Do not be afraid," and goes on to tell her of the coming son whose name means "savior" or "deliverer" (Lk. 1:30-31). To the shepherds, the angel says, "Be not afraid . . . for to you is born . . . a Savior" (Lk. 2:10-11).

A battle cry. We can understand the angel's message better if we realize the long tradition of this message in the experience of the Hebrew people. In early Israel, the phrase "fear not" becomes a battle cry—but a battle cry for a peculiar kind of warfare, the warfare in which only God is the warrior. As the Israelites prepare to cross the sea on their flight from Egypt, Moses tells them, "Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. . . . The Lord will fight for

you, and you have only to be still" (Ex. 14:13-14). And the weaponless people of Israel cross the sea to freedom.

As the Israelites prepare to cross the Jordan River into Canaan, God tells Joshua, "Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go" (Josh. 1:9).

In the writings of the prophets, what had been a call to holy war with God as principal warrior becomes a call not to rely on any weapons, but on God alone. In the seventh chapter of Isaiah (from which the angel who appeared to Joseph quotes the passage about Emmanuel), we again see the words, "Do not be afraid." God's word through Isaiah to King Ahaz of Judah is, Don't call to Assyria (the superpower of the Middle East in 735 B.C.) for military help in defeating Syria and Israel, who are attacking you. Calm down. Do not fear. You don't need to fight. Syria and Israel will be destroyed anyway.

This Christmas we celebrate again the coming of this Messiah, this deliverer, this liberator, who gives courage to oppressed peoples.

Call of the prophets. Also in the prophets, the phrase "do not be afraid" is connected with the call of the prophets Jeremiah and Ezekiel. When Jeremiah protests to God that he is too young to be a prophet, God's word is, "Be not afraid of them, for I am with you to deliver you" (Jer. 1:8). In Ezekiel 2:6, the call to prophesy is followed by the advice: Do not be afraid of those stubborn people who refuse to hear your message.

Whether in relation to national enemies or the prophets' individual enemies, the message is, Do not be afraid of your enemies. Rely on God alone to save you from your enemies.

At the time of the birth of Jesus, it was clear who the enemies were: the Romans. The Jews were an oppressed people in their own land. One response to this oppression was that of the Sadducees—accommodation. If you are afraid of Roman power, give in. Do what they ask. Save your skin. A second response was that of the Zealots—armed rebellion. If you are afraid of Roman power, try to destroy it with force. Wipe out the Romans, or drive them out. Maintain your values by eliminating the oppressor.

Jesus' response. The coming of Jesus brought a different response. That response asked people to take seriously the tradition of Moses and the prophets in relying on God for salvation and not fearing the enemy—maintaining one's values, yet not resorting to violence. Jesus' response also drew upon the vision of the prophets for a new community set up in the presence of one's enemies—God's new nation to whom the people of God owe ultimate allegiance. To that vision, Jesus added something which went beyond not fearing enemies: love your enemies, pray for those who persecute you. The writer of 1 John understood that loving was not compatible with being afraid. "There is no fear in love, but perfect love casts out fear" (4:18).

The message of Christmas is also the message of Good Friday and Easter. The Gospel of Matthew begins, right after the genealogy, with the angel appearing to Joseph, saying, "Do not be afraid." The final chapter of Matthew includes the angel appearing to Mary Magdalene and the other Mary at the tomb, saying, "Do not be afraid."

There were many people Jesus could have been afraid of: the Romans, the Jewish authorities, a traitor among his disciples. But he chose not to be afraid: to keep on teaching and healing, to keep on doing signs and wonders, to keep on calling Gentiles as well as Jews into God's way of living and loving. He stayed on his course, even though it led to his execution, confident that God would ultimately vindicate him.

This Messiah. This Christmas we celebrate again the coming of this Messiah, this deliverer, this liberator, who gives courage to oppressed peoples; who teaches us not to fear oppressors but to see them as human beings in need of love rather than as powerful "things"; who proclaims the vision of a new community; who is the great leveler of rich and poor, mighty and powerless; who shows us that love lives on in spite of persecution or death; through whom God is shown as the ultimate victor.

If I could, I'd like to send a Christmas card

- to all those working for an end to the nuclear arms buildup.
- to those who befriend the people that polite society prefers to ignore.
- to those here and abroad who are persecuted by governments for acting out of religious conviction.
- to women who face jeers and whistles just for walking down the street.
- to minorities of all kinds whose human rights are ignored and who are excluded from using normal political channels.
- to those who keep organizing the poor in spite of terrorist threats.
- to all those who suffer oppression and need deliverance and are tempted to give up or fight back.

The cover of the card would say, "Do not be afraid."

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Beatitudes of receivers

by Donna Lehman

Have you considered your role as a receiver at Christmas and throughout the year? Emphasis is normally placed on giving, for it is more blessed to give than to receive. Nevertheless, for every gift given there is a receiver. Have you paused long enough to realize you might be the recipient of a gift? Luke 6:38 says, "Give, and it will be given to you" (NIV).

Blessed is the person who thanks the giver for a gift. Receivers often unintentionally toss "put-downs" at the giver. People make statements like, "You shouldn't have done that." Obviously, the person is giving the gift regardless of what you think. The response of the receiver should affirm the giver.

Remember the ten lepers Jesus healed? Only one leper responded with gratitude. Jesus was concerned about the lepers who didn't thank him. He said, "Where are the other nine?" Then he added, "Rise and go; your faith has made you well" (Lk. 17:17, NIV). Bite your tongue when you are tempted to use negative words when receiving a gift. Follow the leper's example and give thanks.

Blessed is the person who puts aside pride when receiving a gift. Pride occasionally stands in the way when receiving a gift. Sometimes people say, "I can never repay you for this." The purpose of giving is to bless, not to be repaid. A receiver should realize reciprocation is not mandatory.

Mary and Joseph were poor. They received the gifts from the wise men for Jesus without apologizing for their state of welfare. They put aside pride and were humble receivers.

Blessed is the person who enjoys the unusual gift. The meaning of gifts often is not comprehended until a later time, especially when they are unexpected. Circumstances may make a simple gift seem different or unusual. For gifts don't always arrive neatly wrapped inside a box. They may be in the form of a surprise visit or a party.

One day Jesus spotted Zacchaeus in a tree and said, "Zacchaeus, come down immediately. I must stay at your house today" (Lk. 19:5, NIV). Zacchaeus came down at once and gladly welcomed Jesus. What an unexpected gift! It takes a conscious effort on the part of the receiver to make unexpected guests feel comfortable. Making the giver feel comfortable is the key to being a good recipient of an unusual gift.

Blessed is the person who values the meaning of a gift. Problems occasionally arise in the exchange of gifts when they are of uneven value. Joseph's brothers felt slighted because Joseph received a coat of many colors. They didn't. The jealous brothers mistreated Joseph. But Joseph's story ends beautifully. In spite of ill treatment by his brothers, the Lord showed Joseph kindness and granted him favor. Joseph forgave his brothers saying, "I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you" (Gen. 45:4-5, NIV).

It is difficult not to compare gifts and consider the meaning of a gift. Christmas gifts can be a test of contentment. By looking for meaning in gifts a challenge may become a blessing.

Blessed is the person in need who cannot give until he or she receives. In the early church, "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" (Acts 2:44-45, NIV). Persons who have extreme financial, physical, or emotional needs sometimes resent help. Their desire is to handle things themselves. They may even question the motives of givers.

That was the case of Mephibosheth, the handicapped son of Jonathan, when King David sent for him. Mephibosheth said, "What is your servant, that you should notice a dead dog like me?" (2 Sam. 9:8, NIV). David's motive was to show kindness for Jonathan's sake. He wanted to give friendship.

Blessed is the person who continues giving according to that received. Don't be selfish. The biblical principle is to give, to receive, and to give. First Peter 4:10 says, "It is according to what we receive that we give." This rule applies to individuals and churches. Ananias sold a piece of property and kept back part of the money for himself instead of giving it to the apostles. His punishment was death.

My church, in its beginning, was supported by another congregation. It was our goal to become self-supporting. We began by paying utility bills and a portion of the pastor's salary. At one time we proposed to our supporting church that we pay a larger portion of the pastor's salary. They rejected the idea, saying they preferred that we increase our benevolent giving. Our proposal would have allowed us to keep a larger portion in our efforts to become self-supporting. They were teaching us to give according to what we received.

Blessed is the person who receives the truths of Christmas. In the process of giving and receiving gifts, let us not overlook sharing Christ with others. When the angel visited Mary and told her she would give birth to God's Son, Mary believed the angel. At once she went to visit Elizabeth to share the news. Elizabeth was so filled with joy that the baby she was carrying leaped in her womb upon hearing the news.

God's plan for Christmas is spelled out in John 3:16: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (NIV). More important than any present placed under the Christmas tree is whether or not we receive Christ. That is the truth of Christmas.

Donna Lehman, Fort Wayne, Ind., is a member of Maplewood Mennonite Church—a General Conference congregation.

The Christmas spirit: alive and well?

by Robert L. Koch

Snow is falling gently, bluish in the late-day light. Carol music sounds cheerfully over Main Street from the speaker boxes hung outside by this and that storekeeper, with care. A pair of tiny children tug their willing parents in and out of shops, faces crinkling smiles, voices shrill and gleeful. Bells and bows and tree-shapes trace their ornamental lights, tied to every pole to give the street its color. And maybe even Farmer Joe's horse-sleigh passes, tinkling bells and whooshing runners tickling memories of storied Christmases.

All is as it should be, as Christmas hears its joy. Or is it?

Across the street a tavern door pushes open, to let a dark form shuffle out. It pauses, lights a smoke, and coughs. Hears the bells, the carols, and young bright voices, then shuffles on. The snow is wet and deepening; the shoulders already rounded from time, hunch against the weather. A worn old cap's tugged down on hair that's white; not with snow, but age. The feet move slowly, aimlessly away.

Down the street more singing sounds. A church looms shadowy against the west's last glow—its windows shapes of warm soft light. Christmas songs seep out into the wintry air, muffled till the doors sweep wide to let in latecomers: a tardy family scrubbed and bubbly, full of the joy of here-and-now, and fond expectancy.

They see the figure standing there, in the spilled light from the open doors. They nod and smile and a tiny voice shouts "Merry Christmas!" Then they're gone, forgetting already, into the warmth and cheer and togetherness within. The doors snick closed cozily behind them.

All is as it should be, on this Christmas Eve. Or is it?

The figure turns and shuffles off, halts a moment, wracked by coughs. The music dies from distance as the day's final light gives way to lamps in windows and the glow of flickering hearths. He moves again, worn shoes shuffling still; the direction's not the thing. It's too cold to stand too still.

Five years have passed that Mary's gone; God rest her Christian soul. A shame there were no kids, and all the brothers and sisters gone, too. Should go home—if you can call that flat that—and rest these tired old bones: sixty-six years and rheumatiz don't get along like twins!

He moves again, then at the corner stops and gazes. A peeping tom he's not, but through that window a family sits down around their steaming bird: father, mother, at least four kids. Their heads bow low. And in the inside stillness his eyes find the winking tree lights and are drawn to the spark-shower of a falling fireplace log.

The heads come up with smiles and expectancy resting comfortably in their shining faces. Then someone looks, and sees him in the corner streetlight's brightness. A sign is made to someone, and the drapes glide smoothly shut.

He sighs and shuffles on. His feet are cold. He wipes his nose and coughs again. And the dark comes down around him. He thinks of love, of joy and peace, but they only bring the dark inside him. The dark of memory and of time.

He wonders—maybe Christmas is only for the young and for parents with their young around them. Then his shuffling form disappears into the gently swirling snow.

All is well on Christmas Eve.

Or is it?

Robert L. Koch, Craig, Colo., used this as one of his weekly columns in *Northwest Colorado Daily Press*.

Christmas memorials

The city hangs twin wreaths
On the downtown twin war memorials
After every Thanksgiving,
Before every Christmas,
Green, living boughs with bright red bows
On cold gray slabs etched in names
Of those struck dead in war.

Do they (the dead, those names)
Feel better, thankful, for it?
Are they "home for the holidays,"
Spirits freed because of living sentiment?

If Jesus Christ(mas) does not contradict
The spectacle of war and war memorials,
And the dead who should be living,
Is not our hope in vain
And life from death a lie?

—Cynthia Simpson

Meditations on Christmas hymns (4): The Mennonite Hymnal, 129

What child is this?

by Beryl Brubaker

Why lies He in such mean estate
where ox and ass are feeding?. . .
This, this is Christ the King. . . .
Haste, haste to bring Him laud,
the babe, the son of Mary.

Such mean things. Things born in stables and ungrownup things. Laud those things? Laud a being who can't create words, or think, or do? Laud a child?

I feel stuck. I can't imagine worshiping a child. It seems, somehow, sacrilegious. Children are not enough; or, "not yet" applies to them. They're not yet big enough, or strong enough; They don't understand enough to be a king or queen.

How *do* we feel about children? Frankly, they are a bother to us. They interrupt our important adult talking. They embarrass us because when they hurt, they *cry, loud,* especially in places that are *supposed* to be quiet. They insult us by not responding to our warm gestures, by ignoring us when we're trying to be friendly. They take time away from the things we need to do with big people—things that help correct all the bad things that happened to people when they were growing up.

We've made our world for big people. Church services are for people who can sit for a whole hour at a time and sing from books and understand big words. Things we sit on and things we eat from rise far above the ground where two-year-olds walk. And when have you ever seen a light switch that a two-year-old can reach?

Oh, yes, there are times when we let children enter our adult world and perform for us. Then we laugh at them for being children—spontaneous, original, unhampered by needing to please us and act our way. We treat children as if they're for our entertainment—when we acknowledge them at all.

Yet, when God came into our human world, God came in a baby. God deemed the form and being of a child adequate for the only Son of God. And more—God came to an unsung mother not in a palace or even a middle-class brick house, but in a cattle barn where people do nothing more important than take care of animals—animals that merely feed people's appetites.

So how *could* they have recognized God? Or do *we* have things turned upside down? Jesus said, "Unless you come to me as a little child, you can't enter the kingdom of God." Is the smallest really the greatest?

Lord, we repent of our shortsightedness, our narrow view that says that the way we see the world is the way it is. Help us to remember (for we have all been there) how the world looks to little people, very little people who have to cock their heads to see past our knees.

Lord, we repent of looking for you only in colleges and people who are famous. We accept that you are also in babies and people who don't know how to answer the question, "What do you do?" because they're at home with babies. We want to recognize you in people who clean our halls, weed our flower beds, and cook our food. Help us get unstuck, Lord, from our upside down views about greatness. We confess accepting the world's view of greatness. Help us act as we say we believe—that service is greatness in God's kingdom—that the last shall be first and the first last.

We praise you, God, as Lord, when a child and a teenager and an adult. Further, we thank you that you are now in the world and reveal yourself to us in babies, in teenagers, in adults, even older adults.

We thank you for little things and lowly things, that you were little and lowly, that you were one of us. That you came in a way that lets the meanest of us approach you. In the silence, Lord, we worship you.

Beryl Brubaker, Harrisonburg, Va., is a nursing professor at Eastern Mennonite College. This was one of four Christmas hymn meditations given in chapel at EMC last year by faculty and staff.

A statement and five responses

Are we willing to die for peace?

by Ronald J. Sider

Over our past 450 years of martyrdom, migration, and missionary proclamation, the God of peace has been preparing us Anabaptists for a late twentieth-century rendezvous with history. The next twenty years will be the most dangerous—and perhaps the most vicious and violent—in human history. If we are ready to embrace the cross, God's reconciling people might save millions of lives and profoundly affect the course of world history.

Violent economic structures annually maim and murder the poor by the millions. Idolatrous nationalism, religious bigotry, racial prejudice, and economic selfishness turn people against people in terrifying orgies of violence in Northern Ireland, the Middle East, Southern Africa, and Latin America. The competing self-righteous ideologies of the United States and the Soviet Union trample arrogantly on the people's dreams for justice and freedom in Central America and Afghanistan, the Philippines and Poland. Always, behind every regional conflict which kills thousands or millions, lurks the growing threat of a nuclear exchange between the superpowers which would kill hundreds of millions. We teeter on the brink of nuclear holocaust.

Our 450 years of commitment to Jesus' love for enemies finds its *kairos*, its special hour of decision and fulfillment, in these two terrifying decades. This could be our finest hour. Never has the world needed our message more. Never has it been more open. Now is the time to risk everything for our belief that Jesus is the way to peace. If we still believe it, now is the time to live it.

To rise to this challenge of history, we need to do three things: (1) reject the ways we have misunderstood or weakened Jesus' call to be peacemakers, (2) embrace the full biblical understanding of shalom, and (3) prepare to die by the thousands.

Reject the misunderstandings. First, the misunderstandings: Too often we have fallen into an isolationist nonresistance which silently ignores or gladly profits from injustice and war as long as our boys don't have to fight. As long as conscientious objector status protects our purity and safety, our neighbors need not fear that we will raise troubling questions about the injustice their armies reinforce or the civilians they maim and kill. The most famous advocate of pacifism in our time, Mahatma Gandhi, once said that if the only two choices are to kill or to stand quietly by doing nothing while the weak are oppressed and killed, then, of course, we must kill. I agree.

But there is always a third option. We can always prayerfully and nonviolently place ourselves between the weak and the violent, between the oppressed and the oppressor. Do we have the courage to move from the backlines of isolationist nonresistance to the frontlines of nonviolent peacemaking?

Sometimes we justify our silence with the notion that pacifism is a special vocation for us peculiar Anabaptists. It is not for other Christians. But this approach will not work. In fact, it is probably the last stop before total abandonment of our historic peace witness. If pacifism is not God's will for all Christians, then it is not his will for any. On the other hand, if the one who taught us to love our enemies is the eternal Son who became flesh in the carpenter who died and rose and now reigns as Lord of the universe, then the peaceful way of nonviolence is for all who believe and obey him. Do we have the courage to summon the entire church to forsake the way of violence?

Sometimes we weaken and confuse our peace witness with an Anabaptist version of Martin Luther's two-kingdom doctrine. Luther said that in the spiritual kingdom, God rules by love. Therefore in our private lives as Christians, we dare never act violently. But in the secular kingdom, God rules by the sword. Therefore, the same person in the role of executioner or soldier rightly kills.

I was talking recently with one of our Anabaptist church leaders for whom I have the deepest respect. He said that he was a pacifist and believed it would be wrong for him to go to war. But he quickly added that the government is supposed to have armies. The United States, he added, had unfortunately fallen behind the Soviet Union and therefore President Reagan's nuclear buildup was necessary and correct. I fear that many Western Mennonites and Brethren in Christ have endorsed the current arms race at the ballot box.

Confused hypocrisy. If we want wars to be fought, then we ought to have the moral integrity to fight them ourselves. To vote for other people's sons and daughters to march off to death while ours safely register as conscientious objectors is a tragic form of confused hypocrisy.

If, on the other hand, we believe that Jesus' nonviolent cross is the way to peace, then we need to implore everyone to stop seeking security in ever more lethal weapons. Jesus wept over Jerusalem's coming destruction because it did not recognize his way of peace. Do we have the courage with love and tears, to warn the

Ronald J. Sider, Philadelphia, Pa., is a writer, teacher, and leader of Evangelicals for Social Action. He is a member of both Diamond Street Mennonite Church in Philadelphia and Grantham (Pa.) Brethren in Christ Church. This is an address he delivered last summer at Mennonite World Conference in Strasbourg, France.

governments of the world that the ever upward spiral of violence will lead to annihilation?

Finally, the affluent are regularly tempted to separate peace from justice. Affluent Anabaptists, in North America and Western Europe, can do that by focusing all our energies on saving our own skins from nuclear holocaust and neglecting the fact that injustice now kills millions every year. We can also do it by denouncing revolutionary violence without condemning and correcting the injustice that causes that violence. In Central America today, 50 percent of the children die before the age of five because of starvation, malnutrition, and related diseases. At the same time, vast acres of the best land in Central America grow export crops for North Americans and Western Europeans.

Our call to reject violence, whether it comes from affluent churches in industrialized countries or middle-class congregations in third world nations, will have integrity only if we are willing to engage in costly action to correct injustice.

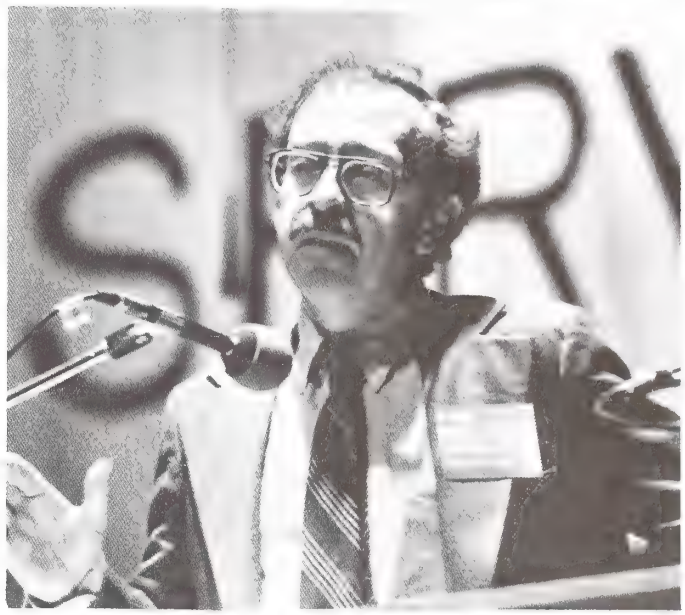
Do we have the courage as a united reconciling people to show the poor of the earth that our peace witness is not a subtle support for an unjust status quo, but rather a commitment to risk danger and death so that justice and peace may embrace?

The biblical vision of peace. Acknowledging past temptations and misunderstandings is essential. But we need not, indeed dare not, remain mired in our failures. Instead we can follow the fullness of the biblical vision of shalom to transform us into a reconciling people ready to challenge the madness of the late twentieth century.

The richness of the biblical vision of peace is conveyed in the Hebrew word *shalom.* Shalom means right relationships in every area—with God, with neighbor, and with the earth. Tragically, the people of Israel refused to walk in right relationship with God and neighbor. They ran after false gods, and they oppressed the poor. So God destroyed them.

Now is the time to risk everything for our belief that Jesus is the way to peace.

But the prophets looked beyond the tragedy of national destruction to a time when God's Messiah, the prince of peace, would come to restore right relationships with God and neighbor. Jesus, Christians believe, was the long-expected Messiah. And just as the prophets had promised, shalom was at the heart of his messianic work and message. But Jesus' approach to peacemaking was not to lapse into passive nonresistance; it was not to withdraw to isolated solitude; it was not to teach one ethic for the private sphere and another for public life. Jesus modeled an activist challenge to the status quo, summoning the entire Jewish people to accept his nonviolent messianic strategy instead of the Zealot's militaristic methods.



Sider's bold call to peacemaking at Mennonite World Conference has drawn much response.

Jesus would never have ended up on the cross if he had exemplified the isolationist pacifism of withdrawal. Nor would he have offended anyone if he had simply conformed to current values as we are often tempted to do when we abandon the pattern of isolation. Rejecting both isolation and accommodation, Jesus lived at the heart of his society, challenging the status quo at every point that it was wrong.

For instance, Jesus upset men, happy with the easy divorce laws that permitted them to dismiss their wives on almost any pretext. He defied the social patterns of his day that treated women as inferiors. Breaking social custom, he appeared publicly with women, taught them theology, and honored them with his first resurrection appearance.

With his call for servant leadership Jesus angered political rulers, smugly satisfied with domination of their subjects.

And he terrified the economic establishment, summoning materialists like the rich young ruler to give away their wealth, denouncing those who oppressed widows, and calling the rich to loan to the poor even if they had no hope of repayment (Lk. 6:30ff). Indeed he considered concern for the poor so important that he warned that those who do not feed the hungry and clothe the naked will go to hell.

Repeatedly in our history, the terror of persecution and the temptation of security have lured us to retreat to the safety of isolated solitude where our radical ideas threaten no one. But that was not Jesus' way. He challenged his society so vigorously and so forcefully that the authorities had only two choices. They had to accept his call to repentance and change, or they had to get rid of him. Do we have the courage to follow in his steps?

Jesus' approach was activist and vigorous, but it was not violent. A costly self-giving love, even for enemies, was central to his message. He called his followers to abandon retaliation, even the accepted "eye for an eye"

of the Mosaic legal system. He said that his followers would persist in costly love even for enemies, even if those enemies never reciprocated.

It is hardly surprising that Christians have been tempted to weaken Jesus' call to costly self-sacrifice—whether by postponing its application to the millennium, labeling it an impossible ideal, or restricting its relevance to some personal, private sphere. The last is perhaps the most widespread and the most tempting. Did Jesus merely mean that although the individual Christian in his personal role should respond nonviolently to enemies, that same person as public official may kill them?

In his historical context, Jesus came as the Messiah of Israel with a plan and an ethic for the entire Jewish people. He advocated love toward (political!) enemies as his specific political response to centuries of violence. His radical nonviolence was a conscious alternative to the contemporary Zealots' call for violent revolution to usher in the messianic kingdom.

Jesus would never have ended up on the cross if he had exemplified the isolationist pacifism of withdrawal.

We have examined the horizontal shalom with the neighbor which Jesus brought. But Jesus also announced and accomplished a new peace with God. Constantly he proclaimed God's astonishing forgiveness to all who repent. And then he obeyed the Father's command to die as the atonement for God's sinful enemies.

God's attitude toward sinful enemies revealed at the cross is the foundation of nonviolence. Let us never ground our pacifism in sentimental imitation of the gentle Nazarene or in romantic notions of heroic martyrdom. Our commitment to nonviolence is rooted in the heart of historic Christian orthodoxy. It is grounded in the incarnation of the eternal Son of God and in his substitutionary atonement at the cross.

The crucified one. Jesus said that God's way of dealing with enemies was to persist in loving them. "Love your enemies and pray for those who persecute you." Why? "So that you may be sons of your Father in heaven." In fact Jesus went even further. Jesus said that God's way of dealing with enemies was to take their evil upon himself. The crucified criminal hanging limp on the middle cross is the eternal Word who in the beginning was with God and indeed was God but for our sake became flesh and dwelt among us. Only when we grasp that that is who the crucified one was do we begin to fathom the depth of Jesus' teaching that God's way of dealing with enemies is the way of suffering love. By powerful parable and dramatic demonstration Jesus had taught that God forgives sinners again and again. Then he died on the cross to accomplish that reconciliation. The cross is the most powerful statement about God's way of dealing with enemies. Jesus made it clear that he intended to die and that he understood that death as a ransom for others.

Jesus' vicarious death for sinful enemies of God is the foundation of our commitment to nonviolence. The incarnate one knew that God was loving and merciful even toward sinful enemies. That's why he associated with sinners, forgave their sins, and completed his mission by dying for them on the cross. And it was precisely the same understanding of God that prompted him to command his followers to love their enemies. We as God's children are to imitate the loving characteristics of our heavenly Father. He showers his rain mercifully on the just and the unjust. That's why we should love our enemies. The vicarious cross of Christ is the fullest expression of the character of God. At the cross God himself suffered for sinners in the person of his incarnate Son. We will never understand all the mystery there. But it's precisely because the one hanging limp on the middle cross was the Word who became flesh that we know two interrelated things. First, that a just God mercifully accepts us sinful enemies just as we are. And second, that he wants us to go and treat our enemies exactly the same way.

What a fantastic fulfillment of the messianic promise of peace. Jesus did bring right relationships—both with God and with neighbor. In fact he created a new community of shalom, a reconciled and reconciling people. As Ephesians 2 shows, peace with God through the cross demolishes hostile divisions among all those who stand together under God's unmerited forgiveness.

And so it must always be. Only if people see a reconciled people in our homes and our congregations will they be able to hear our invitation to forsake the way of retaliation and violence. If I am not allowing the Holy Spirit to heal the brokenness in my relationship with my wife, I have a little right to speak to my president about international reconciliation. If our Mennonite and Brethren in Christ congregations are not becoming truly reconciled communities, it is a tragic hypocrisy for us to try to tell secular governments how to overcome international hostility. It is a farce for the church to try to legislate what our congregations will not live.

A call to present-day Anabaptists. On the other hand, living models impact history. Even small groups of people practicing what they preach, laying down their lives for what they believe, influence society out of all proportion to their numbers. I believe the Lord of history wants to use the small family of Anabaptists scattered across the globe to help save lives and promote justice—in short to help shape modern history at the end of the twentieth century.

But to do that, we must not only abandon mistaken ideas and embrace the full biblical conception of shalom. One more thing is needed. We must take up our cross and follow him to Golgotha. We must prepare to die by the thousands.

Those who have believed in peace through the sword have not hesitated to die. Proudly, courageously, they marched off to death. Again and again, they sacrificed bright futures to the tragic illusion that one more righteous crusade would bring peace in their time. For their loved ones, for justice, and for peace they have laid down their lives by the millions.

Why do we pacifists think that our way—Jesus' way—to peace will involve so little cost? Unless we Mennonites and Brethren in Christ are ready to start to die

by the thousands in dramatic, vigorous new exploits for peace and justice, we should sadly confess that we really never meant what we said. We did, of course, in earlier times. In previous centuries, we died for our convictions. But today we have grown soft and comfortable. We cling to our affluence and our respectability.

Unless comfortable North American and European Mennonites and Brethren in Christ are prepared to risk injury and death in nonviolent opposition to the injustice our societies foster and assist in Central America, the Philippines, and South Africa, we dare never whisper another word about pacifism to our sisters and brothers in those desperate lands. Unless the Mennonites of Latin America are willing to risk the torture of dictators and the sneer of guerrillas in an aggressive and active—yet nonviolent—reconciling search for justice, we should confess that we fear to obey the one we worship.

The cost of peacemaking. Unless we are ready to die developing new nonviolent attempts to reduce international conflict, we should confess that we never really meant the cross was an alternative to the sword. Unless the majority of our people in nuclear nations are ready as congregations to risk social disapproval and government harassment in a clear ringing call to live without nuclear weapons, we should sadly acknowledge that we have betrayed our peacemaking heritage. Making peace is as costly as waging war. Unless we are prepared to pay the cost of peacemaking, we have no right to claim the label or preach the message.

Our world is at an impasse. The way of violence has led us to the brink of global annihilation. Desperately, our contemporaries look for alternatives. But they will never find Jesus' way to peace credible unless those of us who have proudly preached it are willing to die for it.

At the worst of times in the past, God has broken into human history in mighty revivals that led to social movements that changed history.

What would happen if the Christian church developed a new nonviolent peace-keeping force of 100,000 persons ready to move into violent conflicts and stand peacefully between warring parties in Central America, Northern Ireland, Poland, Southern Africa, the Middle East, and Afghanistan? Frequently we would get killed by the thousands. But everyone assumes that for the sake of peace it is moral and just for soldiers to get killed by the hundreds of thousands, even millions. Do we not have as much courage and faith as soldiers?

I plead with the Mennonites, Brethren in Christ, and others in the historic peace churches to take the lead in the search for new nonviolent approaches to conflict resolution. We could decide to spend $25 million in the next three years developing a sophisticated, highly trained nonviolent peace-keeping force. The most sophisticated expertise in diplomacy, history, international politics, and logistics would be essential. So would a radical dependence on the Holy Spirit. Such a peace-keeping force of committed Christians would immerse every action in intercessory prayer. There would be prayer chains in all our congregations as a few thousand of our best youth walked into the face of death, inviting all parties to end the violence and work together for justice.

If as a body we started such a program, we could invite the rest of the Christian church to join us. In fact as the Witness for Peace effort in Nicaragua shows, others have already begun. If we are not careful, God will raise up others to live out the heritage we have feared to apply to the problems of our day. Together the Christian church could afford to train and deploy 100,000 persons in a new nonviolent peace-keeping force. The result would not be utopia, or even the abolition of war. But it might tug our trembling planet back from the abyss.

Final plea. I have one final plea. I know we live in a vicious, violent world. I know it takes more than winning smiles and moral advice to enable sinners to love their enemies. Sinners will never be able fully to follow Jesus' ethic. But they ought to. That they do not is the measure of their sinful rebellion. But regenerated Spirit-filled Christians can follow Jesus. Our only hope is a mighty peace revival that converts sinners and revives the church.

In the next decades, I believe we will see disaster and devastation on a scale never before realized in human history, unless God surprises our unbelieving world with a mighty worldwide peace revival. Therefore, my final plea is that we fall on our knees in intercessory prayer, pleading with God for a global peace revival. At the worst of times in the past, God has broken into human history in mighty revivals that led to social movements that changed history. The Wesleyan revival in the eighteenth century resulted in Wilberforce's great crusade against slavery that changed the British empire. The same could happen in the next few decades.

Pray that God revives millions of lukewarm Christians. Pray that God draws millions of non-Christians into a personal living relationship with the risen Lord. Pray that millions and millions of people in all the continents of our small planet come to see that Jesus is the way to peace and peace is the way of Jesus. Pray that with our eyes fixed on the crucified one, the church will dare to pay the cost of being God's reconciling people in a broken world.

Today is the hour of decision. The long upward spiral of violence and counter-violence today approaches its catastrophic culmination. Either the world repents and changes or it self-destructs. For centuries we Anabaptists have believed there is a different way, a better way. Our world needs that alternative. Now. But the world will be able to listen to our words only if large numbers of our people live out the words we have spoken. Our best sons and daughters, our leaders, and all our people must be ready to die. The cross comes before the resurrection.

There is finally only one question: Do we believe Jesus enough to pay the price of following him?

Responses to Sider

A lot of nerve!

Ron Sider has a lot of nerve! He possesses a prophetic boldness that will not leave well enough alone. Being the quiet and the passive in the land may keep us well off—but being well off in a land of plenty is hardly the way of the cross. I laud Sider for naming our hypocrisy and for sketching out a plan—not to defend our country—but to defend the credibility of Jesus' peace plan, the cross.

The central question seems to me to be—is Jesus' way to peace credible? Do we really believe the cross is the alternative to the sword?

Politicians appeal to people's basic self-interest. Consequently, they get elected. Jesus asks for sacrificial love. His platform would lose at any election. In the eyes of the world, nonviolent peacemaking is foolhardy naiveté. The world's alternative, however—meeting violence with violence—has led us to the brink of worldwide annihilation. What could be *more* foolhardy? I'll take the foolishness of the gospel. Either Jesus' way will save the world God so loves or we have no salvation.

My guess is that Sider will get his 100,000 peacewagers from among those who have nothing to lose—the poor, the outcast, the homeless. Affluent Anabaptists have too much to lose in risking all, unless . . .

. . . Unless, Lord, have mercy, the Spirit so fills us with compassion that we will value others' lives above our own;

. . . Unless we learn to treasure the redemption of our enemies more than life itself.

Governments measure their strength in missiles and soldiers. Ultimately our strength lies, not even in our 100,000s, but in the power of the Spirit to convict us of our selfishness and to motivate us by love, to give the cup of cold water, to give our lives daily.

The choice is clear—either surrender to a fatalistic, quiet resignation which leaves well enough alone (a victory for the forces of evil); or, as Sider articulates, choose a way of prayer, a way of action that is evangelistic in its message and life-changing in its love. There is a way which makes for peace—that of the cross. Most of us are too weak-kneed or dull-witted to walk in it. Thank God for visionary prophets like Sider, who have the nerve to show the way. But will anyone heed the call? Does anyone really believe that a few 20th-century Anabaptist martyrs could change the course of world history? Will the Lord honor us with such a high calling?

I believe, Lord. Help my unbelief.—**Sara Wenger Shenk,** *Evanston, Ill., free-lance writer and former Mennonite worker in Yugoslavia.*

Pacifism/politics or religion?

Although Sider's call is extreme enough as to probably meet with only modest response, his theology exhibits strong political motivation, and his concept that Christ died as a criminal and that we, too, can gain eternal riches by dying as activists needs to be analyzed.

Sider makes the common liberal mistake of merging the functions and morality of church and state. Our Anabaptist forefathers constantly made it clear to officials of the state that they cannot compel a man to be a Christian or to love his neighbor and they supported the right to freedom of choice for everyone, even to reject God if one should so choose. They testified to the state's power and responsibility to forcibly restrain evil saying, "The unregenerate are rascals and knaves and must be restrained by a gallows philosophy."

The church's task is to teach moral principles to her members. The members are to live out these principles and testify to them to their neighbors, friends, relatives, business associates, work-a-day world contacts, and even legislators.

Sider is certainly free to do his own thing according to his convictions. His error, however, is to attempt to do it as a church function and, of course, that error is compounded by the inappropriate way he handles Scripture to justify it.

His concept of *shalom* is apparently consistent with that of contemporary Mennonite liberals but, frankly, I cannot embrace it with integrity.

The Bible records that when David talked with Uriah the Hittite in 2 Samuel 11:7, he inquired how the war prospered (KJV). Strong's Concordance reveals that "prospered" is the Hebrew word "shalom." It seems obvious that shalom does not really mean peace as modern liberals use it but means prosperity, success, realization of one's objectives, etc. Peace is coincidental with shalom at times but not the true picture of the word.

What kind of peace*making* might Sider and his cohorts accomplish? Will we Christians indeed store treasures in heaven by dying to preserve a government which in the eyes of many has not lived up to the charter of their revolution and may have evolved into Marxism? Should this kind of political agenda really be uppermost in a historic peace church? Is this the kind of peacemaking that is synonymous with crossbearing?—**James Hess,** *Bethel, Pa., bishop in Lancaster Conference. This was condensed with permission from one of his recent columns in "Guidelines for Today."*

Send us out to make peace

Christ's suffering love will ultimately prevail. That is the awareness which has slowly been creeping into my bones and transforming my spirit. Demonstrated for us at the cross and the resurrection and just often enough since then to keep our hope alive, the power of love will eventually accomplish God's purposes in the universe.

Yet I suppose I'm like many other Mennonites in lacking the imagination to see how Christ's love can redeem not only our broken personal relationships and our churches but our violent world as well.

Friends of ours who recently left the Mennonite Church for a vigorous Roman Catholic fellowship said to us, "These folks don't just talk about peace. They *live* it!"

I could only hang my head in sadness because they

had put their finger on the Mennonite malaise: we love to talk about our tradition of peace and truly do not want our sons to go to war, yet few of us will walk very far to make peace—either in the church or in our communities.

What should a church do that has let a vision become stale? That has lost its first love?

For Catholics the new vision for peace has sprung out of renewed worship and an encounter with the God of Scripture. Gripped by a fresh experience of Christ's love, they have begun to walk in faithful response to that love.

I wonder—could Mennonites be renewed through worship? Could we open ourselves to a fresh moving of God's Spirit? To the challenge of prophets like Ron Sider? Could the vision of Christ's love once more compel us to act on behalf of God's creation?

My answer is barely a whisper. Yet if I heard other whispers of assent, I believe God could transform our whispers into a mighty voice of love and send us out to make peace.—**Marlene Kropf,** *Elkhart, Ind., director of congregational education and literature work for Mennonite Board of Congregational Ministries.*

The faithful are not always effective

As one who is a recent convert to pacifism, I am hesitant to criticize people like Ron Sider because I think they have paid, far more than I have, the price for holding the position which he does. Moreover, on the whole I am in agreement with his perspective. I think it has been one of the great disabilities of pacifism to be lulled into quietism by a pluralist and tolerant society. Therefore his call for us to engage the violent aspects of our world, even if such engagement means the loss of our lives, surely is more right than wrong. His challenge to us to abandon the two-kingdom, law-gospel schemes that justify quietism is certainly right. His exhibition of Jesus as one who actively confronted the powers even at the risk of making them more violent is salutatory for those of us who wish to sentimentalize Jesus.

However, there is one theme of his paper with which I must dissent. It is indicated by certain phrases that occur early in his essay, such as Anabaptists have a "rendezvous with history," or that we must "profoundly effect the course of world history" and rise to the current "challenge of history," or we must be living models that impact history and who "help shape modern history." My problem with this kind of phrasing is I fear that it associates faithfulness with effectiveness—just the profound presumption that also shapes those that would employ violence in the name of securing more relative justice. Moreover I doubt whether our current situation is any way different from the past when it comes to questions of peace and justice. We do not live in any less or any more violent world than that in which Jesus lived; nor do we confront any less morally destructive societies than he confronted. Therefore, our task in such a world is to do as he did, namely, be faithful even if we are not able through our faithfulness to affect significantly the course of world history. Once you start looking for effectiveness, it may mean you overlook the necessity of communities learning how to live peaceably even in a violent world.

That does not mean that I necessarily dissent from every proposal Sider makes for what we need to be doing for peace in this world. However, it does bother me a bit to suggest we ought to form armies to interpose ourselves between military forces. The problem with those suggestions is that we might well impose a peace that is not *the* peace. The problem with such a peace is that it is not the peace of Christ. I want us to remember Sider's own admonition that the cross is the form our actions must take and may not have the kind of effectiveness he desires.—**Stanley Hauerwas,** *Durham, N.C., Christian ethics professor at the divinity school of Duke University after moving earlier this year from Notre Dame University.*

Is it not time for us to act?

If we are the saints of God, we are called upon to suffer (2 Tim. 2:12 and 1 Pet. 2:21). But instead of "bearing the cross" and following in the footsteps of Jesus, and living by the teachings of the Sermon on the Mount, we have chosen the easy life of comfort, the gathering of wealth, and living a life of ease. We do know the end results of choosing this way of life, because Jesus told us the story of the man who said to himself: "Take life easy; eat, drink, and be merry." But even though we know, we have not renounced that way, nor have we quit seeking that kind of life!

Is it not time for us to bring some relief to the persons of Central America by seeking justice for them? And for the people of Europe, including Russia, who remember their sufferings from war forty years ago, which we have completely forgotten because we did not experience it? Those people are living in constant fear for their lives, and are so fearful of nuclear destruction which seems to have become a joke to Americans in high places!

Is it not time for us to speak out against the conscription of youth and to call upon the nations of the world to draft no person into the military *below the age of thirty?*

Is it not time for us to call upon our greatest intellectuals and those who are the most successful in their business careers and commission them to go to the chief authorities of every nation in the world and call them to beat their swords into plowshares? To literally produce consumers goods instead of producing military weapons? Surely this is not mixing church and state! Nor is it calling individuals to speak to persons other than those God has called us to witness to.

Is it not time for our church to speak to the government of our own nation and to call everyone from the chief executive and his co-administrators, together with all of the lawmakers, to repentance and faith in God and to let them know that they all stand under the judgment of God?

Is it not time for us to call upon our successful persons who are in their middle years or older to give their lives to the voluntary service of ministering to the needy and bringing justice for all? Surely they could represent the church as well or even better than youth.

Is it not we Christians who have been brought to this hour to be God's reconciling community?—**John E. Lapp,** *Lansdale, Pa., retired bishop in Franconia Conference.*

MBE writes the vision: and how many spaces in a Mennonite college will your congregation need in the 1990s?

Mennonite Board of Education held its annual review of Mennonite higher education Dec. 6-7 near Chicago. Presidents and board chairmen of the three U.S. Mennonite Church colleges and two seminaries were present as well as the board chairman of Conservative Conference's Rosedale Bible Institute.

Also represented were the Mennonite elementary and secondary education councils. The secondary schools regularly receive special attention at the February meeting of the board. There is no regular program for the review of Mennonite elementary education by MBE.

Typically this annual meeting hears reports from the schools and considers their implications. This year's agenda was markedly different. It consisted of a four-part report entitled "Trends, Dreams, and Applications" prepared by MBE staff in consultation with the presidents. This report was discussed and evaluated in small groups by board members and staff. In his introduction to the session, President Charles Gautsche, a pastor from Archbold, Ohio, stated, "The period ahead of us is expected to be a time of rapid change. How do we stay ahead of it?"

The overall concern of the meeting was similar to that of the curriculum planning meeting reported last week. In this case it was how to deliver the kind of college education Mennonites need and want. Or to put it quite specifically, how many spaces in Mennonite colleges will be needed for Mennonite students in another ten years?

A trend that has gotten the school people's attention is that the percentage of college-age Mennonite youth attending Mennonite colleges has remained stable at 16 percent in the last ten years while the number of Mennonite youth enrolled at other than Mennonite colleges has increased from 14 to 20 percent. It was agreed that one of the tasks before the board is to discover why an increasing number of Mennonite students do not attend a Mennonite college.

But first the vision: (1) If present trends continue, what kind of Mennonite Church do we envision 15 years from now? (2) In the providence of God, *what could be?* (3) Who would need to do what to realize our dreams? (4) What special actions would we as educational boards need to take?

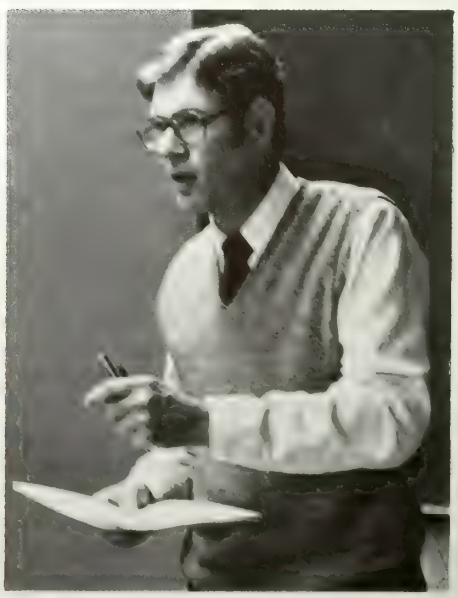
The four sections of the report were presented in outline form, discussed briefly, and "edited" by the small groups with the results listed on large sheets and posted on the walls. How can one summarize such a wide-ranging presentation and discussion? The following is a sample of what was presented.

The presidents projected the North American Mennonite Church participants' group increasing from a present 142,000 to 211,000 by the year 2000. They noted that the church population is growing faster in some parts of the continent than in others and that budgets and paid church staff are expanding faster at the conference and congregational level than at the churchwide level.

They observed that an average of 111 new Mennonite pastors may be needed



MBE staff member Lynn Miller (left) with Gerald Hughes, vice-president of the MBE board. Hughes is a public school administrator in Cleveland.



MBE executive secretary Al Meyer at the Dec. 6-7 meeting near Chicago.

each year in the next 15 years. They see the Canadian-U.S. border becoming a greater barrier in churchwide efforts, more members with two incomes, more affluence, and more permissiveness toward the use of alcohol with the related problems of addiction and family disorganization. They sense a need for more adequate patterns of devotional life for urbanized Mennonites and better methods of communicating the good news by Mennonites as a group.

But the presidents have dreams to match the problems implied in the trends. They dream of congregations with a clear sense of Mennonite identity, members with a clearer understanding of and commitment to sharing the good news, and a church where the most gifted will be drawn to congregational and churchwide leadership.

They dream of a church with cross-cultural understanding and where women's gifts are welcomed, and of congregations with good preaching. They dream of a church where congregations and members can work together in larger church efforts beyond the congregation, a church with a theology of institutions, not only of congregations. (After all, they themselves do work in institutions.) They dream of more adequate giving, more careful distribution of estate money, and a new theology of wealth.

Board member Betty Livengood of Keyser, W.Va., responded to the vision and the process experience: "I enjoy this kind of exercise, but it leaves me with a feeling of—not guilt—but hunger for this to happen. I get a feeling for what the church of Jesus Christ could really be."

Gautsche responded, "Things don't just happen. Let's not come to the point where we despair because of trends. Often if we think back in our short lives we have seen evidence that good things can come out of difficult situations."

The final step in the visionary exercise was the question of what responsibility members of the group at this meeting had toward developing their vision. It was generally agreed that several things should be done. For one, the colleges should commit themselves to "help tightening" so that tuition may be kept reasonable and there may be "need-based" financial aid to make it possible for those who ought to and wish to attend Mennonite colleges to be there.

A second assignment was given to MBE: to take a study-action approach to Mennonite district conferences in order to help them discover where their college students presently are and to work with them in developing the educational goals for the church which they really want.—Daniel Hertzler

NEWSMAKER INTERVIEW:

The vision of Charles Gautsche



Charles Gautsche is pastor of Central Mennonite Church, Archbold, Ohio, and has been president of Mennonite Board of Education for the last four years. Prior to this he was a member of and chairman of the Goshen College overseers. He spoke to *Gospel Herald* about the pattern of the Dec. 6-7 board meeting and his basic concern for the Mennonite Church.

How did you come to this style of meeting?

For several reasons: (1) Our institutions are asking for another "educational thrust," a special educational emphasis on behalf of Mennonite schools. (The first one was 1975-77). If so, we'd better do some thinking about what we wish to accomplish. (2) We are concerned about why Mennonite students do not attend Mennonite colleges; instead of lamenting the past, why not do something for the future? (3) It is time for the "in-depth" review of MBE by the General Board and we need to do some preliminary planning for this. (4) Board meetings get so caught up with routine that we wanted to set aside some time for direction and vision.

What vision is at the top of your list?

My main concerns which keep recurring are the identity crisis and the leadership crisis in our church.

Can you illustrate?

Identity crisis? How easily we borrow from other people and try to play down our own uniqueness. Unless we have an educational program that is uniquely suited to our people, our schools have no right to exist.

Leadership crisis? I think the two go together. I think the church has an identity crisis because of a leadership crisis. I am trying to propose to the General Board that we need leaders with prophetic vision. We need statements on issues from leaders before we make "studies" in the churches. Let the studies test the statements of leaders rather than trying to lead through studies. Congregations are left to find their own way. When we have diversity we lament it, but what have we done to avoid it? I don't think that diversity and lack of identity are signs of creativity, but rather of waywardness.

The Mennonite Dream as seen by college and seminary presidents

We dream of congregations with a sense of identity and calling reconceptualized around the believers' church vision in a "Mennonites-in-the-larger-people-of-God" context.

The believers' church vision includes not only one or two key points, but a constellation of several fundamental convictions and realities:

- A voluntary confession of faith and believer's baptism.
- A functional and informed biblicism rather than a creedal definition of life and thought.
- A peoplehood experience in church with a supportive and disciplined congregational life.
- An understanding and practice of Christian life as discipleship.
- An integrated approach to preaching the gospel and practicing peace and justice.
- A commitment to broader Christian unity which included both reconciliation and mutual correction.

Some current tensions among Mennonites arise from attempts to emphasize parts of this constellation while excluding others, or from overemphasizing some at the cost of others. All are foundational in reconceptualizing and working toward implementing our vision for the future.



Dewitt Heatwole, chairman of the board of Virginia Mennonite Retirement Community, plows new ground for the new Health Care Center with the help of other groundbreaking participants.

Construction begins on health center for Virginia elderly

Ground was broken on Nov. 17 for the new Health Care Center of Virginia Mennonite Retirement Community in Harrisonburg, Va. The 120-bed facility will feature an Alzheimer's disease wing plus a 14-bed skilled-nursing unit for persons recovering from an accident, stroke, or other serious illness.

The center is being built on the open land between the original Virginia Mennonite Home and the Heritage Haven apartments. Designed by Roanoke architects Sheretz, Crawford, Franklin, Shaffner, specialists in nursing homes, the center incorporates many of the perspectives in "supported independence" developed by Virginia Mennonite Home for its residents.

"Building a new facility is an ideal context for plowing new ground on other fronts as well," said Beryl Brubaker, chairperson of Eastern Mennonite College's nursing department. "Today we have an enlarged vision of what aging can be and of what health can be at any age."

Total cost of the project has been estimated at $5.7 million. Nielson Construction Co. of Harrisonburg plans to have the center ready for occupancy by April 1986.

The new center will be part of the expanding Virginia Mennonite Retirement Community, which consists of Park Village townhouses for persons of independent means, Heritage Haven subsidized rental apartments, and residential care in the Home for Adults—which will be renovated and expanded in its present location in the old Mennonite Home.

The community also includes two service agencies—Supportive Services, which helps older persons stay in their own homes as long as appropriate, and Virginia Mennonite Foundation, which channels bequests and deferred gifts to charitable agencies and raises funds for the retirement community.

The care of older persons of all faiths and income levels is considered a part of the mission of Virginia Conference which supports the retirement community through congregational donations. And the community enjoys the support of citizens throughout the central Shenandoah Valley.

In order to meet state certification procedures, a $5 million industrial bond issue was negotiated through local banks. To reduce the impact of interest rates upon operating costs, a fund raising drive has begun, with a goal of $1.5 million to be raised before the opening.

Christians prepare to resist invasion of Nicaragua

The threat of a U.S. invasion of Nicaragua is having a traumatic effect on the people of that country, according to Mennonite Central Committee workers in Nicaragua.

Recognizing the possibility of such a tragedy, representatives of Witness for Peace, Sojourners, World Peacemakers, New Call to Peacemaking, and other organizations sent out a "Call to Resistance" last August to churches across the country. The call invites U.S. citizens to join together to express in visible ways their resistance to violent U.S. intervention in Nicaragua or any other Central American country.

The MCC U.S. Peace Section, meeting on Nov. 3, discussed the threat of war in Nicaragua and asked its staff "to give immediate publicity in our constituency to the Call to Resistance effort, and to encourage our churches to participate."

Section members recognized that Mennonites will exercise discernment in choosing specific actions which they will support in the Call to Resistance.

The proposal includes a call for participants to convene in designated local churches across the country when they are notified that the United States has begun military intervention. Leaders will pass on information on the nature and extent of a U.S. military invasion to their communities. The churches will also be centers for mutual covenant and commissioning of participants, and for prayer and mutual support.

Participants would then proceed in caravans to the nearest home offices of their senators and representatives to establish vigils there. They would petition them to stop U.S. military action. Some participants may choose to remain until their senator or representative has voted to stop U.S. intervention. Many would also go to Washington to establish a vigil in the offices and halls of Congress.

The recent U.S. threats to bomb Soviet aircraft shipments to Nicaragua provide further evidence of underlying intentions of U.S. policy. Through repeated U.S. charges that Nicaragua plans to invade El Salvador and Honduras, veteran observers note that the U.S. administration hopes to gain public support for an attack on Nicaragua.

The Nicaraguan Embassy in Washington reports that nearly 7,400 Nicaraguans have been killed or wounded in attacks by the U.S.-supported rebels during the last two years. MCC workers in Central America report that members of Mennonite and Brethren in Christ churches in Nicaragua are also suffering.

Council on Aging makes plans for future

The Inter-Mennonite Council on Aging, in its semiannual meeting recently at Camp Friedenswald near Cassopolis, Mich., asked Martha Graber to continue as its staff person for another year and decided to search immediately for an executive director.

The primary goal of the council for 1985 and 1986 will be the development of local councils on aging. Supporting goals are the training of leaders in aging concerns, the providing of workshops for churches, and the publication of a quarterly newsletter on aging issues.

These goals were developed through a long-range planning process guided by Kenneth Schmidt, a resource person for the council provided by Mennonite Board of Missions.

In other action, the council approved the early publication of a revised edition of *A Model to Assist Congregations in Their Unique Role in Ministry with the Aging*, a manual by Carl and Irene Smucker. Three action committees were established: a Vision Committee for long-range planning, a Visibility Committee for publications and publicity, and a Viability Committee for financial planning.



Sixtieth anniversary of ordination marked. *A. J. and Alta Metzler, now living in Elkhart, Ind., were honored on Nov. 18 at Mennonite Church of Scottdale, Pa., for 60 years of ministry—much of it based in Scottdale. A. J. was ordained on Nov. 16, 1924, to serve as pastor of Martinsburg (Pa.) Mennonite Church. Later he became chief executive officer of Mennonite Publishing House and executive secretary of the Mennonite Church.*



Ethiopian man and boy in camp near distribution center in Makele. MCC is launching a drive to send 80,000 blankets for displaced people.

MCC plans supplementary response to Ethiopian famine

An appeal for blankets, continued food shipments, and a commitment to long-term solutions for hunger are the main features of a supplementary Ethiopia crisis response recommended for the first half of 1985 by Mennonite Central Committee.

The response, valued at $3 million, follows the visit to Ethiopia by Ray Brubacher of Elmira, Ont., former MCC Africa secretary.

Returning from a three-week tour of the famine areas, Brubacher noted that MCC response has been timely and critically needed. Flour supplied through MCC arrived in Makele, Ethiopia, via Soviet and British transport planes 15 days after relief rations had been depleted. "The timing of this arrival was providential and undoubtedly saved many lives," he said. "It just felt awfully good to see that MCC name on the bags of food!"

While emergency relief will continue to be required for some time, Brubacher said food aid is only a short-term response to a complicated situation.

An urgent appeal is being made for $210,000 and for 30,000 donated blankets to enable MCC to send 80,000 blankets to Ethiopia. The first shipment left on Dec. 3, and MCC is in the process of purchasing additional blankets that will be flown immediately to food distribution centers where many lack shelter. The remaining donated and purchased blankets will be shipped later.

In early December an additional 4,000 metric tons of MCC Canada wheat worth over $500,000 left Montreal for Ethiopia.

Other immediate proposed responses include funding for internal transport of food and $40,000 to finance the construction of a food warehouse in Makele.

The plan also calls for the purchasing of agricultural tools and training Ethiopians in small-tool production in rural Tigray. MCC would plan to purchase $50,000 worth of seeds for farmers waiting for the next rains.

A long-term proposed emphasis for MCC in Ethiopia includes a focus on peacemaking as well as agriculture and environment programs. MCC is supporting efforts to end the Ethiopian civil war and is investigating involvement in programs to restore food production.

The supplementary crisis response is in addition to the ongoing MCC program related to the Ethiopian famine. Seventeen MCC workers are located in Ethiopia and neighboring Sudan, which is home to 750,000 Ethiopian refugees.



Chrismons are hung on a pine tree as part of the Advent celebration at Community Mennonite Church.

Virginia church finds creative ways to observe Advent

Community Mennonite Church in Harrisonburg, Va., welcomed the first Sunday of Advent on Dec. 2 with a service that involved the whole congregation for the entire morning.

As soon as persons arrived, they began working in small groups to decorate preassigned areas of the auditorium. Some arranged window displays; others hung an Advent wreath on a platform suspended from the ceiling. Another group set up a yule log.

Madrigal singers from Eastern Mennonite High School roamed the sanctuary singing carols as persons completed their projects and found their places around tables that filled the auditorium. A festive spirit pervaded as the congregation drank eggnog, ate Christmas breads, and visited.

Worship leaders Allison Collingwood and Cleta Gingerich led a call to worship. Following several carols, Gingerich had a children's story and introduced the making of "chrismons," which are symbols of Christianity ushered in by Christ's coming.

Young and older alike joined in tracing and cutting out patterns at tables. During this period, Eastern Mennonite College student Jody Shearer played carols on a homemade dulcimer.

As persons completed their colorful chrismons, they hung them on a white pine at the front of the auditorium. More Christmas singing followed, then pastoral team member Orv Gingerich introduced a service of dedication for Kevin Michael Ressler, infant son of Dale and Dorca Ressler.

Resslers' module (small group) led a litany, after which the congregation was invited to give a "thank offering" in keeping with an East African custom. Dorca is originally from Tanzania, and her husband served eight years in church-related service there.

The $328 contributed will go to the church's "compassion fund" that is used to meet emergency and financial hardship needs in the congregation.

A period of congregational sharing and prayer—a weekly activity—was followed by Scripture reading, special music, an antiphonal reading, and the lighting of the first Advent candle as the congregation formed a circle around the front half of the sanctuary.

A number of costumed children of the church modeled the nativity scene while other children presented gifts of socks that will be given to the Harrisonburg Welfare Department.

Fred Erb, a church member, gave each child an Advent calendar to close the service.

"As Christmas approaches, we get mixed signals—prepare, decorate, buy, give, repent, eat," said Collingwood. "This service was an attempt to cut through the season's commercialism to remind us that real joy comes through Christ, our source of hope."

Church services on Dec. 9, 16, and 23 continued the Advent themes.

—Jim Bishop

EMC board approves tuition hike, new dance policy

The Eastern Mennonite College and Seminary board of trustees, meeting on Dec. 3, approved a 9 percent tuition increase and a 7 percent hike in room and board for 1985-86, setting the rate at $7,578 for a full-time EMC student. Seminary tuition will go up 8 percent to $2,198 next year.

President Richard Detweiler noted that the higher rates "will be partially offset by an increase in student aid" and "are within the range of increases expected at other educational institutions."

In other business, the trustees learned that bid documents for the campus center project will be available from the architect later in December. The board authorized the president or members of the trustee building committee to sign a contract following bid openings in mid-January if the bids are within acceptable budget range. The campus center will replace the old administration building which was destroyed by fire nearly a year ago.

David Miller, director of development, reported that $100,000 in new gifts or pledges to the campus center fund has been received since the last board meeting on Oct. 30. About $650,000 remains to be raised to complete project funding.

Miller also reported that contributions to the EMC&S annual fund stood at $240,893 as of Nov. 30. He expressed concern that this figure is only about $1,000 ahead of the same time last year. The annual fund goal calls for $1,138,000 to be raised by June 30, 1985.

The trustees dissolved the "Update for Mission" executive committee as of Dec. 31, when the first phase of EMC's capital campaign ends. The campaign has raised nearly $5 million for the campus center as well as additional projects, exceeding its goal of $4.5 million.

Also at their meeting, the trustees voted to retain EMC's prohibition of social dancing, but agreed to allow "approved forms of folk and ethnic dance on campus involving artistic, instructional, or recreational group participation." A new statement will appear in the 1985-86 handbook of student life guidelines.

The board action followed a lengthy study by administrators, faculty, and students. Youth secretaries of EMC's constituent conferences and other Christian colleges and high schools were consulted for practices and policies in their respective areas.

COMMENTARY:

Exporting extra food is no simple matter

"It doesn't make no sense, but American farmers are going broke producing too much food in a world of hungry people."—Nebraska farmer

North American warehouses are full of grain. Yet many farmers are going bankrupt and 450 million people in our world are hungry. A logical solution to this problem, seemingly, would be to export the surpluses to the hungry overseas.

And shipping food to poor countries is sometimes critically needed. For example, people in some regions of Ethiopia, who would have starved, are now able to eat because of huge food shipments.

But long-term food shipments are not the panacea they appear to be. In fact some observers feel that food exports, while urgently needed in emergencies like that now facing Ethiopia, if used over the long-term may actually aggravate rather than solve the problems facing the hungry and the farmers.

Food imported from North America can depress the farm prices in these Third World countries. In some cases the inexpensive food we send overseas makes it possible for officials of poor countries to avoid making land reforms, providing adequate farm credit, enacting fair pricing policies, and building adequate storage facilities for farm produce.

Repeated food shipments not only discourage overseas governments from increasing their food production, but also encourage them to become dependent on foreign currency. They purchase North American food with foreign currency, which means that they are unable to purchase other imports. Most often their sources of foreign currency are limited and so they feel pressured to earn more foreign currency. They then expand their production of cash crops, such as coffee, sugar, and cocoa, which they export for foreign currency. But the production of cash crops means that less land is available to produce the staple foods that the local people consume.

Shipping more and more food overseas also hurts U.S. agriculture. The food the U.S. sends overseas does help deplete food reserves, but it also makes farmers dependent on the increased export sales of low-priced grain.

Until the early 1970s farmers had a relatively steady economic base. But with the first Soviet grain sale in 1972, net farm income increased dramatically by 77 percent. Between 1970 and 1981 the volume of U.S. exports almost tripled. Many observers feel that this emphasis on export agriculture has caused the present U.S. farm debt crisis.

During the 1970s, with the promise of expanded economic return, the value of farmland inflated. The inflated land values increased the base on which farmers could borrow. Inflation and tax and credit policies also encouraged U.S. farmers to borrow heavily, increasing the farm debt. Then with a decline in food exports, caused by world recession and high interest rates, many farmers were thrust into a severe debt crisis.

But dependence on food exports does more than hurt the pocketbooks of farmers. To produce the extra food needed for the increased exports, farmers began planting fence row to fence row without grass strips between the fields. This results in increased soil erosion. Two thirds of our prime agricultural lands are losing soil at a rate faster than nature can rebuild it.

While it is clear that food aid is a needed short-term response to specific emergency situations, it is also clear that sending subsidized surplus food to hungry people in the Third World is not the most appropriate long-term response to hunger. Long-term answers will involve working together to improve food production within poor countries and efforts to relieve poverty in these countries.—*Art Meyer, Mennonite Central Committee U.S. Development Education Office*



Customers admire an item from Bangladesh during Cedar Community Mennonite Church's "International Gift Festival" in its new crafts shop.

Gratitude for growth in Cedar Falls, Iowa

On the church front and the storefront the pace has quickened recently for the sisters and brothers of Cedar Community Mennonite Church (formerly Cedar Falls Mennonite Fellowship) of Cedar Falls, Iowa. In addition to making the name change and moving into a new facility on 18th Street in September, the church planting folks in the Cedar Falls/Waterloo area opened a Mennonite Central Committee SELF-HELP shop (called "The World's Window") on Oct. 6, dedicated the congregation's new meeting place on Oct. 21, and organized a SELF-HELP "International Gift Festival" on Oct. 25-27.

The church's remodeled storefront location on a busy thoroughfare connecting Cedar Falls and Waterloo marks the group's first "home of their own" since their founding three years ago. The first nine months the fellowship had met in homes on Sunday evenings, then for two years in a student center near the University of Northern Iowa on Sunday mornings.

A deep sense of gratitude to God permeated the Oct. 21 worship service as 40 persons representing 16 households celebrated (with balloons) and dedicated themselves to be "worthy stewards" of the new facility. During the dedication portion of the service, Dwight Slabaugh, president of the Iowa-Nebraska Conference Mission Board, brought words of encouragement. Cedar Community Church is a joint church planting project of Iowa-Nebraska Conference of the Mennonite Church and Central District of the General Conference Mennonite Church.—Dan Shenk

READERS SAY

Bonnie Heppner, Salem, Ore.

I read Sara Wenger Shenk's article "Where Have All the Martyrs Gone?" (Nov. 13) with a feeling of disorientation, and after a careful rereading I questioned whether she might be confusing the concept of self-sacrifice with that of martyrdom.

I believe that martyrdom, unlike self-sacrifice, is not something people choose. It happens when people of high principle refuse to be silenced, when their message is forcefully rejected by their contemporaries, and when they refuse to abandon a cause they consider important.

Martyrdom is not all that rare. The possibility for it exists wherever there is closed-mindedness and intolerance.

Gordon Zook, executive secretary, Mennonite Board of Congregational Ministries, Elkhart, Ind.

Thanks for your report on the Churchwide Stewardship Council at Aurora, Ohio, as reported in the Nov. 13 issue. We believe you presented in interesting fashion much of the feel and significance of the meeting.

We were sorry that your otherwise good report failed to include the significant agreements of those representatives of sixteen conferences and of churchwide staff persons. The final morning, small- and large-group sessions were devoted to shaping a statement of agreement regarding proposed ten-year goals for the Mennonite Church in the areas of evangelism and stewardship.

Nine points drafted overnight in response to the previous day's discussion were condensed to eight points and otherwise reshaped by the participants to produce a general message "to all conferences and agencies of the Mennonite Church." The points of agreement included:

- We believe there is need in our congregations, conferences, and denominations for more joy and faithfulness in our management of resources entrusted by God....
- We believe that renewal in our stewardship calls for much prayer and study of God's Word together. We share a common desire to grow in these dimensions so that we may be released from the general hold of materialism on our lives.
- We endorse the proposal to develop two mutually supporting long-term goals for the Mennonite Church in the area of evangelism and stewardship as a logical outgrowth of the "Vision for Witness" and "Call to Faithful Stewardship" of the General Assembly. We commit ourselves to prayer and support for the Mennonite Board of Missions as they give leadership in further development of the denominational goal for evangelism.
- We affirm and will vigorously teach that all of our lives and resources belong to God....
- In particular we affirm the stewardship goal which calls us to so open ourselves to the liberating freedom of God's Son that in our management of God's resources our congregational offerings will grow in giving from our current level of approximately 5 percent of income to at least 10 percent of total churchwide individual and family income.
- We commit ourselves to support the further communication, shaping, and implementation of the stewardship goal and strategies in our respective conferences....

Albert J. Slabach, Goshen, Ind.

I am writing in regards to Levi Keidel's article "Our Faith is Missing Something" (Nov. 20). I must say I couldn't agree more. I have had numerous experiences that I cannot explain such as healings and being set free of addiction to smoking. On the other hand many of my prayers are not answered, at least not in the affirmative, but I cannot accuse God of not being faithful. I very strongly believe that our Lord is a miracle-working God, merciful and loving and that none of us receives fully what we deserve. I would be very happy and encouraged to see more articles of this type.

Margaret Metzler, Kokomo, Ind.

I was encouraged by Beth Graybill's article "The Journey to Washington (Nov. 20) describing Don and Ellen Martin's move from the upper crust Mennonite level downward toward a simpler lifestyle. Although we ourselves have been living stateside now for nearly ten years after 18 years in third-world situations, I am still appalled by the luxurious and indeed opulent lifestyle of many Mennonites.

I am particularly aware of drastic food needs here and abroad. As members of the human family in our shrinking global village, how can we profess to be followers of Jesus while we turn our backs on those reaching out their hands for our crusts and crumbs? How can we gather around a worldwide table of food and fail to see that we are still the overfed at one small section of the table, while those on the other sides of the table are not only hungry but starving? To say that we can do nothing is a cop-out. Will we be like the rich man in Hades who begged the Father to send the poor man, Lazarus, back to earth to warn the rich man's family? (If they will not listen to Moses and the prophets, why would they listen to Lazarus?)

The food crisis in Africa should spur us all on to increased efforts to solve the problem of hunger. I believe we must do more than giving much-needed food aid. As followers of Jesus, we must consider downward mobility rather than continuing to expect that our children and succeeding generations will continue to live increasingly pampered lives. We must not be fooled into thinking that wealth means health, or the blessing of God. If we as human parents try to be fair and just in relating to our children, how much more must God, our heavenly Father, be grieved when we fail to see the injustices among us, his children here on earth.

I say "Blessings on you, Don and Ellen." And thanks for printing the story of their courageous downward steps, which really is a progression upward. May we all struggle to free ourselves from the chains of materialism and greed that would bind us.

Bill Crelli, Johnstown, Pa.

I was overcome by the humane, compassionate article of Ruth Martin of Ephrata, Pa., in her celebration of Christmas worship with her animals in the barn (Dec. 4). What a marvelous and civilized thing to do. I have secretly felt that the soft, peaceful face of the deer with its clean coat and antlered head is much the more handsome than the hunter.

What a desolate world this would be without creatures great and small. Can you imagine springtime without birdsong?

W. J. Yoder, Uniontown, Ohio

Ruth Martin's cover article (Dec. 4) sounds like a St. Francis of Assisi twist on the birth story of Jesus. This reminds me of my recent encounter with three young persons who traveled through our area, dressed in long white robes and barefoot. Without trying, they were witnessing more to a St. Francis style than to Christ. Anyway, of what significance is it even if we knew, which we don't, that the innkeeper was less mean than what we had thought? Who said he was mean in the first place? And that line about a barn being warm, clean-smelling and cozy.... Once while I was living in Africa, a friend and I slept in a barn. During the night a bat excreted right on my face. It's unfitting to be sentimental over the nativity story.

MENNOSCOPE

A gathering for Mennonites will be held during Urbana 84, the student missions convention sponsored for the 14th time by Inter-Varsity Christian Fellowship at the University of Illinois in Urbana. The gathering will be at 2:00 p.m., on Dec. 30 at First Mennonite Church of Champaign-Urbana.

A three-week bicycle tour of Europe, focusing on Anabaptist history, is being offered next summer by Hesston College and TourMagination. Offering college credit, the tour will depart from New York on May 20 and return on June 10. It will be led by Jan Gleysteen, a Dutch Mennonite artist, historian, and tour leader who has worked the past 30 years at Mennonite Publishing House. More information is available from the Office of the Dean at Hesston College, Box 3000, Hesston, KS 67062.

"Teaching the Bible" is the theme of the annual Congregational Education Conference at Laurelville (Pa.) Mennonite Church Center, Jan. 25-27. The resource persons are theologian Perry Yoder, pastor Michael King, and church musician Karen Moshier Shenk. A variety of workshops will also be offered. Traditionally popular with Sunday school teachers and superintendents, the conference is also intended for church musicians, pastors, and worship leaders. More information is available from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

Two members of Hesston College's Center for Bible Study faculty were special guest speakers in Nebraska churches recently. Ron Guengerich presented a four-session series on creation theology at Bellwood Mennonite Church in Milford, Nov. 16-18, and Marion Bontrager spoke four times on the theme of worship at Salem Mennonite Church in Shickley, Nov. 11-14.

Dave Bell was licensed and installed as pastor of Science Ridge Mennonite Church, Sterling, Ill., recently. Conrad Wetzel of the Illinois Conference executive committee officiated, and Phil Bedsworth, Bell's former pastor, preached the sermon.

Donald Miller has resigned as pastor of Bourbon (Ind.) Mennonite Chapel. Retired missionaries Laurence and Marian Horst served the congregation during the month of December.

Goshen College openings:
- *Accounting,* tenure-track. Master's degree and experience required.
- *Economics and business,* tenure-track. Doctorate required.
- *General biology,* one-year appointment with tenure-track possibility. Doctorate required.
- *Nursing,* tenure-track. Master's degree in psychiatric/mental health nursing required.

The openings are for fall 1985, but applicants should send letter, résumé, transcripts, and three references before Feb. 5 to Dean Willard Martin, Goshen College, Goshen, IN 46526.

New members by baptism and confession of faith: *Hartville, Ohio:* Angie Cambell, Angie Krabill, Larry Kurtz, Stephanie Mast, Mark Mattingly, Amy Miller, Pam Schlabach, Mrs. Cheryl Sommers. Debby Sommers, Diane Sommers, Lori Stoltzfus, Mrs. Jayme Troyer, Sophia Troyer, and Mrs. Donna Yoder by baptism and Scott Troyer by confession of faith. *Neffsville,* Lancaster, Pa.: Rhoda Glick by confession of faith.

BIRTHS

Please send birth announcements or adoptions no more than six months after the event.

Ascencio, Samuel and Glenda (Myers), Goshen, Ind., second daughter, Janelle Marie, Nov. 17.

Beachy, Moses and Linda (Miller), Dalton, Ohio, third son, Moses Seth, Dec. 3.

Brubacher, David and Dianne (Martin), Wallenstein, Ont., second child, first daughter, Lindsey Dawn, Nov. 18.

Brunk, Darvin and Gloria (Detweiler), Sellersville, Pa., first child, Ryan Paul, Nov. 17.

Byrne, Dennis and Dottie (Bell), Oxford, Pa., second child, first son, Adam Thomas, Nov. 30.

Christner, Mike and Betsy (Plank), Sarasota, Fla., second child, first son, Brian David, Nov. 16.

Diener, Ron and Marilee (Good), Elkhart, Ind., first child, Natasha Marie, Nov. 29.

Eigsti, Daniel and Donna (Zuck), Hesston, Kan., second child, first son, Nathan Daniel, Dec. 4.

Kennel, Ross and Janet (Kent), Waterloo, Ont., second child, first daughter, Katherine Ann Kent, Nov. 15.

Larson, Michael and Ruth (Zettle), Durand, Ill., first child, Danielle Renee, Nov. 20.

Lee, John and Roxanne (Lichti), Waterloo, Ont., second child, first son, Christopher Han, Nov. 24.

McDonald, Steven and Debra (Schrock), Shipshewana, Ind., first child, Mitchell Reed, Nov. 11.

Schieck, Randy and Barbara (Rush), Perkasie, Pa., third child, second son, Josiah William, Nov. 7.

Smith, Kirby and Lynette (Gerken), Buna, Tex., second child, first son, John Kyle, Dec. 5.

Sommers, Brad and Carolyn (Rupp), Archbold, Ohio, second and third children, first daughter and second son, Nicholos Joel and Alicia Marie, Dec. 1. (Nicholos Joel was stillborn.)

Stoltzfus, Clayton and Kim (Baker), Oxford, Pa., first child, Theron Luke, Nov. 19.

Yoder, James and Linda (Bertsche), Kinshasa, Zaire, Africa, second child, first son, Timothy Luke, July 24.

MARRIAGES

Please send marriage announcements no more than six months after the wedding.

Behnfeldt-Nafziger. Craig Behnfeldt, Wauseon, Ohio, Lutheran Church, and Karleen Nafziger, Archbold, Ohio, Central cong., by Walter J. Baese, Nov. 24.

Breckbill-Joy. Dennis Breckbill and Susan Joy, both of Oxford, Pa., Mt. Vernon cong., by Vernon Myers, Dec. 1.

Brenneman-Yoder. Mike Brenneman, Accident, Md., and Brenda Yoder, Bittinger, Md., both of Glade cong., by Kenneth E. Zehr, Dec. 4.

Cline-Coakley. Allen Ray Cline, Church of the Brethren, Harrisonburg, Va., and Lois Jane Coakley, Dayton cong., Dayton, Va., by John R. Mumaw, Oct. 28.

Dionne-Zwick. Robert Dionne, Thornhill, Ont., Catholic Church, and Kim Zwick, Bedford Heights, Ohio, Friendship Church, by Leo J. Miller, Sept. 1, 1984.

Hershey-Stoltzfus. Duane Hershey, Cochranville, Pa., Mt. Vernon cong., and Marilyn Stoltzfus, Atglen, Pa., Maple Grove cong., by Bob Petersheim, Nov. 10.

Landis-Landis. Edgar Landis, Franconia, Pa., Indian Creek cong., and Katie B. Landis, Souderton, Pa., Franconia cong., by Curtis Bergey, Dec. 1.

Landis-Cassel. Myron Timothy Landis and Kimberly Ann Cassel, both of Finland cong., Pennsburg, Pa., by David Benner, Oct. 20.

Leatherman-Granitzki. Gerald Lee Leatherman, Ottsville, Pa., Deep Run East cong., and Christine Ann Granitzki, Cresco, Pa., by John Ehst, Oct. 19.

Minter-Benedict. Douglas Minter, College cong., Goshen, Ind., and Jill Benedict, Congregational Church, Concord, Mass., by Stanley J. Smucker, Oct. 6.

Nafziger-Gerken. Robert Nafziger, Wauseon, Ohio, Central cong., and Debra Gerken, Wauseon, Ohio, Lutheran Church, by Robert C. Kaiser, Nov. 17.

Plessel-Roth. Russel Plessel, Lincoln, Neb., United Methodist Church, and Brenda Sue Roth, Milford, Neb., Beth-El cong., by Cloy Roth and Ken Edmonds, Oct. 20.

Reist-Hartzler. Mervin Reist, Tofield, Alta., Salem cong., and Kay Hartzler, Goshen, Ind., Waterford cong., by Howard S. Bauman and Del and Charlotte Glick, Dec. 1.

Richer-Ohl. Roland Richer, Wauseon, Ohio, North Clinton cong., and Betty Ohl, Wauseon, Ohio, Christ United Methodist Church, by Robert Schloneger, Dec. 1.

Smoker-Burkholder. H. Dwayne Smoker, Gap, Pa., Sandy Hill cong., and Paula Faye Burkholder, Ephrata, Pa., United Zion Church by Fred Martin, Nov. 3.

Yoder-Nolt. Leon Yoder, Ronks, Pa., Conestoga cong., and Theresa Nolt, Ephrata, Pa., United Zion cong., by Luke Showalter, Nov. 3.

OBITUARIES

Bowman, Edna, daughter of Henry S. and Lydia Ann (Weber) Bowman, was born in Guernsey, Sask., Oct. 18, 1909; died at Cambridge, Ont., Nov. 24, 1984;

Pontius — Joel Kauffmann





aged 75 y. She was preceded in death by 5 brothers (Norman, Paul, Clare, Walter, and Mervin). She was a member of Erb Street Mennonite Church, where funeral services were held on Nov. 27, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Ellis, Gladys Lucille, daughter of Daniel D. and Emma (Hough) Helmuth, was born in Garden City, Mo., Apr. 14, 1909; died at Harrisonville, Mo., Sept. 12, 1984; aged 75 y. She was married to Coburn H. Ellis, who died in 1959. Surviving are one stepson (Frank Ellis) and 2 sisters (Olena Oesch and Mrs. Le Erma Campbell). Funeral services were held at Garden City, Mo., Sept. 5, in charge of Darrell Zook; interment in Clearford Cemetery.

Hoober, Charles B., son of Jacob R. and Lydia Ann (Burkholder) Hoober, was born in Lancaster Co., Pa., Oct. 17, 1915; died following surgery at Lancaster General Hospital, Lancaster, Pa., Sept. 26, 1984; aged 68 y. On Feb. 3, 1937, he was married to Irma Brendle, who survives. Also surviving are 4 daughters (Joyce E.—Mrs. Arthur Hershey, Kathy—Mrs. J. Wilmer Lapp, Evelyn—Mrs. Larry Hershey, and Jane L.—Mrs. Daryl Peifer), one son (Charles B.), 15 grandchildren, 3 sisters (Mrs. Emma Weaver, Hattie—Mrs. David Nolt, and Mary—Mrs. Irvin Peifer), and 3 brothers (Clem E., John J., and Louis H.). He was a member of Groffdale Mennonite Church, where funeral services were held on Sept. 29, in charge of Charles Wert and Curvin Buchen; interment in adjoining cemetery.

Hostetter, Anna H., daughter of John S. and Lizzie (Hersh) Stauffer, was born in Millersville, Pa.; died at Lancaster, Pa., Nov. 28, 1984; aged 72 y. She was married to Amos F. Hostetter, who survives. Also surviving are 2 stepsons (Clair and Carl), 6 stepgrandchildren, and one sister (Evelyn H.—Mrs. Robert Seal). She was a member of Neffsville Mennonite Church, where funeral services were held on Dec. 1, in charge of G. Edwin Bontrager; interment in Strasburg Mennonite Cemetery.

Kauffman, Margaret E., daughter of Samuel and Lydia (Zook) Plank, was born in Allensville, Pa., Dec. 13, 1891; died at Maple Lawn Home, Eureka, Ill., Dec. 2, 1984; aged 92 y. She was married to Harry N. Kauffman, who preceded her in death. Surviving are 5 half brothers (J. Donald, John, William, Warren, and Samuel E. Plank) and 2 half sisters (Phyllis—Mrs. Lester Fritz and Betty—Mrs. James Stuter). She was a member of South Union Mennonite Church, West Liberty, Ohio. Funeral services were held at Kauffman Funeral Home, West Liberty, in charge of Howard Schmitt and J. D. Plank; interment in South Union Cemetery.

Kenyon, Ada, daughter of Joseph J. and Emma (Ringenberg) Kennell, was born in Roanoke Twp., Ill., Aug. 3, 1904; died of complications following surgery at Mennonite Hospital, Bloomington, Ill., Nov. 5, 1984; aged 80 y. On Jan. 22, 1928, she was married to Arthur Kenyon, who died on Nov. 11, 1969. Surviving are 3 daughters (Ruth Yordy, Viola—Mrs. Robert Birkey, and Lorene—Mrs. Glenn Busenitz), 9 grandchildren, 2 great-grandchildren, and 2 brothers (Arthur and Reuben Kennell). She was a member of Roanoke Mennonite Church, where funeral services were held on Nov. 7, in charge of Eldon King, Robert Harnish, and Eldon Kennell; interment in Roanoke Church Cemetery.

Kurtz, Urie B., son of David M. and Carrie (Beiler) Kurtz, was born in Morgantown, Pa., Mar. 6, 1917; died of cancer at Ephrata (Pa.) Hospital on Nov. 20, 1984; aged 67 y. On Apr. 8, 1939, he was married to Grace Kennel, who survives. Also surviving are 2 daughters (Joyce Burkholder and Doris Henry), one son (Gerald Kurtz), 8 grandchildren, one great-grandchild, 3 sisters (Edith Smoker, Ada Kurtz, and Florence Beiler) and one brother (David Kurtz). He was preceded in death by one son (Merle Kurtz). He was a member of Zion Mennonite Church. Funeral services were held at Conestoga Mennonite Church on Nov. 24, in charge of John Rush, Christian Kurtz, and Gary Williamson; interment in Conestoga Cemetery.

Neuhouser, Katie, daughter of Mr. and Mrs. Peter Liechty, Sr., was born in Grabill, Ind., Apr. 27, 1895; died at Doctors Hospital, Sarasota, Fla., Nov. 14, 1984; aged 89 y. On Dec. 24, 1914, she was married to Levi Neuhouser, who died on Dec. 18, 1977. Surviving are 5 daughters (Velma Klopfenstein, Freda Myers, Maybelle Rohrer, Darlene Miller, and Pearl Silcox), 3 sons (Merle, Edwin, and Maxwell), 24 grandchildren, 19 great-grandchildren, 2 great-great-grandchildren, and one sister (Lilly Lederman). She was a member of Bay Shore Mennonite Church, where funeral services were held on Nov. 14, in charge of Paul R. Yoder, Sr., Sherm Kauffman, and Rocky Miller; interment in Manasota Memorial Park.

Ranck, Susan K., daughter of Clayton N. and Sue (Kreider) Hostetter, was born in Lancaster Junction, Pa., Aug. 5, 1894; died at Mennonite Home, Lancaster, Pa., Nov. 28, 1984; aged 90 y. In 1919 she was married to David H. Ranck, who died in 1968. Surviving are 2 sons (Robert H. and Melvin H.), 10 grandchildren, and 9 great-grandchildren. She was a member of Rohrerstown Mennonite Church. Funeral services were held at Mennonite Home chapel on Dec. 1, in charge of Ralph Ginder, Paul Gochnauer, Clyde Shenk, and Elmer Hertzler; interment in Old Rohrerstown Cemetery.

Yoder, Mattie, daughter of Levi D. and Sarah (Coblentz) Miller, was born in Holmes Co., Ohio, June 13, 1902; died at Greenville, Pa., Nov. 26, 1984; aged 82 y. On Nov. 7, 1919, she was married to David E. Yoder, who died on May 29, 1969. Surviving are 5 sons (Jacob, David, Raymond, Wallace, and Alvin), 3 daughters (Ada Sommers, Amanda Eichorn, and Sarah Yoder), 2 brothers (Jacob and Levi Miller), and 2 sisters (Seville—Mrs. Dan Erb and Fannie Troyer). Two sons died in infancy. She was a member of Maplegrove Conservative Mennonite Church. Funeral services were held at Sheakleyville, Pa., Nov. 29, in charge of Richard F. Ross and Joseph Schrock; interment in Maplegrove Mennonite Cemetery.

Zook, Nancy Edith, daughter of Daniel and Mary (Kropf) Hershberger, was born in Garden City, Mo., June 27, 1890; died at Schowalter Villa, Hesston, Kan., July 6, 1984; aged 94 y. On Jan. 28, 1912, she was married to Edward K. Zook, who died on Nov. 8, 1938. Surviving are 3 daughters (Mary—Mrs. Walter Erb, Erma—Mrs. Lester Zimmerman, and Luella—Mrs. Henry Bitikofer), 4 sons (Alvin, Allen, Marvin, and John), 23 grandchildren, 17 great-grandchildren, 6 stepgrandchildren, 10 step-great-grandchildren, 7 step-great-great-grandchildren, 2 sisters (Pearl Greaser and Ada Roth) and one brother (Harold Hershberger). Two children died in infancy and a sister (Alice Bowman) died on Oct. 27, 1984. She was a member of Hesston Mennonite Church. Funeral services were held at Hesston on July 9, in charge of Wesley Jantz and Dan Johnston and at Sycamore Grove, Garden City, Mo., July 10, in charge of Darrell Zook; interment in Clearfork Cemetery.

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Media and Ministry Internship, Harrisonburg, Va., Jan. 7-11, 1985
New York State Fellowship delegate session, Syracuse, N.Y., Jan. 12
Mennonite Church Canada Coordinating Committee meeting, Leamington, Ont., Jan. 17
Mennonite Central Committee annual meeting, Berne, Ind., Jan. 25-26
Alive 85, Denver, Colo., Apr. 11-14

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ITEMS AND COMMENTS

Compiled from Religious News Service and other sources.

Church leaders condemn 'Godless terrorism' of right and left

Killings committed by both government forces and terrorist guerrillas have been condemned in a declaration issued by the National Evangelical Council of Peru. "Godless terrorism has shed the blood of many evangelicals," it said. "Our brothers have also suffered governmental repression, torture, and imprisonment." Evangelicals are often targeted by both sides because they have contacts with both. The Evangelical Pentecostal Church of Peru has lost 10 pastors in Ayacucho through terrorist attacks, and last July, terrorists attacked a Pentecostal prayer meeting in the jungle village of Santa Rosa, killing seven persons and seriously wounding another seven. The statement by the evangelical council reported on another attack, this time by government soldiers. It said that on Aug. 1, security forces entered the building of the National Evangelical Presbyterian Church of Callqui and took out six members. Soldiers set off a hand grenade that severely damaged the sanctuary. That evening, the bodies of the six detained worshipers were discovered near the church building, the statement said.

Religious right sets up shop to take over Republican Party

During the recent election contests, a coalition of fundamentalist Christians in Texas—many of them new to politics—staged a virtual takeover of the state's Republican Party. Now, leaders of the religious New Right say they plan to "export" this Texas effort as a model for fundamentalist political activity throughout the country. The "Texas Plan," as it is called, is one element of a highly ambitious post-election agenda being undertaken by the religious right. This conservative religious/political coalition, which emerged five years ago and has gained renewed strength, has openly voiced its intention to take over the Republican Party, and to name appointments to high-level posts in the Reagan administration.

Churches mark fourth anniversary of Salvadoran killings

Marking the fourth anniversary of the murders of four American churchwomen in El Salvador, the American Catholic hierarchy's leading spokesman on Central America blasted the United States for failing to encourage efforts toward "dialogue and reconciliation" in the region. Calling on the U.S. to "use our diplomatic skills rather than military force" in Central America, Archbishop James Hickey of Washington also urged an immediate "moratorium" on the deportation of Salvadoran refugees who have fled to the U.S. from the violence in their own nation. The archbishop issued the appeals in a homily at a memorial Mass—one of many religious observances held throughout the country for the three Catholic nuns and one lay worker killed by soldiers in the U.S.-backed Salvadoran army on Dec. 2, 1980. Two of the churchwomen—Dorothy Kazel and Jean Donovan—were part of a mission from the Catholic Diocese of Cleveland at the time that Archbishop Hickey headed the diocese. Donovan's parents and brother, although a well-to-do Republican family, have become outspoken critics of the Reagan administration.

Election '84 caused deep split between Jews, fundamentalists

The November elections caused deep polarization along religious lines, particularly between Jews and evangelical Christians, according to a church-state monitor in Washington, D.C. While President Reagan won an overwhelming 80 percent of the votes of white evangelicals and fundamentalists, Jews gave 70 percent of their ballots to Democrat Walter Mondale, Americans United for Separation of Church and State reported in the December issue of its magazine, *Church and State*. Jews—who were largely undecided until late in the presidential campaign—were the only major religious group to support the Democratic ticket. The clearest explanation for the shift in Jewish support was the heated election-year dispute over religion and politics, and Reagan's clear identification with the religious New Right. He said this frightened the Jewish community which, as a religious minority, has traditionally fought for the separation of church and state.

Four English church leaders meet with striking miners

An ecumenical group of four senior English churchmen held a two-hour secret meeting with leaders of the National Union of Mine Workers to see if they can help end the bitter nine-month-old coal strike. The meeting represented unprecedented involvement in England by a Christian team in an industrial dispute. From all accounts, the Nov. 21 meeting was inconclusive. The churchmen heard the miners' case, and expressed their own deep concern at the growing divisions and hardship in the mining communities. But there has been no immediate lifting of the gloom over the nation caused by the protracted strike. However, it is clear that this meeting is only the first phase of the church leaders' determination to seek an early settlement. Important contact has been established with the miners. The recent meeting was viewed by many as a continuation of the confrontation between church and state that has grown steadily around the miners' strike and other issues in England.

Vatican hosts ceremony for Beagle Channel treaty signing

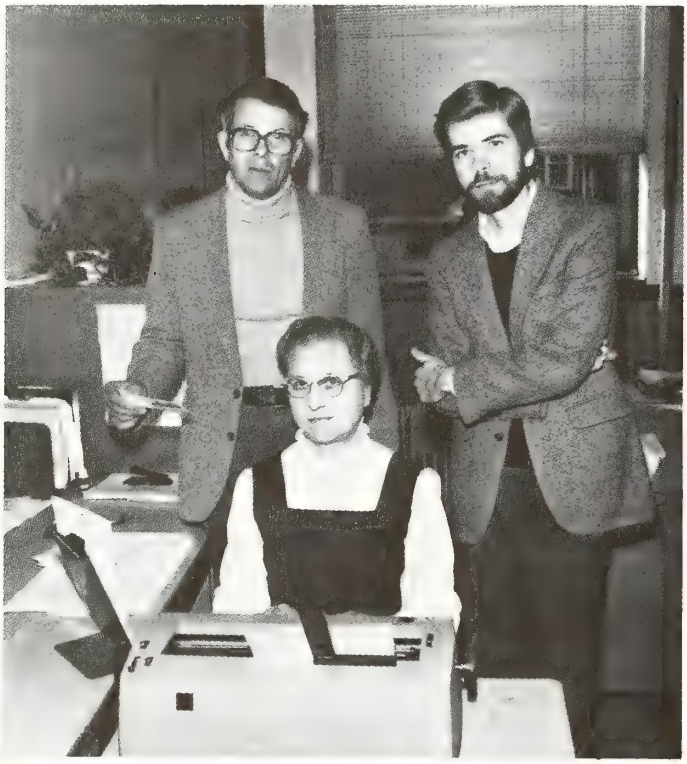
After nearly six years of Vatican-mediated negotiations, Chile and Argentina have signed a final agreement settling the long-standing Beagle Channel territorial dispute that brought them to the brink of war in 1978. Chilean foreign minister Jaime Del Valle and his Argentine counterpart, Licenciado Dante Caputo, signed the "treaty of peace and friendship" on Nov. 29, during a solemn and elaborate ceremony in the Vatican's 16th century Royal Hall. The Vatican's secretary of state, Cardinal Agostino Casaroli, presided at the ceremony and reiterated the Vatican's readiness to mediate wherever there exist threats to peace. Pope John Paul II, meeting on Nov. 30 with the government delegations from Chile and Argentina, voiced "deep satisfaction" over the settlement he agreed to mediate beginning in early 1979. Chile and Argentina asked the pontiff to step in when the century-old dispute nearly touched off a war in late 1978.

'People rather than résumés' results in jobs for unemployed

Cooperation between members of a Lutheran church in Pennsylvania's "rustbelt" and members of an Episcopal church in North Carolina has produced a successful and innovative job program. It failed twice before the rector of St. Paul's Episcopal Church in Cary, N.C., had the inspiration which turned it around: "Let's have people come down rather than résumés." Church members opened their homes to the unemployed, putting them up for six days at a time. They gave them breakfast and lunch, advice, information, and, most important, encouragement. Then they sent them out to look for work. The result: seven of the 12 persons who participated since October have found jobs. Another eight found work in other states. St. Paul's Episcopal Church is in a suburb of Raleigh, which has an unemployment rate of 3.5 percent, one of the lowest in the country. Mt. Calvary Lutheran Church is in Johnstown, Pa., where the unemployment rate is 11.3 percent, one of the highest.

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Wrapping it up at Christmas



Gospel Herald *staff. Left to right: Daniel Hertzler, editor; Elva Yoder, secretary; Steve Shenk, managing editor.*

Typically we consider the final issue in the calendar year as a time to reflect on matters such as the shortness of life, the deceitfulness of riches, and the strange doings of many who do not love the Lord.

We do this even though the end of the year is an artificial dividing point. The *Gospel Herald,* in fact, began in the first week in April. For 40 years, its volumes closed with the last issue in March and began with the first one in April. In 1947 it was decided to relate the volume year to the calendar year and so 1947 is a transitional short volume—only nine months' worth. Since then the *Herald* begins a new volume with the first issue in the New Year.

On occasion this final issue falls on Christmas. With this issue the obvious task includes any final comments on Christmas for this year as well as any final words on calendar year 1984. This year again we are wrapping it up at Christmas.

So what difference does this make? Not a lot, except that it provides a title for the editorial. (Don't you think it's a little bit clever?) It also makes an occasion to include the staff photo which appears here. The photo is present by popular demand. (Well maybe that's a little strong. Actually, one loyal reader of the *Herald* expressed the opinion that the editor's picture ought to appear at least once a year.) So here it is. I trust it will not make you think of the kind of cartoon which sometimes appears in filling stations along with the satirical caption: "Your loyal and devoted employees, eager to serve you."

More seriously, this wrap-up session becomes an opportunity to thank you readers for allowing us the opportunity to provide you with this literature service related to the work of the Mennonite Church. It is almost a cliché to observe that ours is a world of brokenness, cynicism, and double talk, a world where bad news makes a good story. It is a world where politicians are expected to lie and where it is assumed that advertising is successful if the product sells even though it may be unnecessary or even harmful.

The *Gospel Herald* seeks to work with the Mennonite Church to provide an alternate point of view. We know that developing and practicing an alternative in a society as pervasive as ours is a difficult assignment. It is almost as if negative influences ooze into our thinking out of the very atmosphere. In spite of our best efforts, the world does mold us.

But the *Gospel Herald* provides a place for us to report our modest successes, confess our sins, rejoice in the grace of God, and exhort each other to better efforts. The very existence of the *Herald* and your interest in it flies in the face of a religious trend in the U.S. which was identified recently. According to an article in the Dec. 9 New York *Times,* "Americans are turning away from the dictates of organized religion and are drawing upon spiritual feelings of their own to define their faith."

For Mennonites who have never had a centralized authority, this may be not entirely new. We have traditionally viewed members of other denominations and even other Mennonite communities whose practices differ from ours with a scrutiny that at times bordered on suspicion. Yet we have considered it important that there be "community." From the beginning we have been a fellowship where members cared for and on occasion exhorted one another.

Today varied experiences are threatening our sense of oneness as a denomination. We are hearing divergent voices and these are pulling us in opposite directions. But there are some wise voices calling us to look again at our Mennonite heritage and to talk together about our Mennonite identity.

Recently a group of Mennonite institutional administrators produced a condensed statement of the believers' church vision. It is published in this issue along with the report on the meeting of the Mennonite Board of Education. It is a statement for testing and elaboration.

This is a time for us to pull together as a church—to seek for what can unite us in Christ and to trade on this unity for our own spiritual health and the instruction of our children.—Daniel Hertzler



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